THE DOCTRINE OF THE GOSPEL.

BY A PLAINE AND FAMILIAR INTERPRETATION OF THE particular points or Articles thereof: with the Promises, *Comforts, and Duties, ſeuerally belonging to the ſame.*

VVherevnto is added, a declaration of the danger of not knowing, not beleeuing, or not *obeying any one of them.*

LIKEWISE, A REHEARSAL OF THE MAnifold hereſies, wherein many haue erred contrary *to them all.*

Diuided into three Bookes.

THE FIRST WHEREOF, IS OF BELIEFE IN GOD THE Father, the firſt Perſon of the moſt holy, glorious, and vndiuided Trinitie: *one onely true God, to be bleſſed and praiſed for euer.*

1. Cor: 8, 6.

There is but one God, euen the Father, of whom are all things, and we in him: and one Lord Ieſus Chriſt, by whom are all things, and we by him.

Matth: 11, 27.

No man can ſay, that Ieſus is the Lord, but by the holy Ghoſt. 1. Cor: 12. 3.

1. Iohn, 5, 7.

Theſe three, the Father, the Word (that is the Sonne) *and the holy Ghoſt, are one.*

Seene, and allowed.

LONDON,
Printed by Thomas Creede. 1606.

BRITISH MUSEUM

THE INSCRIPTION Dedicatorie.

FOR THE GLORY OF GOD, AND *edification of his Church.*

TO the right worſhipfull Sir *Nicolas Bacon* Knight, my ſingular good Patron, with the vertuous Lady *Anne Bacon* his wife. And to the right worſhipfull Sir *Nathanael Bacon*, and Sir *Francis Bacon*, and to Sir *Edmund Bacon*, Knights: and to the Right worſhipfull Maiſter *Edward Bacon*, one of his Maieſties worthie Iuſtices of the peace, in *Suffolke* (all louers of Pietie and Iuſtice, and friendes to the Church of God, through his rich grace, bleſſed be his name for ſo great a mercy) as a debt acknowledged moſt due vnto them, and to the whole poſteritie of their right honourable Father, a moſt worthy and wiſe Patron of true Religion, vpright Iuſtice, and all good learning, in his high place, all his time: a moſt worthy Paterne to bee imitated and followed of all that deſcend of him: yea, of all that ſucceed him in like Office of high dignitie. For a token of gratulatorie-thankfulnes to God, for ſo ineſtimable a bleſſing: and with a holy deſire to help forward their holy knowledge, and the precious faith of their eternall ſaluation. This ſecond part of the Treaſurie of Chriſtian inſtruction (containing a chiefe portion of *the Doctrine of the Goſpell*) is both from heart and hand willingly dedicated.

By their VVorſhips, among other of the Miniſters of the Goſpel, one moſt bounden in the Lord,

Robert Allen.

TO THE REVEREND AND LEARNED MINISTERS OF THE holy word of God: and to all true hearted *Christians: Grace and Peace in the* Lord Iesus.

RIght well beloued, worthy great loue, and reuerence, (yea double honour in the Lord, euen for the Lordes sake, and for your diligent and painefull labour in his worke) seeing I hold it my dutie, to giue a reason to you, of that which I haue done, in the publishing of these writings, which are nowe brought to your viewe, and remaine subiect to your godly censures, as you shall finde iust cause: this I desire, that you doe first of all, fauourably consider on my behalfe, that were it not (besides my owne perswasion of Gods gracious assistance, in his guiding and leading of me through this busines (that I had beene incouraged by some of your selues: that is to say, by Ministers of the word, of very good learning and iudgement, singularly zealous of Gods glorie, and aboundant in loue toward his Church: I would neuer haue presumed to haue offered these my labours, to be examined of such as haue authoritie to licence the printing of Bookes; much lesse would I haue presumed to haue published them, as now they are.

And yet for all that, (that is, though I was in such wise as is specified, incouraged thus farre (in hope of your good liking, and of some good fruite to grow vnto the Church thereby) how moderately and modestly I thinke of that which is done, God he knoweth. And therewithall how desirous I am that none vpon the sodaine shoulde bee offended at these superfluous labours, as they may peraduenture seeme to some to be (specially they being vndertaken by such an one as I am; after the writings of so many excellent seruants of God in the ministerie of his Gospell) I would gladly it might appeare to all, by this my care to render you the reasons, which preuailed with me herevnto.

First therefore, this (in all humblenes of minde) I doe you to vnderstand: that insomuch, as (by the mercies of God) I haue beene a hearer of many of your owne selues, who are yet liuing, and also of some of those who haue died most blessedly in the Lord (most worthy and excellent Preachers of the word) and so haue beene a partaker of your manifold good gifts and graces, to my singular instruction and comfort, if I haue not beene failing to my selfe, in so long a tract of time. I thought with my selfe therefore, that if (through the rich mercy and goodnes of God) I might be as the good Bee, to draw honie out of so many sweete flowers as were before mee, and bring the same together, as it were into one hiue; it might come to passe, that (through the blessing of God) I might in processe of time, performe some acceptable seruice to his Church. So that this then, is the first reason, which I haue to alledge, to shewe whence I haue beene imboldened to performe this seruice.

Secondly, seeing it is so, that in respect of my owne practise in the holy Ministerie, I haue had more then ordinarie occasion (in course of Catechising by

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the ſpace of theſe 20. yeares paſt, to goe oftentimes through the principles of Religion; and that not onely in ſo briefe a manner as they might well be contracted, for the better capacitie of the more ſimple in vnderſtanding: but alſo more largely for the benefite of ſuch as were of better diſcretion and iudgement, euen till this kind of exercife, was thus farre forth augmented as you ſee) therefore I thought I might not with any equitie, conceale it either from ſuch as hauing beene leſſe exerciſed this way, deſire it for a helpfull ſupply vnto them: or from thoſe, who hauing no neede of this helpe for any defect; may neuertheles finde an occaſion offered them of their owne more excellent thoughtes: like as the knife is made ſharpe by the rude and blunt whetſtone, when it is but a little whetted vpon it.

Thirdly, I thought this dutie, might the better beſeeme me in the Church of God, yea that God himſelfe would the rather require it at my handes, becauſe it ſeemed good to his diuine Maieſtie, to imploy me from time to time, in the courſe of my Miniſterie, toward the people of ſmall villages: by reaſon whereof, I had the fewer auocations from my ſtudies, and ſo more leiſure to write, then many other Miniſters of the word, whom God had placed ouer greater townes, and in popular cities.

Fourthly, I haue beene the rather confirmed, to thinke that it was the good will and pleaſure of God, that I ſhould performe this ſeruice; becauſe, by the exerciſe of ſundry bodily afflictions, I was in the middeſt of my thoughts this way, conſtrained to keepe houſe and chamber, for a long time together, more then ordinarily: and chiefly, becauſe thereby I found my heart (through the bleſſing of GOD vppon my afflictions) more humbled and ſanctified thervnto, being as one liuing in *Diem*, death euery day threatening diſſolution, and haſting the decay of the outward man. And that in ſuch ſort, that before I am olde, the infirmities of age, are with a ſwift foote (as it were before the time) come vpon me. In which reſpect (as I thought with my ſelfe) neceſſitie lay vpon me alſo, to make as much haſt as I could, to doe the beſt ſeruice to God and to his Church, that I might poſſibly attaine vnto, before I goe hence and bee not.

Fiftly, in my very inward parts, me thought I ſaw and doe ſee very clearely, that nothing is more neceſſarie in theſe daies (wherein all things are growing to moſt lamentable vncertainties, for want of reuerend and ſtudious attending to the word, as if all things might be carried after probabilities of diſputation:) Seeing therefore nothing (I ſay) more neceſſarie, then ſuch a writing, as might, by the reading of it, retentiuely ſtay the mindes of Gods people, in a grounded meditation of the moſt ſure and certaine principles of religion, by explications and proofes from the word of God, which is the onely ſure & certaine ground and ſtay of mans vncertaine and weak wandering minds: & hauing good truſt that it hath pleaſed God, that this writing ſhould bee in ſome meaſure fitted herevnto; I haue beene hereby, incouraged to proceed ſo farre as I haue done. And the rather alſo, that from the viewe of this labour, it may appeare to the Churches of God, yea euen in the ſight of all in the world that will looke vpon it: what thoſe things are which the faithfull Miniſters of Ieſus Chriſt doe beate their wittes about, and wherein they ſpend themſelues among their ſeuerall flockes and charges. And that it might from hence alſo appeare in how many truthes: that is, in particulars aboue number, we do agree, teaching the ſame things from one and the ſame word, by one and the ſame Spirit, with a ſweet conſent, in compariſon of thoſe fewe things, wherein the iudgements of ſome doe differ: till God ſhal in them all ſo cleare our iudgements, and frame

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our hearts to a more full agreement in all things, against the distractions of these heauie daies.

Finally, leting the former part of my collectiō of the doctrine of the Law being wel accepted of many, I conceiued so much the better hope that this of the Gospell should finde good entertainment among the good seruants of God.

But now, how well all this busines hath beene performed: it belongeth to you, the well learned and godly Ministers of the Gospel of our Lord Iesus Christ, to discerne and iudge: and accordingly, so farre as you shall find cause, either to reproue, or to giue the glory to God.

And if you finde that which your soule liketh, then say you & spare not, that whatsoeuer is well, God hath heerein glorified himselfe, by as weake and vnworthie an instrument of his, as could haue beene found out, among numbers of those, whom it might haue pleased him, to vse to such a seruice as this is. And concerning my owne selfe, this I willingly professe, and say, as it is in the peaceable and prouerbiall speech of *Gideon*, *What is my vintage in comparison of the gleaning of the least of you*, my reuerend Fathers and brethren, if your labours in the holy Ministerie of the word, had beene gathered together, as these are? And who am I, but as the diligent Apothecarie (to admit the greatest commendation that may seeme to agree) in comparison of the most learned and skilfull Phisition? or onely as the painefull Bee to fill the hiue, with the hony drawne out of your sweete flowers, as was acknowledged in the beginning?

Now therefore, vpon these considerations, gathering some hope of your fauourable interpretation of all things, seeing all is well meant and intended towards you: yet me thinke, that I heare some say, that this kinde of writing is ouer-long and tedious, and able to discourage the minde of the Reader, before he set his minde vnto it. To this, vnder your correction, I answere; First, that if such as so may thinke, will orderly reade the Questions and Answeres onely: then shall it be freed from that conceite of theirs, by many degrees, of breuitie.

Secondly, I doubt not, but euen the same being once acquainted with the Questions and Answeres, and giuing their mindes to meditate vpon them: wil growe desirous to read and stay their thoughts vpon the Proofes also: and that so doing, they shall (through the blessing of God) finde no small profite, ioy, and comfort to their soules; in that they shall find them to bee the marrowe and life of those Answeres, which bee not the very wordes of the holy Scriptures, and some lightsome clearing also, to the same holy Scriptures themselues.

Thirdly, I would desire such as so thinke to answere themselues, from a familiar similitude, which they may take from their owne counting-housen (I meane such as bee rich in the world, who for the most part, can afford the least time, to the diligent reading and studying of holy things) that as they doe not account it a vaine or vnnecessarie thing, to haue many more bagges of money standing together, then they can presently vse, because they can one time or other finde vse to improue them all to gaine, so they would in this case, bee of like iudgement, to think: that it is to the best purpose in all the world, to haue the largest spirituall Treasurie that may bee, containing the greatest varietie of the instructions, comforts and duties of the Gospell of Gods heauenly kingdome: though they doe but at conuenient times, busie themselues to reade that which is brought to their hands, concerning such or such a profitable discourse, either for instruction, or for comfort, or to stirre vp to dutie, euen as the necessities of their soules shall from time to time require.

Whom alſo I would in the name of God earneſtly pray, that they would conſider further with themſelues, how neceſſarie a thing it is, ſpecially for them that be rich in this world, that they ſhould haue by them (beſides that moſt notable meanes of publike Preaching which God hath ſent them): the helpe of ſuch holy writings, as might moſt ſtrongly ſtay their mindes, in the long and ſerious thoughts of the neceſſarie points of their ſaluation: becauſe otherwiſe, the vehement and vnceſſant cares of this life, wil aſſuredly like a canere fret out, or as a viper gnawe out the very heart-ſtringes of Religion, euen in them that be not the worſt ſort of worldly minded men. Laſt of all as touching length of writing, that is not to be accounted too long which is no longer then the largnes of the matter it ſelfe doth neceſſarily require.

Thus much, in way of rendering ſome account of the preſent enterpriſe, with this admonition neceſſarily (as I ſuppoſe) inſerted: in reſpect of ſome, who without ſuch caution, were moſt like to miſlike, to their owne greateſt harme.

But to returne my ſpeech to you (the reuerend and learned Preachers of Gods word) this doe I now humbly beſeech of you in the Lord Ieſus, that inſomuch, as yee are the ſalt of the earth, the light of the world, and Stewards in the Lords houſe, appointed by God himſelfe, to giue to euery one his portion in due ſeaſon: that you would as ye doe, and yet ſtill more and more, conſider, the peerleſſe dignitie & efficacie of your office of Preaching, farre excelling all writing or printing with ineke and paper; both for the daily calling and edifying of the Church of God, as well in knowledge and comfort of faith, as vnto obedience of life, euen to the comming of our Lord Ieſus, at the ende of the world. You are by your holy Preaching, the moſt actiue pen-men of the holy Ghoſt: to write, yea to ingraue all holy doctrine and godlines in the heartes of all the Elect of God, with a farre more deepe and firme impreſſion, then can be made in any thinne and ſhallowe papers. You are thoſe holy inſtruments of God, which are moſt effectual, both to giue the cleareſt light of knowledg, and to work the beſt impreſſions in memorie, and to bring the conſcience to greateſt remorſe, and to affect the heart with the ſweeteſt and moſt durable comfort, and alſo moſt powerfully to ſtirre vp to the practiſe of the duties of a godly life, then any other can be. Whence it is, and no doubt hath alwaies bin found, that among the godly, ſuch ſpeeches as followe, haue more often proceeded from their hearing of the word preached, then from priuate reading, or any other meanes. I neuer vnderſtood this point (ſaith one) ſo well as I did by ſuch a Sermon. I remember ſuch a point well (ſaith another) euer ſince I heard ſuch a text handeled. I was neuer pricked in cõſcience, as I was at ſuch a Sermon, ſaith a third. Me thought the Preacher ſpake particularly to me, &c. I was greatly cõforted (ſaith a fourth) by the doctrine of ſuch a Preacher at ſuch & ſuch a time. Wee ſee well nowe (ſay all that haue any grace in them with one conſent) that we ought to be more carefull, to heare the word preached, and to pray more earneſtly to God for his bleſſing vpon it, then euer we thought before. Theſe kinde of ſpeeches I ſay, being often in the mouthes of ſuch Chriſtians, as be reuerend hearers of Sermons; doe euidently declare, that Preaching hath a ſpeciall power giuen it of God: to worke moſt mightie effects in the hearts of the people of God, aboue al that any readings, or other priuate or publicke exerciſes of religion can worke. So that, though reading of good bookes is very profitable, to ſuch as doe in godly manner acquaint themſelues therewithall: yet in commending of the reading of godly writings, we muſt alwaies admoniſh the people, that they preferre the hearing of holy Sermons, and the reading of the holy Scriptures, before their reading of any other writinges beſides.

Yea ſo iuſt cauſe is there, to admoniſh all other hereof: that the moſt godly

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and learned Preachers themselues, will from their owne experience, easily acknowledge, that they could not haue vnderstoode the mysteries of Gods truth so clearely, nor haue found them so comfortable, by their owne reading, prayer, and meditation, as by the grace of God, they now do in a more liberall taste of Gods power and glory: had they not their owne selues, not onely preached the same to others, but also heard the same mysteries preached by other Ministers vnto them. And so doe I willingly confesse concerning my selfe, and the present *Treasurie*, so called in these bookes.

O therefore, be ye intreated for the Lords cause, to labour to the fulfilling of the most worthie and noble dutie of your office: that is, the durie of preaching, which of all other, is the most worthy in the sight of God, & most profitable to his Church. Without the which, no doubt, all writing, yea euen the holy Scriptures themselues, would lie contemned and despised, and without any fruit, vnlesse the people were put in minde of their duty: yea if they were not earnestly stirred vp by you, to haue the due regard of them. *Spartam igitur vos nacti estis (reuerēdi in Christo Patres ac Fratres) vos inquam, pra cæteris: Prouinciam sanè selectissimam. Hanc igitur macti virtute vestra (cælitus sc: inspirata) maximè i. qua poteritis fide & diligentia, exornate. Ita Deum remuneratorem experiemini benignissimum, locupletissimumq;. Ego similiter (eadem gratia diuina fretus) vestra virtutis imitator, maximé in votis habeo, vt in idem vobiscum opus, totis viribus (huic scribendi negotio temperans) multo deinceps accuratius, Domino pro sua immensa bonitate concedente, incumbam. Optimé valete.*

And now hence-forth, extending my speech yet more generally: this I desire, that all might vnderstand, that albeit this booke is in some most dutifull regard, dedicated to the right worshipfull aboue named: insomuch, as it pleased God, by their good meanes, to vouchsafe mee the principall time, of such quiet peace, and rest; with libertie, leisure, comfort, and maintenance in the Church of God, wherein I might write any thing at all, worthy the reading of any. Neuertheless, that which I doe in speciall manner dedicate to them, as most properly, and of best right belonging to them: the same doe I frō a more common affection of christian loue, and duty, (and with their very Christian good liking I am sure) communicate also to you. Wishing and praying with all my heart, that it may be aboundantly blessed of God, to the singular both profit and comfort, not onely of them and theirs, but also of you, and of all that do belong vnto you.

To the which end and purpose, two things do I hence-forth, most instantly request of you.

First, that you would esteeme of these writings, only as of a fruit of that holy prophecie, or interpretation, which is an ordinary gift of God in his church; to help toward the more cleare vnderstanding, of that manifold wisedome of God, which is fully and perfectly contained in his owne most holy Scriptures alone: and therewithall, to lay open more plainely that manifold comfort, which is inclosed in them: and likewise to make it more manifest, how plentifull fruites of thankfulnes, and obedience, is due from vs to God, according to the same. For as touching the thinges themselues, they are (as was saide euen now) to be found most perfectly treasured vp in the holy Scriptures of GOD himselfe: and in no other writings beside. Neither in very deede, doe these holy Scriptures of God, stand in need of any other method and disposing, nor of any other interpretation, then their owne most pure and bright clearenes: were it not, that our owne darknes and ignorance, with the confusion that is in our disordered minds, did stand in need of the same. For so writeth the holy Apostle S. *Paul*, 2. Tim. 3. 16. 17. *The whole Scripture* (saith he) *is giuen by diuine inspiration,*

inſpiration, and is profitable to teach, to improue, to correct, and to inſtruct in righteouſnes, That the man of God may be abſolute, and made perfect to all good workes. And againe, Rom. 15. 4. *Whatſoeuer things are written afore time* (to wit in the holy Scriptures, as we may perceiue by that which followeth) *they are written* (ſaith the Apoſtle) *for our learning, that we through patience and comfort of the Scriptures might haue hope.*

All mens writings, whatſoeuer they be, ſpecially ſuch as doe concerne religion: they ought to be nothing elſe, but meere ſeruants to the holy writings of God, to the ends here mentioned.

This therefore, is the firſt thing, which I doe earneſtly deſire, of all ſuch as ſhall thinke good to acquaint themſelues, with the reading of theſe or any of the beſt worth: that they will in no wiſe haue any other eſtimation of them, but as of dutifull ſeruants to the holy Scriptures of God.

Now, the ſecond thing, which I doe, to the ſame ends, and with like earneſtnes, deſire as a meete conſequent of the former requeſt, is this: that none would by the reading of theſe, or any other bookes; be any whit withdrawne, or hindered, from the reading, or hearing of the word of God it ſelfe. The which, being firſt written by moſt holy inſpiration (as was euen now alledged) is thereby manifeſtly cõmended vnto vs, as that which (euen by the ordinance of God himſelfe) is to be euery way, and at all times, in ſeaſon and out of ſeaſon, night and day (both in reading, preaching, hearing, and meditating) moſt reuerendly to be regarded. Pſal. 1. ver. 2. and 2. Tim. 4. 1. 2. And the ſame alſo, not without iuſt cauſe: ſeeing they are queſtionleſſe, the onely true ground, and perfect Canon, of all holy inſtruction. And becauſe the right vnderſtanding of them, is as the aiming point, whereunto all inſtruction and teaching ought to tend: inſomuch as they onely are able, to make vs perfectly wiſe vnto ſaluation.

This therefore, is my ſecond ſute; that none would by any other writings, ſuffer themſelues to be drawne away, to ſlack the reading or the hearing of the preaching of the holy Scriptures of God: but rather, that they would double, yea multiply their diligence that way.

Thus, if any ſhall at conuenient leiſures, reade theſe writings prepared for them; I doubt not, but through the bleſſing of God, they ſhall finde them, among other of the ſame argument, no vaine helpe and furtherance: both for light of knowledge, and alſo to further the comfort, & obedience of their faith.

And now, theſe cautions being obſerued, I beſeech ye giue mee leaue, to vtter that which I haue (among theſe prefatorie thoughts) conceiued further in my minde: that is, that I haue good truſt, that there is no iuſt and important cauſe, why it ſhould offend any; though after many former excellent bookes, there be ſtil now and then, more ſet forth: prouided alwaies, that they be ſound and orthodoxe, and in ſome reſpects of ſpeciall good vſe, moreouer and beſide the former. For herein, the common prouerb (currant in all other things of good vſe) may haue a chiefe place, that *Store is no ſore.*

The rather alſo, may this ſtone of offence be remoued, if we conſider that none are inforced to buy this or that book: but it is left to their own free choice to take or to leaue; as they pleaſe themſelues: or ſhall be aduiſed by the counſell of their godly friends. Wherevpon, may we not diſcerne, that if we ſhould not thankfully accept the manifold good and induſtrious labours of our louing brethren, the faithfull ſeruants of God: we may eaſily (or we be aware of it) not onely complaine of that, which might be for our owne eaſe, from other mens labours; but alſo grudge at that, which GOD hath prepared for a neceſſarie helpe, and benefit, to many other; though we ſhould for our parts, thinke our

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ſelues to ſtand in no neede of them?

Wherefore, that I may pleade this cauſe of the new publiſhing of good and profitable writings, ſuch as we ſpeake of. Be it, that the Church of God is alreadie inriched, with a goodlie varietie of all ſortes of good bookes (bleſſed be the name of our good God for it) both of leſſer and greater volume, larger and more briefe, as well by Queſtion and Anſwere, as in continued ſpeech, ſome more fit for learned Students, in a more exquiſite method and ſtile, and ſome for Schollers of leſſe vnderſtanding, &c. Yet this wee cannot but eaſilie conceiue, that not all good bookes of all ſorts (no not of the ſmalleſt and moſt eaſie price) doe come to anie one mans hands; no nor anie one kinde of booke to all: but rather to a very few, in compariſon of thoſe that doe very ſeldome, or not at all, heare of them.

God (no doubt,) who ſetteth his ſeruants to worke, will diſpoſe alſo of their labours, as it ſeemeth beſt, to the eye of his moſt gratious, and all-ſeeing Prouidence. To ſome, one helpe, to ſome, another: to ſome, at this time, to other afterward. Yea doubtles, ſo wiſely and prouidently will God diſpoſe of the labours of his faithfull ſeruants, that the leaſt of them ſhall not bee altogether in vaine.

And yet, moreouer and beſide that which hath beene ſaide in this caſe, this may be added further: that ſeeing God hath manifeſted his wiſedome, in the varietie of his goodnes and mercie, euery other way; in his works of creation, to be ſeene, felt, taſted, &c. for the manifold comfort of the outward man: why ſhould we think it vnſutable to the ſame his goodnes, and to the bountie of his mercies, that hee ſhould fit and furniſh his ſeruants, with ſuch varietie of ſpirituall graces, as might be euerie way delightfull, and beneficiall to the inward *Man?* Verilie, there is no reaſon why wee ſhould thinke ſo. Let no man therefore, goe about to ſtraighten that bountie of God, which he hath ſo gratiouſlie inlarged toward vs: nor grudge againſt that, for the which we cannot be chearefull enough, in our praiſing of him.

But that we may haſten to an end of this plea, Shall falſe-teachers, by an infinite & often renued variety of hereticall bookes, vtter their counterfet wares and marchandiſe, their *Pſeudo-chatholike* & counterfet *Treaſuries?* and ſhall not the faithfull miniſters of the truth of GOD, vſe all holie diligence, to promote the ſame by all kinde of good and ſound writings; and by laying forth therein, the true pretious catholike *Treaſures* of the onely true Church of God? Farre be, ſo vnfaithfull and ſecure negligence, chaſed away from amongſt vs. And the rather alſo, becauſe thouſandes of poore ſoules, haue ſo much the more neede of ſuch renued helpes by good writinges, leſt they ſhould be peruerted by the bad: ſpecially in ſuch places, where the faithfull and diligent preaching of Gods word, (the chiefe preſeruatiue againſt this leauen of falſe doctrine) is moſt wanting. So that for ſome ſupplie of ſo great a defect, what may wee thinke to be accounted of the bookes of one impreſſion, though of more then a thouſand: yea though the ſame booke, ſhould be imprinted, thouſand after thouſand, manie a time.

But to this it may be ſaide, that not manie thouſands among many millions of people, are ſo well minded, as to be ſtudious in reading of good and godlie bookes. And in verie deede, it cannot bee denyed, but that it is too true. Neuertheleſſe, this wee may as truely anſwere, that God hath his thouſands, and ſeuen thouſands in his *Iſrael*, better minded, then anie one, or manie of vs are priuie vnto.

Now

Now therefore, good Christian brethren, what remaineth, but onely this: that we be wise and carefull to vse all such good helpes, as God vouchsafeth to bestowe vpon vs, in their due time and place; so farre as wee shall finde them to be profitable vnto vs: but the chiefe helpes, alwayes with greatest care and diligence?

This great grace of Christian wisedome and discretion, with all other necessarie for vs, our good God and most gratious and mercifull Father graunt vnto vs all; both Preachers, Hearers, Writers, and Readers: working them in vs by his most holie Spirit, through his rich mercie in the Lord Iesus. To whom, with the Father, and the holie Ghost, three most glorious, diuine, and distinct Persons, one true and euerliuing God, almightie, and in all things all-sufficient, be all praise, honour, and glorie, nowe and for euer. Amen. London.
October. 1606.

Yours in the Lord, with the best dutie and seruice that hee is able, most willing.

Robert Allen.

Page. 5. line 3. of this Preface, For beeing, I pray, read to be. The rest of the Errata through the whole, are noted at the ende of the last Booke: yet so, as not all there mentioned, are to be found in euery Booke.

THe Christian Reader hath, in the Heades or chapters following, the contents of this first book, of *The Doctrine of the Gospel*, or second part of the *Treasurie of Catechisme*, set before him in a short viewe. Yet so, as hee may vnderstand, that vnder the heades mentioned, there are many particulars, and much varietie of matter, both for instruction, confirmation, and comfort of faith: and also for duties of obedience, deducted from the same.

The which would be ouerlong, and the lesse necessarie to be set down here: because the generall being found according to the present direction, the particulars will readily offer themselues.

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- *The Ground and meaning of it.* — *pag.* 132. 133.
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- *The Duties.* — *pag,* 136. 137.
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Beliefe in God the Father, maker of heauen and earth.

- *The Ground and meaning of it, pag.* 139. 140. *&c. to the* 169. *In a large discourse, where the whole Historie of the creation is declared.*
- *The Promise belonging to it.* — *pag.* 169.
- *The Comforts beginning in the same page, are continued to the.* — *page.* 173.
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- *The Ground and meaning of it, pag.* 185. *&c. to the* 207. *pag. By a large inquirie unsearchable to the large extent of it to all creatures, Persons, causes, and actions.*
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- *The Duties to God, which these comforts call for, doe followe in the same pag. and pag.* 249. 250 251. 252. 253. *to* 256.
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THE DOCTRINE OF THE GOSPEL.

HAuing through the goodnes of God, finiſhed the firſt part of our Treaſury of Chriſtian Catechiſme or inſtruction, concerning the morall Lawe of God: let vs (truſting in the ſame his diuine goodneſſe and mercy) vſe as good diligence as we can, in like manner of familiar inſtruction, to enquire into the Doctrine of the Goſpell. Yea let vs ſearch after it, as after the moſt rich and precious part of our ſpirituall treaſure: according to the holy teſtimony and profeſſion of the Apoſtle *Paul.* Philip. 3,8,9, *Doubtleſſe, I thinke all things but loſſe for the excellent knowledge ſake of Chriſt Ieſus my Lord, for whom I haue counted all things loſſe, and do iudge them to be dongue, that I might winne Chriſt. And that I might be found in him, that is, not hauing my owne righteouſneſſe, which is of the lawe, but that which is through the faith of Chriſt, euen the righteouſneſſe which is of God through faith, &c.*

First therefore, I would haue you ſhewe me, (as you haue bene taught) what
Queſtion. the Goſpell is?

Anſwere. *The holy Goſpell is a moſt ioyfull doctrine, or diuine meſſage of moſt glad tydings, ſent and publiſhed to the world from God himſelfe; and by the Miniſtery of his faithfull ſeruants; the which teacheth and aſſureth euery one that heareth and receiueth it, both what that righteouſneſſe and ſaluation is, (together with the cauſes and particular fruites, or benefits, and comforts of the ſame) which is to be apprehended and layed hold vpon onely by faith in Chriſt: and alſo, what manner of obedience that is, which God requireth and accepteth, (onely as a fruit of thankefulneſſe, but for no part of iuſtification, or for any peece of the merit of ſaluatiõ before him) of euery one, to whõ the ſame righteouſneſſe and ſaluation, with all the fruits, benefits and comforts thereof, doe through his moſt free grace and mercy in Chriſt Ieſus, appertaine and belong.*

Explicatiõ and proofe The morall Lawe of God (as hath beene declared in the former part of our Catechiſme) is a diuine rule or doctrine, teaching and commanding the perfect righteouſnes of workes: the which if a man could perfectly fulfill, hee ſhould ſurely liue therein: Leuit. 18.5. And to that effect doth our Sauiour Chriſt anſwere him who asked what he might doe that he might inherit eternal life: *Thou knoweſt the commandements* (ſaith our Sauiour) &c. as though he ſhould haue ſaid: Thou canſt not poſſibly haue a more perfect rule, of the righteouſnes of the outward workes and actions of thy life, and of the right holy diſpoſition and inward affection of thy heart, according to the firſt creation of mankinde, then the Lawe of God is. Matth. 19,16, &c. Mark. 10,17, &c. Luk. 18,18. &c.

But becauſe (as we haue beene further inſtructed) we are now of a very ſin-

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full disposition, and euen through the corruption of nature, trangressors of the law: the law is so far from all grace of iustifying & sauing of vs, that it doth most iustly conuince vs of sin; and consequētly, of iust deserued wrath from the iudgment seat of God. Wherefore necessarily are we all to seeke to be iustified an other way, that is, by the free grace & fatherly mercy of God, through the righteousnes & holines of the works & merit of the perfect obediēce of the son of God our Lord Iesus Christ: and not by our owne workes, either already wrought, or which we may at any time hereafter, possibly worke.

For this cause, behold (I beseech you,) the wonderfull grace & most rich and precious mercy of our God, in that (as was now answered) hee hath not onely published this doctrine of free grace through the righteousnes of our L: Iesus Christ, to iustification & saluatiō, (the which the law strictly taken doth not directly, so much as once tel vs of) but also, for that he is most graciously minded, to giue vs the knowledge & faith, yea euen the very possession, & whole fruit of it.

This part of holy doctrine, is of vs called the Gospell, the which in the greek language, wherein it was first written by the holy Euangelists in the new Testament, euidently signifieth good tydings, or a ioyfull, and gladsome message.

The Greeke word is, (*Euaggelion*) compounded of (*Eu*) which noteth the goodnes and commoditie, or the praise and commendation of a thing, and of (*Aggello*) which is, To bring tidings, or to report & declare a message. Of these Greek words, ioyned in one, not onely those four, who wrote the history of our Sa: Christ: but also such as were special attendants vpon the Apostles, to preach where they had once planted the Gospell, are called Euangelists. Yea, frō these Greeke words compounded in one, all Preathing is called, Euangelizing. And from (*Aggello*) Preachers are called sometimes Angels: that is, such as are sent in the name of God, vpon this his most honourable and ioyfull message.

Luk. 4. 18. Ephes. 2. 17. 1. Cor. 1. 17. 1. Pet. 1. 25. Rom. 10. 15. Gal. 1. 8. 9. Reuel. 1. 20. & ch. 2. 1. &c.

The Gospel (as we call it in our English) doth not onely in the latine tongue, but also in diuers other languages, take the name from the same Greek words, and is made the vulgar & common speech in many Christian churches: like as diuers other both greek & hebrew words (are) pertaining to the Gospell, such as are *Iesus, Messiah, Christ, &c.* Yea among those of the heathen also, who haue vsed the latine speech; good and welcome newes or messages (such as among them haue beene thought worthy any reward to the bringers, or sacrifice and thankes to God) they haue beene, by ancient vse, called from the same Greeke words, *Euangelia*, according to the example of the Grecians themselues going before them therein.

Cicero ad Attic: lib. 2. App. de nece Cicer: Homer: odyss: ξ v: 152. Isocrat: in Areop: Xenop: Ell: 1.

The same vse is of the hebrew word: (*Besorah*) answering to this: as we read, 2. Sam. 4. 10. One that brought *Dauid* tidings of *Saules* death, thought that *Dauid* would haue giuen him a reward for his tidings. The word ther, is *Besorah*. And in the same place it is said, that he which reported this to *Dauid*, thought himselfe to be *Chimbassar*, as one bringing such tydings as should be welcome. For such is the viuall signification of the verbe (*Bissar*,) & of his substantiue *Besorah*: as we may perceiue by that which we read. 1. Sam. 31, 9. The Philistines are said to publish the death of *Saul* and his sons, for ioyful newes or tydings, and to the praise of their idolls. But 2. Sam. 1, 20. Publish it not (saith Dauid) *Al Tebassru: lest the daughters of the Philistines reioyce, lest the daughters of the vncircumcised triumph*, read also, ch. 18. v. 19, & v. 27, & v. 31. And 2. king. 7, 9, Ps. 68, 11.

This therefore being a word vsed to signifie all good & welcome tydings, it is in the holy Scriptures, (for excellencies sake) transferred to note out the best newes aboue all other; euen the publishing of the ioyfull tydings of the Gospel. For the which, read Isay: 40, 9. *O thou that bringest good tydings to Zion: Mebassereth*: that is, (as it is well translated) *Euangelizas, preachest the Gospell, &c.* And likewise ch. 41, 27. *I wil giue to Ierusalem* (saith the Lord) *one that shall bring good tydings: Mebassar.* This messenger is Christ. ch. 61, 1. *The Lord hath sent me to Preach good tydings to the poore.* And of all Preachers of the Gospell it is saide more generally, ch. 52, verſ. 7. according also as the Apostle *Paul* alleadgeth it Rom. 10. 15. *O how beautifull vpon the mountaines are the feet of him that declareth and publisheth peace?*

That

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that declareth good tydings and publisheth salvation, saying vnto Zion, Thy God raigneth. And *Nahum* Chap. 1. 15. Read also Psalm. 40. 9. and Psal. 96 2. Finally, from this Hebrew word, the holy Euangelists, who wrot the History of the Gospell, are called *Mebasrim.*

As for our owne English word *Gospell*, we will not now stand to enquire after the deriuation of it. It may suffice vs, that it is commonly receiued and appropriated to signifie the very same most ioifull glad tydings of our iustification and saluation by our Sauiour Christ which the Hebrew & Greeke words doe signifie, according to the saying of the holy Angell: *Behold I bring you tydings of great ioy, that shall be to all people*: That is, *that vnto you is borne this day in the Citie of* Dauid, *a Sauiour which is Christ the Lord.* Luke. Chap. 2. 10. 11.

This Gospell or tydings of the greatest ioy that can be, it is called the Gospell of God, as comming from him. Rom. chap. 1. vers. 1, and chap. 15. vers. 16. 2. cor. 11. 7. 1. Thes. 2. 2. 8. 9. and 1. Pet. 4. 17. *And the glorious Gospell of the blessed God* 1. Tim. 1. 11.

It is called the Gospell of Christ, insomuch as he is the argument & subiect matter of it, Mark. chap. 1. 1. and 2. cor. 4. 4. *the glorious Gospell of Christ.*

And againe, *the Gospell of Christ*, because he is the chiefe messenger & publisher of it, as it were trō the bosome of the father. Iohn. 1, 17, 18, Ephes. 2, 17. heb. 1, 1, Mat. chap. 3, 1. It is called also *the gospell of God concerning his son. Rom.* 1, v, 1, 2, 9.

It is called *the gospell of the kingdome*, because Christ setteth vp, & establisheth his spiritual kingdome, in the harts of his people, by the preaching of it. Matth. 9, 35, and chap. 24, 14. and Mark. 1, 14.

It is called *the gospell of peace*, because by it the conscience is set at peace with God: God himselfe publishing and offering, yea intreating reconciliation with vs, by the Ministery of it. Ephes. 6, 15, and 2, Cor. 5, 18, 19, 20.

It is called, to like purposes, *the gospel of the grace of God*, Act. 20, ver. 24, *The gospell of saluation*: Eph. 1, 13, *The word of saluation.* Act. 13, 26, *The power of God to saluatiō*, Ro. 1, 16, *The words of life*, act. 5, 20, *And the words of eternal life*, Ioh. 6, 68.

And because the righteousnes of faith is necessary to saluation, therefore God doth by this his gospell, both teach, & reueale, & also giue this righteousnes in the ministery & preaching of it, to al that wil receiue it, rō. 1, 17, & ch. 10, 4. 5, &c.

Further also, that the gospel laieth forth the causes, benefits, and comforts of iustification & saluatiō: read the 1. chap. of the Ep: to the Eph. of the which more hereafter.

Doctrina Euangelij complectitur & regulam pij syncerique cultus quem a nobis exigit Christus, & rationem qua nos restituit in vitam Calu. in Ioh. 5. 24.

Last of al, that the gospel teacheth what manner of obedience, God requireth and accepteth, of all true beleeuers, onely as a declaration of their thankfulnesse, without al worthines of merit &c. Read, Tit: chap. 1, 1, where in this respect, the gospel is called the truth which is according to godlines: the which godlines, *Paul* describeth in the same Epistle, and in all other his Epistles, as also doe all the other Apostles. And that all merit is excluded, it is plaine from that lesson which our Sauiour Christ hath taught vs: Luk. 17, 10, For when we haue done all that we can, we are but vnprofitable seruants. Read also, Gal. chap. 2, 15, 16, and Ephes. 2, 9. 10. Ro. chap. 7. Iames, chap. 3, 2. Neuertheless, that God wil accept of the sinceare, though vnperfect obedience of his faithfull seruants, for Christs sake, we shall haue the occasion renewed, to shewe some proofe of it, in the answer of a certaine scruple arysing frō the last branch of the prescēt answere.

The Doctrine of the gospell cōtaineth both the rule of that godly and sinceare worship which Christ requireth of vs, and also the way which he taketh to restore vnto life.

For seeing the lawe (as wee haue seene before) sheweth the righteousnesse of works, & therein, which are the true fruits of obedience & thankfulnes to God:

Question. Why should these duties be said to be taught againe in the gospell? And what may be the reason hereof?

Answere. *The Lord in his most gracious wisdome, saw it to be so meet, in diuers respects.*

First, for that the law (as it is opposed to the gospel) *onely commandeth, and exactly vrgeth the performance of all duties, vnder paine of the most fearefull curse of God: but it giueth no grace, or power, to performe that which it requireth, as the gospell doth.*

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Secondly, because the lawe vrgeth euery dutie, according to that perfect light & holines of nature, wherein God created mankinde at the beginning: but the Gospell calleth for duties, onely according to the present measure of grace, as fruites of spirituall regeneration, with labour after the increases thereof.

Thirdly, because the lawe alloweth no dutie, which is not done in full and perfect righteousnesse: but the Gospel accepteth euery dutie, which is performed in any measure of sincerite, and truth, though from a weake and vnperfect faith.

Finally, because the Law, in all things dealeth like a most seuere and rigorous Iudge, who will shew no fauour to any the least transgressor, and so it discourageth altogether: but the Gospell, like a most tender and kinde nurse, cherisheth euery weake and feeble soule, whosoeuer longeth after the mercy and saluation of God, and desireth vnfeinedly to walke in his waies.

Explication and proofe.

Hence therefore it appeareth indeed, that it is of the singular grace and wisedome of God, that notwithstanding he gaue the lawe, and doctrine thereof, hee should neuertheles send his Gospell also, to teach the doctrine of godlinesse ouer againe. For otherwise, the Lawe could haue brought no benefit vnto vs, but should haue left vs altogether without excuse, condemned in our sinnes. Yet so, as the Gospell doth not for all that, destroy or disanull the Lawe, because if we should not by the doctrine thereof, be brought to the sight of our sinfull and miserable estate, the Gospell it selfe would easily be ouerhautily despised of all, and loose the owne gracious power and effect, euen as it doth with the most in the world, whom God leaueth, to that proud opinion, which they haue vainely conceiued of themselues. A liuely example whereof, we haue in the proud Pharisies, whom our Sauiour iustly taunteth with that cõmon Prouerb. *The whole haue no need of the Physition, but they that are sick*, Mat. 9. 12. *whom also* Luk. ch. 16. 14. 15. he doth for the same cause sharply reproue, saying: *ye are they which iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, it is abomination in the sight of God.*

But that we may come to the particular branches of your answere.

Touching the first point, we haue seene sufficiently, in the first part of our treasury of the doctrine of the law, how imperious & full of exaction the law is, & therwithall, voide of all assistant grace, yea altogether armed with the curse: but that the Gospel giueth grace, & that euen from the most free clemency & grace of God; it is plainly testified Iohn. ch. 1. 17. in that it is writen: *The lawe was giuen by Moses, but grace and truth came by Iesus Christ.* Read also, Rom. chap. 7. 1. 2, 3. 4. 5. 6. and chap. 8. 3. 4.

Secondly, that the duties which the Law vrgeth, are such as ought to be performed, according to the innocency and holines of the first creation, it is euident from that which the Apostle *Paul* disputeth: Rom. 2. 12. *As many as haue sinned without the Lawe, shall be iudged by the Lawe. For the hearers of the Law are not righteous before God: but the doers of the Law shall be iustified. For when the gentiles, which haue not the law, doe by nature the things contained in the Law, they hauing not the law, are a law vnto themselues, who shewe the effect of the law written in their hearts, &c.* But that the Gospell is satisfied, with such duties, as proceed from the spirit of regeneration, it is manifest. Rom. 8. 13. *If ye mortifie the deedes of the body by the spirit, ye shall liue.* Yea though we cannot doe it so fully as we ought: nay (which is lesse) though we cannot doe it as we gladly would. Rom. 7. 15. &c. and Gal. 5. 17. *For the flesh lusteth against the spirit, & the spirit against the flesh: & these are contrary the one to the other, so that (We) cannot doe the same things that (We) would.* And as our Sauiour Christ told his Disciples in the Garden; *The spirit is ready, but the flesh is weake.* Read also Mat. 25. 23. Where the seruant is commended that hath beene faithfull in a little, yea, hee is betrusted with more, and admitted into his maisters ioy. And for increase in obedience, which wee ought to labour after, we haue the cõmendation of the Church of *Thyatira* set before vs for an example. Reuel. ch. 2. 19 *Thy works are more at the last then at the first.* And Mat. 13. 12. Our Sauiour Christ *for our encouragement herein, promiseth that it shall be giuen to him that hath, & that he shal haue abundance: to wit, of spirituall grace.*

Thirdly, that the law reiecteth all which is not done in full perfection: read rom. 9 31. 32 *Israel which followed the law of righteousnes, could not attaine to the law of righteousnes.*

Where-

How the Gospel differeth from the law

Wherefore? Because they sought it not by faith, but as it were by the workes of the law, &c. But that the Gospell accepteth of sincerirtie, though there be weaknes and imperfection, not onely in workes, but also in knowledge and faith, which are as one may say, the right eye, and the right hand thereof: wee may perceiue by the testimony of the holy Prophet, who writing of our Sauiour Christ: saith that *he will not breake a bruised reed, nor quench smoking flaxe*: Isay. Chap. 42. 3. Yea we may most cleerely see it in the practise of our Sauiour Christ himselfe, in the whole course of his dealing with his poore and fraile Disciples: and namely, by that which we read, *Ioh.* 1. 47. in that he so greatly approueth of *Nathanael*, as of a true Israelite, euen because hee was without guile: though as yet hee had but small knowledge, and was scarce entred into the lowest forme of the Doctrine and faith of the Gospell. See it also, Mat. Chap. 11. 28. 29. 30. *Come vnto me all ye that are weary, &c.* They are the words of our Sauiour himselfe. And Act. 13. Verses 38. 39. *Be it knowne vnto you men and brethren* (saith the Apostle *Paul*) *that through this man* (that is Iesus Christ) *is preached vnto you the forgiuenes of sins. And from all things from the which yee could not be iustified by the Law of* Moses, *by him euery one that beleeueth is iustified.*

So then, we may truly say according to the last part of the answere, that the lawe may iustly be compared to a seuere and righteous Iudge, and the Gospell to a most tender and gentle Nurse, &c.

This, as I finde it well expressed by a holy Martyr and Minister of the Gospell of our Sauiour Christ, in a liuely opposition betwixt the lawe and the Gospell: I thought it to good purpose, in this place to set downe, according as Maister *Foxe* hath worthily recorded the same.

M. Patrick Hammelton. Act. Mon. Pag. 890. ed. last.

The Lawe (saith the Martyr) *sheweth vs our sinne.*	*The Gospell sheweth vs the remedie for it.*
The Lawe sheweth vs our condemnation.	*The Gospell sheweth vs our redemption.*
The Lawe is the worde of yre.	*The Gospell is the word of grace.*
The Lawe is the word of despaire.	*The Gespell is the word of comfort.*
The Lawe is the word of vnrest.	*The Gospell is the word of peace.*

Thus the holy Martyr setteth out the contrary nature and office of the lawe and of the Gospell, by this more milde opposition of the one to the other.

And he doth the same againe, by a more hot and sharpe disputation, in way of a contradictorie reply of each to other: the which also, we will likewise here set downe, to make this point of doctrine so much the more euident and plaine, from the testimony of so notable a Martyr. Thus therefore it followeth.

The Lawe saith, *Pay thy debt.*	The Gospell saith, *Christ hath paid it.*
The Law saith. *Thou art a sinner, despaire, for thou shalt be damned.*	The Gospel saith, *Thy sinnes are forgiuē thee, be of good comfort, thou shalt be saued.*
The Lawe saith, *Make amends for thy sinnes.*	The Gospell saith, *Christ hath made it for thee.*
The Lawe saith, *The Father of heauen is angry with thee.*	The Gospell saith, *Christ hath pacified him with his blood.*
The Lawe saith, *where is thy goodnes, righteousnes and satisfaction.*	The Gospell saith, *Christ is thy goodnes, righteousnes, and satisfaction.*
The Lawe saith, *Thou art bound & obliged to me, to the Diuel & to Hell.*	The Gospell saith, *Christ hath deliuered thee from them all.*

Vnto these differences of the Law and the Gospell, thus set down by the holy Martyr: Maister *Foxe*, a little after the page aboue mentioned, addeth diuers notes & obseruations for the more full declaratiō of the same differences of the Law & the Gospell, and of the seuerall vses of them both: pag. 893. 894. 895. to the which for breuities sake I doe refer the Reader.

How the Gospel differeth from the law

But (as was mentioned in the beginning of the answere) all that is hitherto said, must be vnderstood, as being spoken of the law in such sense as it is opposed to the Gospell: to wit, in the point of iustification. For this is that which doth principallly make the iarre, yea that causeth an irreconcilable war betwixt them: insomuch as herein the law meddeleth not with the Gospel, neither wil the Gospell haue any thing to doe with the Law. Nay herein, the Gospell vtterly excludeth, not onely the workes of the Law, but also the faith of the Law, legally and strictly taken. And the Law againe, will in no wise allowe of any faith of righteousnesse and saluation by it, without the parties owne personal, inherent and perfect obedience to the same.

So that then, to be vnder the law (or as the Apostle *Paul* speaketh) of the law: or in the same sense, of the works of the Law; that is, for a man to be of this mind to seeke and challenge righteousnes & euerlasting life thereby: and to be vnder grace, that is, to be such a one as waiteth for iustification & saluation from the free grace & fauour of God through the faith of the Gospell: it is to be in a cleane contrary state and condition. For the which, read Rom. 3, 28, & 4. 14, & 6, 14, & 7, 6, & chap. 11, vers. 11. Col. 2, 15, &c. and chap. 3, 10, 11, 12, 18, 23, 25, & chap. 4, 21, &c. and chap. 5, veres. 4, 5, according also to that which the same Apostle writeth. 2. Cor. ch. 3. where he calleth the old Testament, the letter, that is, of no validitie to saluation: and the newe Testament the Spirit, that is, the mightie instrument, or as it were the wagon of the Spirit, for the plentiful conuoy of al grace & saluation. Where *likewise, he teacheth that the Law is the ministration of death & damnation, and ascribeth righteousnes, life and glory, onely to the Ministery of the Gospell.*

Neuertheles, we may not be ignorant of this, that the law in a generall acceptation of the word, comprehendeth the whole gratious doctrine of the couenant of life & saluation; that is to say, it comprehendeth both the doctrine of workes as the fruits of faith, and also the doctrine of the true iustifying faith it selfe: Ps. 1, ver. 2, & Ps. 105, 8, 9, 10, & Ps. 119. Like wise Isay, 51. 4, 5, 7, & Mal. ch. 2, 6 7, 8, 9, & ch. 4. vers. 4. *Remember the law of* Moses *my seruant which I* (saith the Lord) *commanded vnto him in Horeb, &c.* as though the Lord would giue to vnderstand, that it was a sufficient & full direction vnto them, vntil the Sun-shine of righteousnes should afterward more brightly shine forth, by the Ministery of *Iohn* Baptist, and by the manifestation of Christ himselfe. Like as the Apostle *Peter* also writeth to the Iewes of his time, 2. Ep. 1, 19. *We haue also a most sure word of the prophets, to the which ye do wel that ye take heed as vnto a light that shineth in a dark place vntil the day dawn & the day star arise in your harts.*

And besides, the morall Lawe and the Gospell, are so accorded in Christ, (who is the perfect righteousnes of the Lawe to euery true beleeuer,) who also concerning such, hath taken away al the sting and strength which the Law had to death & destruction) that, as by the appointment of God, the Lawe is to all his elect children, as a School-maister to leade vnto Christ; so christ himselfe againe, euen from the holy Law of God, schooleth all those whom God by his holy Spirit hath once guided vnto him. For he calleth all his schollers to all diligent and industrious care of vnfeined obedience vnto it, as vnto the onely true rule of all good workes. So do his holy Apostles also. And so doe all godly learned Ministers of the holy word of God, euen to this day, as is plentifully to be seene in their Catechismes, & all other their godly writings. Yet so, as neither the one, nor any of the other doe thus teach, as though iustification and saluation could possibly be obtained by the workes of the Law: but because (as was touched euen now) the doctrine thereof humbling sinners before God, & driuing vnto Christ: doth also teach them, as by a most briefe & excellēt rule, all duties of true thankfulnes to God in a godly course of life, in such manner as was described in the second & third branches of the answere. For verily, the duties of the Law, & the duties of the Gospell, they are one & the same in matter & substance, both toward God & toward man.

All the difference, lieth in the manner or measure, of the performance of them. And therefore we say, that the Gospell boroweth all morall instructions which

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it giueth, euen from the morall law of God; onely fitting them to the grace and tenure of the couenant of the Gospell: " Adding (as one saith very well) a kinde of holie Indulgence or milde moderation vnto it.

How the law accordeth with the Gospell.

" *Euāgelium vtitur ministerio legis, addens ei suā epieiceian, vt scitè Chemnitius. Harmon: pag. 310.*

Neither may it, without impietie bee thought, that the lawe is absolutelie contrary to the promise of the Gospell: according to that Galath: 3. 21. *Is the Lawe then against the promise of God? God forbid, &c.* Nay as the same Apostle teacheth, Rom: 3. 21. *Christ hath witnesse of the Lawe and the Prophetes.* And hee saith of himselfe, that hee being as one without the lawe, was notwithstanding in the law through Christ. 1. Cor. 9. 21. Likewise our Sauiour Christ, and the Apostle *Iohn* as he learned of him, they make no scruple to call the Gospell not onely a newe commandement, but also the same which was of olde. Iohn ch. 13. 34. and 1. ep. 2. 7. 8. And so *Danid* likewise, professed of olde, that hee beleeued Gods commandements, as containing matter of faith, and an vndoubted path-way to life, after that it hath humbled the children of God to the faith of Christ. Ps. 119. 65. And how friendlie, both the law and the Gospell were accorded in his beleeuing heart, wee may vnderstand by that which he professeth further in the same Psalme, vers. 166. *Lord (saith hee) I haue trusted in thy saluation, and haue done thy commandement.* And verse, 174. *I haue longed for thy saluation ô Lord, & thy law is my delight.* Read also Isay, ch. 42. 4. & Matt. 12. 21. *The Ilands shall wayte for the law of Christ.* And Gal: 6. 2. *Beare ye one anothers burthen, & so fulfill the law of Christ.* & 2. *Pet.* 1. 21.

Whervpon also, wee may yet furthermore, truely hold & affirme, that both the old Testament & the new, or the law (as it is generally taken,) & the Gospel: the doctrine of *Moses*, and the doctrine of *Christ*: they doe containe but one & the same coueānt of Gods free fauour & mercy (euer since the fall of mankind,) toward all his elect, whither *Iew or Gentile.* One (I meane) in substance, as might be proued by many testimonies & reasons out of the holy Scriptures, according as *M. Caluin* that excellēt minister of the Gospel of God, hath notably gathered and set them downe to our hand, in the 9. & 10. chapters of the second book of his *Institutions*: the which *M. Piscator* also, whom God hath made a skilfull fisher of men in his Church, hath in the 9. chapt. of his little booke of *Aphorismes*, or common places, abridged them in 19. seuerall *Aphorismes*. Either of which bookes are in our English tongue, and therefore I do the rather forbeare to set downe either the *reasons* or *aphorismes* here. Neuertheles one notable saying or two of *M. Cal.* out of some other part of his writings I will not omit. First, vpon the 38. verse of the 5. ch. of *Iohn* in his Commentarie vpon the same: God (saith he) hath not spoken in vaine by *Moses* & the Prophets. Neither did *Moses* intende any other thing then to call all directlie vnto Christ. Whence (saith he further) it is euident, that whosoeuer refuse *Christ*, they are none of *Moses* disciples. Beside, how shall he haue the word of life abiding in him, who thrusteth away him that is the life it selfe? How shall hee vnderstand the doctrine of the law, who as much as lieth in him, destroieth the life of the law. For the law without *Christ* is of no force (to wit, as touching life & saluation) neither is ther without him any sound comfort to be found in it. Wherfore by how much any hath learned to knowe *Christ* more familiarly, by so much hath he profited more in the word of God. And againe vpon the 39. verse of the same chapter: Whosoeuer aimeth not at this marke, let him tyre himselfe as much as hee will, all the daies of his life: yet shall he neuer attaine to the knowledge of the truth. Hitherto *M. Caluin.* Worthy also to the same purpose is that saying of *Iustinus Martyr.* " The law is the Gospel spokē of before: & the Gospel is the law fulfilled after.

And M. Caluin againe vpon the 20 verse of the 24. Psal. It is the Deuils crafte to dazell our eyes, &c. as though the certainty of the grace of God were to be learned any other where then in the law and the Gospell.

Diabolicum artificium est mentes nostras concutere, acsi aliunde quàm ex Lege & Euangelio petenda sit gratiæ Dei certitudo.

In respect of this friendly harmony & concent, the law of God is in the holy scriptures, many times honored with the name of the gratious couenāt of God: as *Exo.* 19. 5. *Deu.* 4. 13. *& v.* 23. *& ch.* 5. 2. *& ch.* 9. *v.* 9. & again. *v.* 15. *Hos* 8. 1. Likewise, the arke wherin the law, (euē the tables of the morall law) were kept, it is vsually called the arke of the testimonie, or witnes of the couenant of God, which he made with his people *Israel*: yea in respect of Christ, no doubt. Neuertheles we denie not but the same couenant, one in substance, both in the time of the lawe and also of the Gospell; is to be distinguished, in respect of some graue and weightie circumstances, not onely of time, (in that it is called eyther olde or newe) but otherwise also.

" *Lex est euāgelium prænuntiatum: Euangelium autem lex impleta.*

How the law accordeth with the Gospell.

For first, the olde Testament was more darke, through the vaile of many figures and ceremonies as it was restrained to the *Israelites*, yea and euen the morall lawe it selfe also, by reason of the dulnesse of mens vnderstanding: Yea, though both it and all things else, were visiblie sprinckled with the bloude of the couenant: as Exod. Chap. 24. 7. 8. Where thus wee reade: *Moses tooke the booke of the couenant, and read it in the audience of the people: who said, All that the Lord hath said we will do, and be obedient. Then he tooke the blood and sprinkled it on the people, and said, Behold the blood of the couenant which the Lord hath made with you concerning all these things.* And Heb. 9. we reade expresly, that *the booke of the law was sprinckled with blood.* The which blood of the sacrificed beasts, was (as we all know) an euident type of the blood-shed of our Sauiour Christ, for the redemption and iustification of all the elect people of God: verses 18, 19, &c. of the same 9 chap.

But the new Testament, as it is enlarged to the Gentiles, according as it was formerly entred with *Abraham*, yea or rather with *Noah*, and the same also according to the promise of God made to *Adam* at the beginning of the World, immediatly after his fall: it is euer since the manifestation of Christ in the flesh, and by the death of his Crosse, made most cleare. For the vaile of all figuratiue ceremonies beeing thereby remooued and abolished, the couenant is now most authentically sprinckled, yea sealed and confirmed for euer, by the very true blood of the *Messiah* himselfe, who is the lambe of God that taketh away the sinnes of the worlde, and the Lord our righteousnes, who hath fulfilled the lawe for vs, &c: as it is further declared in the same 9. chap. to the Hebr. verses 12. 13. 14. 15. 16. and chap. 13. 20. and 1. Pet. 1. 1. 2. and verses 18. 19. & Ro. 3. 25. Ephes. 1. 17. Colos. 1. 14. and 1. Ioh. 1. 7. and chap. 5. 6. all according to the prophesie of Zech. cha. 9. 11. *Thou shalt be saued by the blood of thy couenant:* and Ier. 23. 6. *This is the name whereby they shall call him, The Lord our righteousnes.* In regarde of which clearenes of the newe Testament, (by reason of the more bright light of the Sunne of Righteousnes, shining now in the Reuelation of the Gospell, aboue the olde Testament, in the time of the lawe) the Apostle *Paul* saith thus, 2. Cor. 3. 13. *Wee are not as Moses, who put a vaile vpon his face, that the children of Israel could not looke to the ende of that which should be abolished. &c.* Read also Ier. 31. verses. 32. 32. 33. 34. *They shall knowe mee, &c.* And Isay. chap. 11. 9. *The earth shall be full of the knowledge of the Lorde, as the waters that couer the Sea.* And cha. 54 13. *All thy children shall be taught of the Lorde.* And the same againe, alledged to the same purpose by our Sauior Christ: Iohn. cha. 6. 45. Read also. 1. Cor. 2. 9. 10. and 1. Iohn. 2. 27. These therefore are the former differences in the circumstance of one and the same couenant of the old and new Testament. First that the olde was more restrictiue toward the *Iewes*, the newe inlarged to all Nations both of *Iewe* and *Gentile*. Secondly, that the olde was more obscure and darke, the new more bright and cleare.

Thirdlie, the olde Testament and the ministration thereof, was mixed with a certaine terrour, and seruitude, through the burthen of ceremonies, and by the often killing and slaying of beastes: but the newe Testament is full of libertie and freedome, and is graced euery way, with more spirituall glory and comfort: the proofe whereof wee may reade, Rom. 8. 15. 16. 17. and Gal. 4. 1. 2. 3. 6. 7. 9. and verse 24. &c. and cha. 5. 1. Reade also Matth. 11. 29. 2. 30. and Act. 15. 10. and 1. Iohn. 5. 3.

So then, for the issue of this pointe, let vs well obserue, that the contrarietie of the lawe or olde Testament, yea euen of the morall lawe of God, as it beareth the figuratiue sprinkling of the blood of Christ, & so pointeth vs to him, after that it hath humbled vs in our selues: the contrarietie (I say) of it, and of the Gospell or newe Testament, it is not in themselues, and in the purpose of God, as touching his elect: (for God is one, Gal: 3. 20) but partlie in the ignorance, and partlie in the pride, and hardnes of the heartes of those that misvnderstand and peruert the right ende and vse of the lawe, as if God had giuen

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ſt with a mind to iuſtifie men therwithall, (which he neuer did) but rather on the contrary, to ſhew all men how far they are from that righteouſnes which he may iuſtly require at all of our hands. Of the which, both ignorance, & pride, ioyned with hardnes of heart, wee may take the *Iewes* firſt, for our admonitorie exãple. And therin firſt of all concerning their ignorance, reade Rom. 10. 2, 3. *I beare them record* (ſaith the Apoſtle) *that they haue the zeale of God, but not according to knowledge. For they being ignorant of the righteouſnes of God, & going about to ſtabliſh their owne righteouſnes, haue not ſubmitted themſelues to the righteouſnes of God. For Chriſt is the end of the law for righteouſnes vnto euery one that beleeueth.* And cõcerning their pride & hardnes of heart, we read further in the ſame epiſt. ch. 11. 25. *partlie obſtinacie is come to Iſraell.* & 2. cor. 3. 14. 15. 16. *Becauſe they looke not to the end of that which ſhould be aboliſhed: Therfore* (ſaith the Apo.) *their mindes are hardened: for vnto this day remaineth the ſame couering vntaken away in the reading of the old Teſtament, which vaile in Chriſt is put away. But euen vnto this day when Moſes is read, the vaile is laide ouer their hearts. Neuertheles when they ſhalbe turned to the Lord, the vaile ſhalbe takẽ away.* Thus the *Iewes* may be a warning vnto vs, & ſo doth the ſame Apo. admoniſh all *Chriſtiãs*, ſaying: *Be not ye high minded, but feare.* The which admonitiõ, becauſe the ignorãt & proud *Papiſts* of theſe latter times, haue not regarded, they are fallẽ into the like, yea rather into ſo much the more dãnable blindnes & obſtinacy, by how much they do more craftily ſeek to couer their pride, with the counterfet ſhew of greater humility. Would to God their hearts, together with the hearts of the *Iewes*, might yet at the laſt, bee turned to the Lord, that the vaile might be taken away from eyther of their eyes.

Hitherto for the explication & proofe of the former anſwere: and that in the more large diſcourſe, to the better clearing of ſome difficultie ariſing from the ſame: wee will labour after breuitie, ſo much as wee can.

NOw therfore, that we may goe forward. Seeing the law, & the Goſpell, do ſo friendly agree; the one pointing & guiding to Chriſt, in that it ſheweth vs our neceſſitie of his righteouſnes & ſaluation; the other putting vs ſo directed, and prepared, into the poſſeſſion therof: is it not manifeſt from hence, that the law according to the moſt wiſe and holie purpoſe of God, in giuing the ſame, and in the right conſtruction thereof, is ſtill to bee preached to all Chriſtian people, together with the Goſpel, & that it is not vtterly aboliſhed therbye

Queſtion. How haue you bene taught and inſtructed concerning this pointe?

Anſwere. *The Law of God (no doubte) ſpeciallie that parte of it which is called Morall, is neceſſarie to be continually taught in the Church of God: becauſe ſuch as are truely humbled by the Doctrine therof, in the ſight of their owne ſinnefull, miſerable, and damnable eſtate, are the onely fitte and profitable hearers of the doctrine of the Goſpell.*

Explication & proof It is true that you anſwere. For the Goſpell (as touching this vſe and miniſterie) doth not aboliſh, but eſtabliſh the Law. Rom. 3. 31. And howſoeuer (as was ſaide in the former part of our Treaſurie,) the Lord doth not at the firſt, humble & caſt downe euerie one of his children, in the ſame manner and meaſure, that hee doth ſome of them, for the example and benefite of the reſt: neuertheleſſe, it is the vſuall & orderlie courſe, both of Gods doctrine, and alſo of his working by his holy Spirit, more or leſſe as it pleaſeth him; firſt, to make ſinne, and that miſerie which is due therevnto, knowne by the lawe, to thoſe whome hee prepareth and inſtructeth vnto his kingdome: ſecondlie, to make Chriſt knowne to them, and the comfort of his ſaluation: thirdly, to ſtirre vp in their hearts, a holie care to leade a new life, both according to his lawe, and alſo agreeable to the inſtructions of his Goſpell.

And that the Lorde ſhould proceede in this courſe, hee ſawe in his Diuine wiſedome, that it was and is continually very neceſſary; becauſe, like as men in reſpect of their outward eſtate, if they feele no want at home, will not begge abroade: ſo if wee feele not the ſpirituall want and beggerie of our ſoules, and if wee be not bitten with the ſenſe and feeling of our owne miſerie, we will neuer ſeeke for reliefe in the mercie of God.

Who are fitte hearers of the Gospell.

Wee may see it to be so, in the parable of the prodigall child: Luke. ch. 15.11. &c. Likewise, as the holie Prouerbe truelie saith: *Her that is full, despiseth the honie combe; but to the hungrie soule, euery bitter thing is sweet.* Pro. ch. 27.7.

For this verie cause it was, that *Iohn* the *Baptist* cried out so mightilie, to the people to whom he preached, that they should speedily *repent*, because *the kingdome of God was at hand.* And likewise, that our Sauiour Christ did so after him: & the Apostles after them. Not that repentance goeth before faith, but because the doctrine of repẽtance, which discouereth the corruption of mans nature, & is a preparation to the faith of the Gospell: which faith aboue all other graces, giueth the entrance into the kingdome of God; and bringeth with it both the assurance of the forgiuenesse of sinnes, and also the gift of repentance and amendment of life, as the fruit and effect of faith to euery true beleeuer, and that by the inward operation of the holy Ghost, and according to the course of the same his effectuall working, as wee shall haue further occasion to declare more fullie hereafter.

It is true indeede, that God hath imprinted in euery mans minde, a certaine sight of sin, from that light which he hath reserued in nature; in that euery mans conscience, either accuseth or excuseth him, as the Apostle *Paul* teacheth: Ro. 2.15. And that also, so much the rather, by how much the more heauie & suddeine punishments of God doe at any time fall vpon men, as may appeare. Ex. 9.27. and cha. 10.16.17. Ionah. ch. 1.7. Yet because this sight, (though thus holpen) is but a dimme sight; and accordingly, the accusations of conscience proceeding from the same, are too flitting, and insufficient to bring the heart to a right discerning, and to a true remorse for sinne: therefore hath the Lorde added his lawe, for a more full inlightening, and for a more through awakening of the conscience, and so consequently, to shewe more clearely the greatnes of sinne, and the right vse of all present punishments or chastisements of God; the which in themselues, are but (after a sort) mute and dumbe messengers; and as a sealed booke, till God by his holie doctrine doe open his meaning by them: as *Ehhu* teacheth vs, ch. 33. verse 14. &c. in the booke of *Iob.*

Thus then, the doctrine of the lawe of God, is necessarie to prepare the way for the Gospell; after the comfort and grace whereof, powred (as it were a sweet and precious oyle) into the soule and spirit, orderlie followeth repentance and amendment of life. All which, may be exemplified, from that one Sermon of the Apostle *Peter* in the 2. chap. of the actes of the Apostles. And that, in so much the more cleare a viewe, by how much the works of Gods extraordinary grace, was more glorious and speedie at that time. The Apostle *Peter* laieth before the people the hainousnes of their crime, in their most vniust and malious crucifying of a most righteous and innocent man; yea euen of Iesus Christ, the onely Sonne of the liuing God, (a sinne not onely against the sixt commandement in the highest degree, but also against the whole law & the very person of God himselfe): Herevpon the people were pricked in their hearts, & wounded with sorow and griefe for their sinnes, as if some dagger had ben thrust into their sides. And forthwith they earnestlie desire to bee informed, what they should doe. Then *Peter* exhorteth them to amend their liues, and to be baptized into the faith of the Gospell, in comfortable assurance that God would receiue them to his mercie. And thus by so speedy and quicke an expedition, in so great a worke of Gods kingdome: the Lord would not onely declare, the mightie power and aboundant grace of his Gospell, but also manifest to his Church, the orderly course of the vsuall working of the same his spirituall grace, though other-while more leisurelie, and in sundrie measures and degrees among his Elect and chosen people, as seemeth best to his Diuine wisedome.

Question. But when wee teach thus, that the onely ordinarie waye to the comfort of the Gospell and kingdome of God, is by the terrour and deiections of the lawe: is not this the way, to discourage manie from comming to the Gospell, in so much as this terrour and humiliation which wee speake of, is naturally

rallie vnwelcome, yea purpoſelie bauked and ſhunned of all men?

The Goſpell exalteth thoſe onely, whome the Lawe humbleth.

Anſwere. *Doubtleſſe there is no ſuch danger or feare, concerning any of thoſe which doe belong vnto God, ſeeing God himſelfe will cauſe them to vnderſtand, euen in themſelues, that it is neceſſarie that euery one ſhould be caſt downe and humbled, before hee can bee exalted and ſaued.*

Explicatiõ & proofe. It is very true. For the holie Scriptures of God ſaith not in vaine. *God reſiſteth the proude, and giueth grace to the humble*: 1. Pet. 5. 5. And Prou. 15. 33. *Before honour goeth humilitie.* And againe, chapt. 18. 12. *Before glorie goeth lowelineſſe.* And yet againe, chapt. 29. 23. *The humble in Spirit ſhall enioye glorie.* Likewiſe our Sauiour Chriſt, Matth: 5. 3. *Bleſſed are the poore in Spirit, for theirs is the kingdome of God.* And verſe. 4. *Bleſſed are they that mourne for they ſhall be comforted.* And Luke, chapt. 18. 14. *Euerie man that exalteth himſelfe ſhall be brought lowe, and hee that humbleth himſelfe ſhall be exalted.* Thus then we ſee that wee haue ſtrong encouragement, againſt all ſuch feare and danger. And the rather, ſeeeing (as was anſwered,) God himſelfe vndertaketh to encourage and draw all that be his, vnto himſelfe. For this we may be ſure of, that inſomuch as he mindeth the ſaluation of his children, he will make the wounde no deeper by the one, then hee will ſupple and heale by the other. There neede be no queſtion, but hee will deale moſt tenderlie, as a Father, hauing a mercifull regarde of the great infirmitie and weakenes of the leaſt of his children. Pſal. 103. 18. 9. 10. &c. Wee may ſee it alſo in the practiſe of our Sauiour Chriſt, whereby hee hath declared himſelfe, (according to the will of the Father) a moſt gratious and diſcreete teacher and guide, to all that come vnto him. Hee ſo ſugareth and ſweeteneth all things, (yea euen that which is of it ſelfe moſt ſharp and bitter) that none can iuſtly alledge any thing, why they ſhould not moſt willingly come vnto him. A proofe wherof we may, to our owne comfort, call to minde from our laſt Sermon vpon Luke. *Can yee* (ſaith our Sauior) *make the children of the wedding chamber faſt, ſo long as the bridegroome is with them? &c.* And againe. *No man putteth a piece of a newe garment, vnto an olde veſture.* By the which ſimilitudes, hee giueth familiarly to vnderſtand, that hee knoweth well what hee doth, and that hee hath a moſt ſingular care, to order and traine vp his Diſciples, with the beſt diſcretion that may bee. And againe from the 10. verſe of the ſame chapter, wee may to the ſame purpoſe, call to minde, that when *Peter* was vtterlie aſtoniſhed, and felt downe at *IESVS* knees; ſaying, *Lord goe from mee, for I am a ſinnefull man*: Our Sauiour (*chriſt* doth eſte-ſoone comforte him, and tell him that hee ſhould thence-forth catche men; to witte, euen as hee was taken himſelfe. Whereupon well ſaith a learned Interpreter: Humilation in the ſight of ſinne, is as it were the Nette of Chriſt, whereby hee catcheth thoſe that be his. And he addeth further, that by the ſame Nette, hee maketh all other his Miniſters, to be fiſhers of men.

Thus then we ſee, that ſome meaſure of humiliation by the Lawe, is a neceſſarie preparation to the hearing of the Goſpell of our Sauiour Ieſus Chriſt to our ſaluation.

Queſtion. NOwe therefore, that wee may proceede, and come more neare to our purpoſe, is not the faith of the Goſpell much more neceſſarie?

Anſwere. *It muſt needes be ſo. For without the faith of the Goſpell, wee can neither be ſaued, nor pleaſe God in any thing that wee doe, no not in humiliation it ſelfe.*

Queſtion. What proofe of holie Scripture can you alledge for that you ſay?

Anſwere. *Hee that will not beleeue ſhall be damned: ſaith our Sauiour Chriſt, Mark. chapt. 10. and 16. verſe. And likewiſe Iohn. 3. 18. Hee that beleeueth not, is condemned alreadie. Moreouer, the Apoſtle Paul affirmeth. Roman. 14. 23. Whatſoeuer is not of Faith is ſinne. And Hebrew. 11. 16. Without faith it is impoſſible to pleaſe God.*

Faith most necessary to salvation. Explication.

These proofes of holie Scripture (as euerie diligent reader may see) are very euident and plaine. And the latter may very well be a confirmation of the former. For if without faith, we cannot pleased God; nay, if all that wee doe be sinne, the which is abominable in the sight of God: how can we think that any such should be saued by him? Nay how can we thinke, but that hee will condemne them? Let vs therefore stand to consider a little of these latter places of holie Scripture. The first of them speaketh of doing such things as be doubtfull to a man, and of the which he hath no well grounded and setled perswasion, that hee may lawfully, and with a good conscience doo them. The other place is of such things as be in themselues without all question good, and plainlie warranted by the word of God. But neither the one, nor the other (as the Spirit testifieth in either of those places) are of any reckoning and allowance with God, if they be not done in faith. No not the very best actions and duties, either of mercie to men destitute, or of religious worship to GOD all-sufficient: Whether it bee preaching, or hearing of the word of God, or prayer, or vse of the Sacraments, or any other religious dutie beside. Hereupon, because the matter is of great importance, let vs staye yet a while longer, to make it plaine by some particular proofes. And first, that the preaching of the word, by such as are without true faith, is of no account with God, as touching them that doe so preach it: read Math. 7. 21. 22. 23. For our Sauiour Christ professeth plainely, that hee cannot approoue of them. Likewise, that hearing is to no profit, and therfore also nothing pleasing to God; if it be not mixed with faith, wee reade it plainely affirmed: Hebr. 4. 2. It is faith, that maketh the Gospell to be vnto all beleeuers, as the cup of saluation: but vnto all vnbeleeuers, it is, through their owne infidelitie and contempt, as it were a viall of the wrath of God. For such is the similitude, whervnto the holy Apostle alludeth in that place, as the *Greeke* word *Sugcecramenos*, (in English mixed,) plainly sheweth. And further, that Prayer is nothing auailable without faith; the Apostle *Iames* is our warrant: cha. 1. 6. 7. *Let him* (saith the Apostle) *that asketh, aske in faith, and not waner, for hee that wauereth is like a waue of the Sea, tost of the winde and carried away. Neyther let that man thinke that hee shall receyue any thing of the Lorde.* And againe, chap. 5. 15. 16. *It is the prayer of faith onely which is auailable. The prayer of faith* (saith the Apostle) *shall saue the sicke, &c.* Hence it is, that our Sauiour Christ doth so earnestly admonish his Disciples, that they should beleeue to obtaine whatsoeuer they prayed for: prouided that first of all they had good assurance, that they asked such things onely, as were agreeable to the will of God. *Mark.* 11. 24.

And touching the holie Sacraments. First, Baptisme to all such as despise knowledge, and finally continue in vnbeleefe: it is but as a seale set as it were to a blanke, though not on Gods behalfe, but for their owne vnbeliefe and wickednes sake. Vnlesse wee shall adde further (as the truth is) that through this wickednes and vnbeliefe, the charter of Gods couenant, turneth at the last to be as a writ sealed vp to their greater condemnation, through the iust displeasure of God. For it is in no wise, the outward washing of the water which saueth, as the Apostle *Peter* teacheth. 1. Ep. cha. 3. but the reuerend expostulation, or holy chalenge (as it were) which faith maketh: in that it reasoneth from the effect of a good conscience, to argue the truth and validitie of the signe and seale therof, from the efficacie of Christes death: the which also, is yet further warranted by his Resurrection, &c. as it followeth in the same place. To the further vnderstanding whereof, let vs well obserue, that the true iustifying Faith, (where it is throughly rooted and grounded) it hath a holie boldnes or confidence: and that it invincible striueth for the maintenance of that right and interest, which it hath in the mercie of God through Christ, against all temptations which rise vp to the contrarie. As though the Christian soule should pleade before God against them all, thus: Is it not thy good will O gratiou GOD, to confirme the couenant of thy grace and mercie for euer with mees

touching,

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touching the forgiueneſſe of my ſinnes, through the death of thy ſonne, wherof, thou haſt made holy baptiſme as a faithful and irreuocable ſeale and aſſurance vnto me? Yes Lord I verily beleeue, that thou wilt for euer ratifie and confirme it. I will not, neither can I doubt of it, ſeeing I knowe, that my Sauiour Chriſt is to this very end, riſen a conquerer of ſin, and of death, and of the Diuel; and that he hath through his moſt precious blood perfected our reconciliation and redemption with thee, and by his reſurrection declareth that he hath iuſtified vs before thee for euer. How ſhould I then (truſting in this thy perfect grace) giue place to any feares or doubtings, which at any time, either my owne fraile nature, or the Diuel, or any of his inſtruments ſhal ſuggeſt.

Piſcator in Analyſ. ſchol. iyſ & obſer-nationibus in hæc verba Apoſtoli.

To this effect doth the wordes of the bleſſed Apoſtle *Peter* tend: 1. Epiſtle 3, 21, 22. *Baptiſme* (ſaith he) *ſaueth vs*, (that is, it is a ſure teſtimony that God will ſurely ſaue vs for euer) *but not in that the filth of the fleſh* (that is, the outward ſoile of the body) *is put away*, (to wit, by the outward waſhing of the water) *but in that a good conſciẽce maketh requeſt to God*, (that is) *pleadeth with him concerning the inward and ſpirituall fruite and effect of Baptiſme, through the death and reſurrection of our Sauiour Chriſt*: as was ſaide before. To the ſame purpoſe, ſaith *Ananias* to *Paul*, as wee reade: Act. 22, 16. *Bee thou Baptized, and waſhe away thy ſinnes by calling on the name of the Lord.* Hee aſcribeth (we ſee) the inward apprehenſion of that, to the vertue (that is) to the faith of prayer, which is onely ſacramentally ſignified and offered by the outwarde waſhing of the water.

And concerning the Supper of the Lord. Though the comfortable nouriſhment of this holy Sacrament, is moſt pleaſant and battleſome to the ſoule of euery beleeuing Chriſtian; as a feaſt or banquet, moſt worthy to be preferred, aboue all other, the moſt delicate and full feaſtes, that may bee: yet to vnbeleeuers (though verily, altogether through their owne default, and not by any the leaſt failing on Gods part) it is in effect, no more then a faire ſigne to the traueller, when he paſſeth by it, but regardeth not to taſt of that prouiſion which is plentifully prouided in the Inne.

And no maruell, though the beſt actions of vnbeleeuers bee of no account with God; ſeeing for want of faith, their very perſons are accounted, and bee in very deede, wholly corrupt and defiled in his ſight. Behold therefore the excellencie of faith, which maketh both our ſelues, and all that wee doe, pleaſing to God: inſomuch as by faith, wee are made the children of God: Iohn, Chap. 1, 11, 12, and Gallat. 3, 26. Hebrews 11, 4. And alſo, becauſe all the holy ordinances of God, are by it made profitable to the furtherance of our ſaluation: both word, prayer, Sacraments, and all things elſe as we haue now ſeene.

Queſtion. But what I pray, may bee the reaſon, why faith is ſo pleaſing to God: that it maketh our ſelues, and all things that we doe according to his word, well pleaſing and acceptable before him.

Anſwere. 1. *It is by reaſon of that infinite loue of God, wherewith hee hath made vs accepted to himſelfe, in his owne beloued Sonne our Lord Ieſus Chriſt; whoſe righteouſneſſe, and whole obedience and worthineſſe, faith apprehendeth; yea and maketh vs one with Chriſt himſelfe by ſpirituall coniunction; and that, according to the moſt gracious and fatherly good will and pleaſure of GOD toward vs, in the ſame his Sonne.*

2. *It is alſo, becauſe God eſteemeth it the greateſt honour which we can poſſibly doe vnto him, yea and the very ground and originall of yeelding him any true honour at all; when we doe beleeue in him, as being moſt true and faithfull of his word, aboue all that the naturall ſenſe and reaſon of man, can poſſibly conceiue and vnderſtand.*

3. *Furthermore, becauſe faith onely teacheth vs the true denial of our ſelues, and of all truſt in any thing but in God alone.*

4. *Finally, becauſe faith is inſtrumentally, as it were the ſeede, yea the very life of all true obedience vnto him.*

Faith most pleasing to God: and why.

There might more reasons bee alleadged; from whence the excellencie of faith may be discerned, as will further appeare by that which followeth: but we will content our selues with these for the present.

Explicatiõ and proofe.

Now for the proofe of them: first let it be well considered, that euen as God is in speciall manner pleased to shewe mercy (*for mercy pleaseth him*: Micah:7. 18.) so likewise doth faith singularly please him, in so much as it maketh most precious account of his mercy, and doth most dutifully attend vpon the same: as we read, Ps.147.11. *The Lord delighteth in them that feare him, and attend vpon his mercy.* Now, if we shall inquire yet further, why it is, that the Lord delighteth so greatly, to shewe mercie to miserable and sinfull men; it is doubtles for no other cause, but for that infinite loues sake, which hee beareth first to his owne naturall and onely begotten son our Lord Iesus Christ; and then to them for his sake, in whom he hath adopted them, according to that which we read Ephes.chap.1.5,6.&c.

Secondly, we may see by that which is saide of *Abraham*, how greatly God doth account himselfe glorified, of those that do truly and constantly beleeue in him. For so we read of *Abraham*, that he gaue great glory to God, in that he did not doubt of the promise of God through vnbeleefe; but was strengthened in faith, & aboue hope beleeued vnder hope, &c. *He being fully assured, that he who had promised was able also to doe it.* Ro.4,18,19,20,21. And for this grace of faith, all the seruants of God themselues are specially honoured, & graced (as we may say) according to that wee reade, touching many particulars, mentioned in the 11.ch. of the ep. to the Heb. from the beginning of the ch.&c. and as it is generally affirmed of them, v.39. *All through faith obtained good report.* Whereas on the contrary, they that beleeue not in God, are charged to make God a lyar. Then the which, what greater dishonour can any doe to him, who alone is the God of all truth. 1. Iohn,5,10? And how also can they that be such, more dishonour and reproch themselues?

For the third branch, read Philip.3,3,4,&c. And here it may be wel worth the noting, that as mans calling of the truth of Gods word into questiõ, was the beginning of mans fall from God; so it pleaseth God, that faith in the truth of his word & promise, should be the recouery & reuniting of man vnto God againe.

Finally, call here againe to minde, the words of the former answere. Read also, 2.Cor.13,14. Gal.chap.5, verse 6.

VVhat Faith is.

BVt of the nature of faith, wee are now in the next place to enquire further, as after a iewell of speciall price; and as after that which is the very staffe and stay of our soules, as we haue partly beene giuẽ to vnderstand already. Now therefore, seeing faith is so excellent a grace, shewe you yet more fully, what the nature of it is.

Question. How haue you learned to answere this so speciall a point?

Answere. *The faith whereby euery true beleeuer is iustified and saued, is that most holy and excellent gift or grace of our spirituall regeneration and new birth, wherein resteth the principall comfort of our soules here in this life. The which arising from the knowledge of the glorious grace of God in the face of Iesus Christ, and sweetly and comfortably reposing and resting it selfe, onely and wholly vpon the vndoubted certaintie of the diuine truth and faithfulnes of Gods most gracious and free promise, concerning the same our iustification and saluation by Christ; yea, laying sure hold vpon Christ himselfe, in whom onely, and al-sufficiently, life, righteousnes, and saluation is to be found: It hath furthermore many right worthy and admirable effects in the heart of euery true beleeuer.*

Question. Which are those so notable effects?

Answere. 1. *It reioyceth the heart of the true beleeuer, with ioy vnspeakable and glorious.*

2. *It imboldeneth him, to make open profession and confession of his faith, in the name of Iesus Christ, euen in the middest of the most cruell & despitefull aduersaries thereof.*

3. *It*

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3. *It causeth his soule, to haue good trust and affiance vnder the holy wings of the fatherly prouidēce & protection of God, in the most bitter tēptations & trials of this life.*

4 *It inciteth also and incourageth the beleeuer, to earnest and constant prayer.*

5. *It continually soliciteth to repentance, and care of a godly life here in this world.*

6. *Finally, it is accompanied with hope, and that also in a patient waiting for eternal happines and glory, after this life in the kingdome of heauen.*

Explicatiō and proofe

That the true iustifying faith, is of such an excellent nature, as you haue described; and that it worketh these so notable effects, as you haue rehearsed: it is euery where euident in the holy Scriptures, as hath beene declared in the last Sermon vpon this point. Let vs now briefly here call them againe to mind. But first of all, in so much as the word faith, is vsed in the holy Scriptures, in diuers and sundry significations; it shall not be amisse for vs, to set downe a note thereof. And let vs beginne with this, that faith is vsed sometimes to signifie, the doctrine of faith, as Act. chap. 6, 7. *A great company, and of the Priests some were obedient to the faith.* And againe, chap. 13, 8. Rom. 1, 5, and chap. 3. 31, and chap. 16, 26. Gal. 1 22, and chap. 3 verses 2, 5, 23, and 1. Tim. verse 2, chap. 1. *Paul* writeth to *Timotheus*, calling him his naturall sonne in the faith, meaning to giue him this testimonie, that hee was a true beleeuer, according to the true doctrine of faith. Read also, verses 3, 4, and chap. 3, 9, and chap. 4, 1, 6, 10, 21, and 2, ep. 3, 8. Tit. 1, 13. Iude, verse, 3.

Secondly, faith is vsed to note that measure of true Christian knowledge, wherewith any Minister of the Gospell, or any other Christian is indued with: Ro. 12, *Let euery man vnderstand according to sobrietie, as God hath dealt to euery one the measure of faith.* And ver. 6. *Let vs prophesie according to the proportion of faith.*

Thirdly, the word faith is vsed to note the very beginning of faith, or euen that teachablenes, whereby a man is in the way to receiue and imbrace the doctrine of faith. Iohn. chap. 2. verses 23, 24, and chap. 4, 39, 40, 41, and verses 51, 52, and chap. 8. 31, 32, and chap. 12, 42.

Fourthly, in the Greek text, it is vsed for a sure testimony or demonstration of a thing to come, Act. 17, 31.

Fiftly, it signifieth an ordinary knowledge, or slight perswasion of the historicall truth of the holy Scriptures: to wit, that there is but one onely God, &c. like as the Diuels are said to beleeue, but so as for all that, they tremble and haue no peace in beleeuing: Iames. 2. 19.

Sixtly, it signifieth an extraordinary perswasion of the almightie power of God, and therewithall in some, a ministeriall power of working miracles, by an extraordinary gift of God: as 1, Cor. 13, 2, Matt. ch. 21, v. 21, and chap. 7, 22, 23.

It signifieth also sometimes, faithfull dealing betwixt man and man: Matth. chap. 23. verse, 23, 1. Tim. 5, 12. and Tit. 2, 10, and. 1. Pet. 5, 12.

To conclude, it noteth sometimes a temporany faith, either in a plausible appearance, or with vaine boasting of that which is nothing so in truth: as Luk. ch. 8, 13, 1. Tim. 1, 19, and 2, Tim. 2, 18, Iames, 2, 14, 17, 18, 20, 24, 29. Act. 8, 13. Thus manifold is the signification and vse of this word faith.

But our speciall inquirie, is onely after the nature of the true iustifying faith, the which is of the Apostle *Paul* for excellencie sake, called faith vnfeined: 1. Tim. 1. 5, and, 2, ep. 1, 5 and in his Ep. to Titus. ch. 1, v. 1, the faith of Gods elect. Likewise of the Apostle *Peter* it is called the precious faith. Of the which, all true Christians haue the denomination of faithfull or beleeuing men and women: as Act: ch. 6, 5, & ch. 11, 24, & ch. 16, 15, & 1. Tim. 5, 16. & 2, ep. 4, 7.

Now therefore, to come to shewe the proofes of our description of the nature of it. That this faith, is first and foremost a gift of God, we read Ephes. ch. 2, 8, Where the *Apostle*, speaking both of it, and also of that saluation which it layeth hold of, he saith that they are either of them the gift of God. *By grace* (saith he) *ye are saued through faith, and that not of your selues: it is the gift of God.* Likewise Philip. 1, 19. *Vnto you it is giuen for Christ, that not onely ye should beleeue in him, but also suffer for his sake.* And 1. Pet. 1, 5. S. *Peter* teacheth that it is an effect of

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the power of God, whereby he maintaineth and vpholdeth his children to their eternall saluation. And 2,ep.1,1,2,3 *he teacheth vs againe, that it is a precious gift obtained by the righteousnes of God. According as his godly power hath giuen vs al things, &c.* And likewise the Apostle *Paul* calling it the faith of Gods elect. Tit: 1,1, (as we sawe euen now) he giueth therewith plainely to vnderstand, that it is a gift of God as a fruit of his election. Yea God is not onely the giuer of it at the first, but also the continuer and the perfitter of it: as 2. Thes. 1,11. where the same Apostle praieth for the beleeuing *Thessalonians*, that God would make them worthy of his calling, and fulfill all the good pleasure of his goodnes, and the worke of faith with power. Read also Heb. 12, verse 2. *Our Sauiour Christ is both the author, and also the finisher of our faith.* Hence it is, that the most part of men are without faith, euen because God for their contempt of his Gospel doth not vouchsafe to bestow it vpon them: as 2. Thes. 3,2. *All men haue not faith.* And Luk. 18,8. *When the sonne of man commeth, shall he finde faith on the earth?*

This gift of faith, as it is rare and precious, and a very excellent gift; so it is in the same respect, called a most holy grace: as in the Ep. of the Apostle Iude, verse 20. *Beloued* (saith he) *edifie your selues in your most holy faith, praying in the holy Ghost.* And it is called most holy, not onely because it hath a speciall prerogatiue aboue all other graces, in the apprehension of iustification and saluation; but also, because it doth in speciall manner purifie our hearts, and sanctifie our whole persons vnto God. So wee reade. Act. 15, 5. *God purifieth our hearts by faith.* And chap. 26, 18. *Our Sauiour Christ himselfe testifieth, that his people are sanctified vnto him by their faith.* Reade also, 1. Pet, 2, 4, 5, 6, 7, 8, &c. To this effect, well saith a godly learned Interpreter, that faith doth not onely reconcile man to God, but also it sanctifieth whatsoeuer is hitherto vnperfect in him; to the end hee may be righteous through the most gracious and free good will of God, who by no merit or iust desert of his owne could possibly obtaine so great a benefite.

Non solum hominē Deo reconciliat fides, sed quicquid in eo est adhuc imperfectum sanctificat vt gratuita Dei indulgentia iustus sit, qui nullo merito tantum bonū acquirere sibi posset. Calu.

That the same faith, so giuen of God (as hath bene declared) is a principall grace of our spirituall regeneration and newe birth: it may be euident from the doctrine of our Sauiour Christ, Iohn. chap. 3, verses, 3, 5. compared with that we reade, Rom. 5, 1, 2, and Ephes. 2, 18, and 1, Pet. 1, 3, 4, 5. For by faith we haue that accesse to God, and entrance into grace, which leadeth into the kingdome of God, &c.

Furthermore, wee limite the excellencie and comfort of this gift of faith, to euery particular Christian heere in this life, as touching himselfe more immediately; because otherwise, the gift of loue is preferred, as most profitable for the mutuall comfort and benefite of one Christian, with and by an other: and also, because, (as it seemeth) loue is more durable, and hath a more speciall vse for euer in the kingdome of heauen: 1. Corinth. 13.

Not that faith shall vtterly vanish away, after this life ended: but onely that expectation and waiting of faith which is heere in this life, by reason that the thing it selfe beleeued and looked for, shall then be actually performed and enioyed.

Neuertheless, faith shall still retaine this assurance for euer in heauen, that our happinesse once purchased and performed, shall for euer bee established according to the former promises of God. And this assurance of faith, for the perpetuall and endles continuance of our happines, shall be a principal ground of our euerlasting reioycing in and with the Lord: yea & a chiefe argument of our eternall praising of him, in so much as we shal be out of all doubt of loosing the same againe. And beside, vntill the resurrection, the soules of the faithfull doe (no doubt) retaine the faith and expectation of the resurrection of their bodies to euerlasting life, and of the finall confusion of all the enemies of the militant church of God: according to that *Reuel.* 6, 9. 10, 11.

But leauing this: That faith ariseth from the knowledge of God the father,

and

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and of his glorious grace ſhining in the face of Chriſt: read, 2. Cor. 4, verſes 3, 4, 5. And it may euidently bee proued from that which the ſame Apoſtle writeth. Rom. 10, 14. How ſhall they beleeue in him of whom they haue not heard? For indeed it is vnpoſſible that any ſhould beleeue that, whereof he hath no knowledge or vnderſtanding. Out of all queſtion, faith is a moſt wiſe gift and grace of Gods holy ſpirit, making thoſe that are indued with it, wiſe euen vnto ſaluation: 2, Tim. 3, 15. And verily there can be no greater wiſdom, then that which is vnto ſaluation; euen as on the contrary, there is no greater folly, then that which carrieth a man on forward to his eternall deſtruction. Now that there is ſingular wiſdome in faith, we ſhall the rather diſcerne, if we conſider how great that ſubtiltie of the Serpent the Diuel is, as alſo, how great the deceitfulnes of ſin is, which are both of them defeated thereby. In this reſpect it is, that faith is ſometimes called by the name of knowledge and vnderſtanding it ſelfe: as Iohn 17, 3. *This is life eternall* (ſaith our Sauiour Chriſt) to knowe theee to be the onely true God, and whom thou haſt ſent Ieſus Chriſt. And Ioh. 1, Ep, 2, verſes 3, 4. *Hereby we are ſure that we knowe him if we keepe his commandements. He that ſaith, I knowe him, and keepeth not his commandements is a lyar, and the truth is not in him.* What truth? verily, the truth of faith, or of ſauing knowledge, which is in effect all one with faith. Hence alſo it is, that it is ſo nearely linked with knowledge, as wee finde it to be oftentimes: as Tit: 1, 1, *according to the faith of Gods elect and the knowledge of the truth which is according to godlineſſe.* And 2, Pet. 1, 1, 3. *You haue obtained like pretious faith with vs, through the knowledge of him that hath called vs vnto glory and vertue.*

And againe, verſe, 5. Moreouer, *ioyne vertue with your faith, and with vertue knowledge, &c.* And chap, 3, verſe, 17. Read alſo, Epheſ. 1, 16, 17, 18. And Coloſ. 1, 9. And chap. 2, ver. 2. The Apoſtle proteſteth his great deſire, that the *Coloſſians* & *Laodiceans* hearts, and that the hearts of all other Chriſtians, might be comforted and knit together in one, and in all riches of the full aſſurance, of vnderſtanding, to knowe the miſterie of God euen the Father, and of Chriſt: In whom are hid all the treaſures of wiſedome and knowledge. Thus then, faith aryſing from knowledge, groweth to be euen the ſetled aſſurance of all holy vnderſtanding, and the very life of all true wiſedome. But on the contrary, where this faith is wanting, there is no true wiſedome at all. For as wee read, 1. Cor. 1, 19, 20. *It is written* (ſaith the Apoſtle) *I will* (that is, the Lord God will) *deſtroy the wiſedome of the wiſe, and caſt away the vnderſtanding of the prudent.* Where is the wiſe? where is the Scribe? where is the diſputer of this world? hath not God made the wiſedome of this world fooliſhnes?

Let vs now proceed. That faith is of this nature, that it doth ſweetly repoſe it ſelfe onely and wholly vpon the faithfulnes of Gods moſt gracious & free promiſe, concerning iuſtification and ſaluation, in and by onr Lord Ieſus Chriſt: it may wel be obſerued; firſt more generally from that which is ſaid of faith, Heb. chap. 11, 1, in that the Apoſtle writeth, that it is a ground of things hoped for, and an euidence of things which are not ſeene. The which words doe plainely ſignifie, yea rather they doe very ſignificantly declare, that faith hath a cleere and vndoubted confidence or perſwaſion concerning that which it apprehendeth. And then the ſame may be more particularly obſerued, from that teſtimonie which is giuen of *Sarahs* faith: ver, 11, in theſe wordes. *Through faith* (ſaith the Apoſtle) *Sarah receiued ſtrength to conceiue ſeede, and was deliuered of a child when ſhe was paſt age, becauſe ſhe iudged him faithfull that had promiſed.* Now, that which *Sarah* did in reſpect of this promiſe concerning him, (*Iſaake* I meane) from whom he ſhould ſpring (though long after) that ſhould be the iuſtification of all the faithfull; the ſame muſt euery faithfull Chriſtian doe, concerning iuſtification it ſelfe: that is, wee muſt conſtantly beleeue, that the promiſe of GOD in this behalfe, is moſt faithfull and true; to wit, that hee will aſſuredly iuſtifie and ſaue euery one, that ſhall truly beleeue in the name of Chriſt his Sonne. Or elſe there can be no true faith in vs. To this pur-

poſe therefore, let vs well weigh in our hearts and mindes, the Doctrine of the holy Scriptures, touching this ſo materiall a point. *What though ſome did not beleeue* (ſaith the Apoſtle *Paul*, Rom. 3, verſes, 3, 4.) *ſhall their vnbeliefe make the faith of God without effect?* God forbid. *Let God be true, and euery man a lyar, as it is written, That thou maieſt be iuſtified in thy wordes, and ouercome when thou art iudged.*

Moreouer, the ſame Apoſtle (as wee reade chap. 4, 13, &c. and chap. 9, 7, 8, &c. And Gallat. 3, 14, 15, 16, 17, 18, &c. and chap. 4, 23, 28) by the example of *Abrahams* faith, and as a moſt excellent and faithfull interpreter of the holy Scriptures, he teacheth very plainely and plentifully, that the principall foundation and ſtay of faith, is the vndoubted word of Gods promiſe: *The children of promiſe* (ſaith he) *are counted for the ſeede. For this is a word of promiſe. In this ſame time will I come, and* Sarah *ſhall haue a ſonne.* And againe, *Wee receiue the promiſe of the ſpirit through faith. To* Abraham *and his ſeed were the promiſes made. The inheritance is by promiſe. The Scripture hath concluded all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt, ſhould be giuen to them that beleeue.* Such are the frequent and often ſpeeches of the Apoſtle *Paul*, in thoſe his Epiſtles. Read alſo Heb. 6, 13. *When God made the promiſe to* Abraham, *becauſe he had no greater to ſweare by, he ſware by himſelfe.* And a little after verſes 17, 18, 19. *So God willing more aboundantly to ſhewe vnto the heires of promiſe, the ſtablenes of his Counſell, hee bound himſelfe by an othe, That by two immutable things, wherein it is vnpoſſible that God ſhould lye, wee might haue ſtrong conſolation, who haue our refuge to hold faſt the hope that is ſet before vs, &c.* And chap. 11, verſes 6, 13, 17, &c.

This moſt ſtedfaſt faithfulnes of God, is euery where worthily teſtified vnto vs, in the holy Scriptures. And namely, 1. Cor. 1, 9. *God is faithfull by whom yee are called vnto the fellowſhip of his ſonne Ieſus Chriſt our Lord.* And chap. 10, 13. *God is faithfull &c.* And 2. Epiſtle 1, 18. the Apoſtle appealeth to God, as to the moſt faithfull and true witneſſe. So againe chap. 11, 31, and chap. 12, 2, 3. *God* (ſaith he) *knoweth that I lye not.* And 1. Theſ. 5, 24. *Faithfull is he which calleth you, who will alſo doe it.* And Chap. 3, Epiſtle 3, 3. *The Lord is faithfull, who will eſtabliſh you &c.* And Tit. 1, 2. *God that cannot lye, hath promiſed.* And Hebrewes 10, 23. *Let vs keepe the profeſſion of our hope without wauering: for hee is faithfull that hath promiſed.* Reade alſo Iames 1, 17. *There is no variableneſſe in God, neither ſhadowing by turning.* And *Paul* againe, Rom. 11, 29. *The gifts and calling of God are without repentance.* Likewiſe the Prophet Hoſ, chap. 13, verſe 14. *Repentance is hid from my eyes*: ſaith the Lord. Read alſo, Pſalme 36, 5. *Thy mercy ô Lord reacheth to the heauens, and thy faithfulneſſe to the cloudes.* And Pſalme 105, 8. *He hath alwaies remembred his couenant and promiſe which hee made to a thouſand generations.* And Pſalme 111. 5. *He will euer be mindefull of his couenant.* And ver. 9 *He hath commanded his couenant for euer.* And 146, 6. *He keepeth his fidelitie for euer.* And in the Lament. of Ierimiah, 3, 23 *Great is his faithfulneſſe.*

To this end alſo, it is well worthy the obſeruing, that the word of God hath often teſtimonie giuen to the faithfulnes of it: Tit. 1, 9. *The Miniſter is to hold faſt the faithfull word.* And chap. 3, 8. *This is a faithfull ſaying.* Likewiſe, 1. Tim. 1. 15, and chap. 3, 1, and chap. 4, 9. and Reuel. chap. 22, 6. *Theſe words are faithfull and true.* So alſo, Pſa. 19. 7 *The teſtimonie of the Lord is ſure.* And Pſal, 93, 5. *Thy teſtimonies are very ſure.* And Iſay. 55, 3. *I will make an euerlaſting couenant with you* (ſaith the Lord) *euen the ſure mercies of* Dauid. And againe, Act. 13, 14. *I will giue you the holy things of* Dauid *which are faithfull.*

And yet further, that faith doth in ſpeciall manner lay hold of the promiſe of God touching iuſtification, it is euident by the often confirmation of this, that we are iuſtified by faith: and namely, Gal. 3, 8. *The Scripture foreſeeing that God would iuſtifie the Gentiles through faith, preached before, the Goſpell vnto Abraham, ſaying, In thee ſhall all the gentiles be bleſſed. So then, they that be of faith, are bleſſed with faithfull* Abraham.

This

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This testimonie is often repeated in the epistles of the blessed Apostle. And Act: 13. 39. *By Christ euery one that beleeueth is iustified.*

That the same faith doth herewithall lay holde of saluation by our Sauiour Christ, we read Act. 15. 11. *We beleeue* (saith the Apostle Peter) *through the grace of our Lord Iesus, to be saued, euen as they* (that is the beleeuing *Gentiles*) *doe.* For as it is else where affirmed, *Christ onely is saluation both to Iew & also to Gentile, Neither is there any other name wherby any may be saued.* Act. 4. 12. Read also Eph: 2. 8: *By grace are yee saued through Faith* And Pet. 1. 5. *Yee are kept by the power of God through faith vnto saluation.* And verse 9. *Receiuing the ende of your faith, euen the saluation of your soules. Of the which saluation, the Prophets haue enquired, &c. Beleeue* (saith the Apostle Paul to the Iaylor) *in the Lord Iesus Christ, and thou shalt be saued & thine household.* And herevnto tendeth that comfortable speech of our Sau: Christ: himselfe, so often repeated in the Gospell. *Thy faith hath saued thee.* Matt. 9. 22. In which words, he would incourage the poore woman, to beleeue spirituall saluation, by the comfort of that bodily health, which shee had receiued from him. For this verily was the ende of all the bodilie cures which our Sauiour Christ wrought: as may bee perceiued by the testimonie of Saint Matthew: chapt: 8. 16. 17. Reade also the same comfortable speech: Luke, 8, 50. *Feare not; beleeue onely, &c.* And chap. 17. 19. And againe, chapt: 18. 42. *Thy faith hath saued thee.* And Mark: 9, 23. *All things are possible to him that beleeueth.*

Finallie, that Faith layeth holde vpon Christ himselfe: it is manifest, in that by faith Christ liueth in the faithfull; and they againe doe liue in him. Gal: 2. 20. And chap: 3. 27. *By faith wee put on Christ.* And Eph. 3. 17. *Christ dwelleth in the heart by faith.* For the which cause it is, that the true iustifiyng and sauing faith, beareth the name of faith in Christ, faith in the name of Christ, the faith of of Christ, faith toward Christ, the faith which is by Christ, and through his bloode, &c. Yea, faith doth so lay holde vppon Christ, that it doth most nearely vnite vs vnto him for euer, in one mysticall bodie, as the members of the naturall bodie are knitte to the head, according to that of the Apostle Paul. 1. Cor. 12. verses. 12, 13. and Ephes. 2. 18, 19. 20. 21, 22. And as wee read chapt: 5. 30. *Wee are members of his bodie, of his flesh, and of his bones.* Hetherto of the former part of our description of the nature of faith.

It remaineth that wee shewe some proofes out of holie Scripture, concerning those notable effectes, which are ascribed to the same faith.

And first of all; that it reioyceth the heart of the true beleeuer with ioye vnspeakeable and glorious: Reade, 1. Pet. 1. 8. Reade also Rom. 5. 1. 2, 3. and Iames 1. 2. And Luke. chap: 1. 46. 47. and ch: 2. 10.

That faith giueth boldnesse touching the profession of the name of Christ: wee reade Romans chapter: 10, verse 10. *With the heart man beleeueth vnto righteousnesse, and with the mouth hee confesseth to saluation.* Read also. 1. Pet. 3. 14. 15. Matth. 10. 28. &c.

That it causeth the soule of the beleeuer, to haue comfortable trust and affiance vnder the Fatherly prouidence of God; wee may easilie perceiue, by the comfortable Doctrine and exhortation of our Sauiour Christ, Matth: 6. 25. &c. And chapter 10. verse 19, and verse 30. Wee may perceiue it also from the example of the Apostle Paul: Act: 27. &c. 25. *Syrs, be of good courage: for I beleeue God, that it shall be so, as hath bene tolde mee.* And againe. 2. Tim. 1. 12. *I knowe whom I haue beleeued, and I am perswaded, that hee is able to keepe that which I haue commited to him, against that day.* Reade also 2. Corinth: 4. 8. 9. *&c.* Likewise, Psal. 23. & 46. & 62. And Ps: 119. 50. *It is my comfort in my trouble, for thy promise hath quickened mee.* And Sam: 30. 6. When the people would euen forthwith haue stoned *Dauid*, hee comforted himselfe in the Lord his GOD. Read also Hebr: 10. 32. &c. and chap: 11, 24. &c.

That Faith incourageth to Prayer, wee may reason from that which the Apostle Paul writeth, Romans: 10. 14. For it is a fruit of faith: yea so a

fruit; as without Faith there can be no true prayer, or calling vppon the name of God, Read also, chapt. 8. 15. *The Spirit of adoption incourageth to prayer.* But where this Spirit is not (euen that Spirit which is onely receiued by Faith) there is no readinesse to true and faithfull prayer. What profit should wee haue (say Infidells) if wee should pray vnto God? Iob: 21. 15. And Psal. 14. 4. *They call not vpon the Lorde.* See also a fearfull example. Mal: 3. 14. *Yee haue said, It is in vaine to serue God, &c.*

That faith doth solicite to repentance and care of a godly life: wee may perceiue, Gal: chap: 5. verse 6. *Faith worketh by loue.* Reade also and rightly vnderstand the 2. chap: of the epistle of the Apostle *Iames*, who (as by the grace of God wee shall declare more at large afterward) consenteth with the Apostle *Paul*, in shewing what manner of faith, the true iustifiyng faith is; namely such a faith as feedeth the hungrie, clotheth the naked, and is not a verball faith onely, &c. Likewise teacheth S. Iohn, 1. ep. ch. 3. verses 2. 3. *Euery man* (saith hee) *that hath this hope in him* (*that is in God*) *hee purgeth himselfe.* And verse 17. This wee shall yet further perceiue, if wee consider, that faith hath very manie and mightie reasons at hand, to withdraw from sinne; and to mooue vnto godlines of life. From sinne, because sinne is in it selfe a most vile and filthy thing; because it is highly displeasing and abhominable in the sight of God; because it grieueth his holy Spirit, whereby wee are sealed vnto the day of redemption; because also in respect of our Sauiour Christ, it is a most vnseemelie thing, that any being a member of his most holy Body, should not bee sutable to the Head in some measure of holines, &c. But no reason is more mighty, then when faith deeply weigheth with it selfe, that the least sin could no way else be satisfied for, vnto the Iustice of God offended therwith, but by the most grieuous sufferings & death of our Sauiour Christ. And vnto godlines of life, it moueth the beleeuer, by laying before him all the mercies of God; specially this of our redemption, through the same his most bitter sufferings, euen to the sheadding of his most precious heart blood for vs most wretched and vnworthy sinners. Reade Rom. 12. 1. 2. and 2. Cor. 6. 18. *I will bee a Father vnto you, and yee shall be my sonnes and daughters, saith the Lord almightie.* And chapt. 7. 1. *Seeing then wee haue these promises, dearelie beloued* (saith the holie Apostle) *let vs cleanse our selues from all the filthinesse of the flesh and the spirit, and growe vp to full holinesse in the feare of God.*

2. Pet 2. 22. Psl. 14. 1. Ephes. 4. 30. 1. Cor. 6. 15.

To conclude. That faith is accompanied with hope, in a patient wayting vpon God, for euerlasting happinesse and saluation: Wee reade Tit. 1. 1. 2. *The faith of Gods elect is said to be vnder the hope of eternall life.* Let vs to the same ende consider the confession of the Apostle Paul. Act: 24. 14. 15. *This I confesse vnto thee, &c. that I beleeue, &c. And haue hope toward God, that the resurrection of the dead shall be both of the iust & vniust.* Let vs consider it also by calling to minde the example of *Abrahams* faith, who *aboue hope, beleeued vnder hope, &c.* Rom. 4. 18. And there followeth an other expresse and notable proofe. chapt: 5. 1. 2. &c. For being iustified by faith, &c. *Wee reioyce vnder the hope of the glorie of God.* Moreouer in the same epistle, chap. 8. verses 23. 24. *Wee are saued by hope, &c. And wee doe with patience abide for that which wee see not.* Read also. 2. Cor. 4. 16. *&c.* and Hebr: 6. 18. *&c.* And chap: 10. 35. *&c.* And chap: 12. 1. 2. *&c*: there is a notable exhortation, mouing vs to patience. Likewise Iames chap: verses 2. 3. 4. and verse 12. *Blessed is the man that endureth tentation, &c.* And 1. Pet. 4. 12. *&c.* Read also Isai: 28. 16. *Hee that beleeueth shall not make haste.* And chapt. 64. 3. 4. God worketh things aboue expectation, to those that waite for him. In the 5. Psal: verse 3. wee haue the notable example of a patient waiter. And againe, Psal. 85. 8. And Psa. 147. 11. God delighteth in those that practise this excellent vertue.

God

God iustifieth sinners.

THus farre of the nature of the true iustifying Faith. Let vs nowe haſten forward as faſt as wee can. For albeit manie things more might be added: yet hoping that this which hath bin already laid forth, may well ſuffice for our preſent purpoſe; I deſire that you ſhould without all further delay, ſhewe to whom that promiſe of iuſtification and ſaluation, wherevpon the iuſtifying faith dependeth, is made?

Queſtion. What is your anſwere to this?

Anſwere. *God of his infinite goodneſſe and mercie, hath promiſed, that he will for his onely Sonne our Lord Ieſus Chriſtes ſake, iuſtifie and ſaue euery poore ſoule, neuer ſo ſinfull and damnable in themſelues, and by reaſon of the former wickedneſſe of their liues; Whoſoeuer, after they haue truly knowne the grace of God, ſhall thenceforth conſtantly beleeue in the name of his Sonne, and as a liuely fruit therof, earneſtly repent them of their ſinnes, and leade a newe life.*

Explicatiõ & proofe. This is plainely confirmed in the 3. chapt: of the Euangeliſt Iohn, verſe. 16. *God ſo loued the world, &c.* Reade alſo Iſai: 56. 3. &c. *Let not the ſonne of the ſtranger that is ioyned to the Lord, ſpeake and ſay, The Lord hath ſurelie ſeparated me from his people: neither let the Eunuch ſay, Beholde I am a drie tree.* For thus ſaith the Lord vnto the Eunuches that keepe my Sabbaths, and chooſe the thing that pleaſeth me, and take hold of my couenant, *Euen vnto them will I giue in my houſe, and within my walls, a place and a name, better then of the Sonnes and of the daughters, &c.* Yea, as it is in the firſt chapter of this propheſie: *Though* (ſaith the Lord) *your ſinnes were as crimſin, they ſhalbe made white as ſnowe: though they were red like skarlet, they ſhall be as wooll.* And that it is the gratious good pleaſure of God, to iuſtifie, and ſaue ſinners, yea moſt grieuous ſinners; it is not onely teſtified in word, as wee read, Rom. 4. verſ. 5. *To him that worketh not, but beleeueth in him that iuſtifieth the vngodlie, his faith is counted for righteouſnes. Euen as Dauid declareth the bleſſednes of that man, vnto whom God imputeth righteouſnes without works, ſaying: Bleſſed are they whoſe iniquities are forgiuen, &c.* But the ſame thing is alſo confirmed (*ipſo facto* as a man may ſay) and by canonicall experience; I meane by experience, according to the canon and rule of the holie Scriptures. For whom did our Sauiour Chriſt call, but ſinners to repentance? Yea and among thē, whom rather did he call, then ſuch ſinners as were of moſt infamous condition and offence of life, in compariſon of many others? Matt. 9. verſ. 10. 11. 12. 13. And doth not our Sauiour Chriſt himſelfe profeſſe, that he came not to call the righteous: that is, not onely ſuch as in their owne proud opinion were ſuch, but euen ſuch as were indeed free from the cōmon crimes, that ſome other were ſtained withall, whoſoeuer of thē would not humble themſelues, in reſpect of their more inward and hidden corruptions? Doth he not plainly affirme, that Publicans and harlots truely repenting; ſhould goe before hipocrites and iuſticiaries into the kingdome of heauen? Matt. 21, 31. And hereof the woman of *Samaria*, Iohn. 4. and that other ſinfull woman, Luke. 7. 37. &c. And the Apoſtle Paul alſo, 1. Tim. 1. 13. 14. 15. 16. Likewiſe that ſinnefull thiefe vpon the croſſe, may be liuely examples. And all according to thoſe comfortable promiſes of God, Ier. 31. 33. 34. Heb. 8. 12. Iſai: cha: 53. Ezek: 18. *At what time ſoeuer a ſinner doth repent him of his ſinnes, I will blot all his wickednes out of my remembrance, ſaith the Lorde.*

But heere, I beſeech you, let none take that with the left hand, and by a ſiniſter and wrong interpretation, which is deliuered with the right hand. That is, let none abuſe that to encourage himſelfe to anie licence to ſinne, which is onely ſpoken to magnifie the great mercie of GOD, and to prouoke and incourage ſinners in the comfortable hope thereof, ſpeedily to leaue and forſake their ſinnes. It is, (as wee know, or ought to know, euery one of vs) the duety euen of children, from their yongeſt yeeres (according to that which our

cation is.

Chriſtian baptiſme challengeth at all our hands) to ſettle their heartes, to ſerue God their Creator and Father. Much more then ought euerie one of vs, as we are of more yeeres (and haue hetherto neglected our duety) to be without delay, moſt heartily ſory for it; and therefore henceforward, to be the more carefull, &c. For albeit it is an vndoubted truth, that God will receiue euery ſinner, that ſhall come vnto him, and truelie beleeue in the name of *Ieſus Chriſt*, vnfeinedly repenting them of their ſinnes: yet how knoweſt thou, that hee will hereafter giue thee the gift of faith and repentance, if thou doe deſpiſe the preſent offer which is tendered for to daye: according as wee reade, *To daye if yee will heare his voyce, harden not your hearts, &c.* True repentance is in deed neuer too late; (as one truelie ſaith) but late repentance is ſeldome true. Heerein, delayes are moſt dangerous, as wee ſhall further perceiue, when wee come to inquire out, the doctrine of repentance. In the meane while, wee will conclude this point with the words of the holie Apoſtle Paul: Rom: 6. 1. *Shall wee continue ſtill in ſinne, that grace may abounde? God forbid.*

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THeſe things thus hetherto obſerued: now to the end we may vnderſtand the matter in hand, to our more full vſe and comfort; three things are yet a little further to be inquired into of vs.

First, what the meaning of this word to *Iuſtifie*, is.

Secondly, what is meant by *Saluation*, or to ſaue.

Thirdlie, what *Repentance* is. For to the end we may vnderſtand the minde of God, it is meete that wee ſhould be carefull to vnderſtand the words which God vſeth to expreſſe the ſame vnto vs by; ſpeciallie ſuch, as be in the ſcience of Religion, (the moſt high and excellent ſcience of all other) as it were wordes of Arte, the which haue a peculiar ſenſe proper vnto them.

Queſtion. First therefore, what doth this word to *Iuſtifie*, ſignifie in this our Chriſtian doctrine of Iuſtification by faith?

Anſwere. *This word Iuſtification, or to iuſtifie, it ſignifieth a full and perfect clearing and diſcharging of the offendor, from the euerlaſting wrath and condemnation of God, by the free pardon of his ſinnes, for Ieſus Chriſts ſake. It ſignifieth alſo therewithall, the imputing of the perfect righteouſneſſe of Chriſt, to euery ſinner truelie beleeuing in him, and that of the ſame moſt free grace and mercie of God.*

Explication & proof That this is ſo wee may euidently perceiue, by that which is written, Rom. 4. verſes. 5. 6. 7. 8: the place alledged a little before. Likewiſe, by that which wee reade further verſe, 22. euen to the ende of the ſame 4. chapter. Moreouer by that which wee reade 2. Cor. 5. 21. *God hath made him to be ſinne for vs, who knew no ſinne, that we might be made the righteouſneſſe of God in him.* Whence alſo it is, that the Pophet *Ieremiah* popheſied long before, that he ſhould be caled and acknowledged, the Lord our righteouſnes. chap. 23. 6. and againe, ch: 33. 16. Read alſo Galat: 4. verſes, 4. 5. *The Sonne of God* (ſaith the Apoſtle) *was made vnder the law, that hee might redeeme them which were vnder the law, that wee might receiue the adoption of ſonnes.* And this alſo, according to the propheſie of Iſaiah, cha. 53. 11. *By his knowledge* (ſaith the Lord by his holy Prophet) *ſhall my righteous ſeruant iuſtifie many: for he ſhall beare their iniquities.* But among all other teſtimonies, we may not paſſe ouer in ſilence, that of the Apoſtle *Paul*, Rom. 3. 24. &c. *Wee are iuſtified freely by his grace, through the redemption that is in Chriſt Ieſus. Whom God hath ſet forth to bee a reconciliation through faith in his blood, to declare his righteouſnes, by the forgiuenes of the ſinnes that are paſſed through the patience of God. To ſhewe at this time his righteouſnes, that hee may be iuſt, and a iuſtifier of him that is of the faith of Ieſus.* And cha. 5. 19. *As by one mans diſo-*

The knowledg of Chriſt, put for the faith of Chriſt.

bedience

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dience of one shall many also be made righteous. And chapt: 8. 33. *Who shall lay any thing to the charge of Gods chosen? It is God that iustifieth, &c.* No maruell therfore, though the faithfull seruāts of God (according to the doctrine of the holy Scriptures) do so highly aduance this doctrine of our free iustification, onely by faith in Christ the Sonne of God; that they acccount it, the touc-stone of all truth of doctrine, and the ground of all true comfort, to the soule and conscience of man. It is a saying worthy to be noted from *M. Fox*, that herein lyeth the touh-stone of all truth and doctrine: and that this doctrine beateth downe all errors. Act: & Monū: pa: 770. immediatly before the history of the life and doctrine of D. *Martin Luther*, a most memorable & zealous preacher and iustifier of this most holy and heauenly doctrine. Whervnto accordeth *M. Caluin*, who likewise truely affirmeth, that the right vnderstanding of the doctrine of iustification, is *præcipuus sustinendæ religionis cardo*: the principall support of the true Christian religion. And another learned man: that it is as the soule or life of the Churche. Thus then wee may perceiue, what the word *to iustifie*, or *iustification* it selfe in the sight of God meaneth, when we speake of our iustification by faith. For it is nothing in effect, but the apprehension and application of Christs righteousnes & redemption to a mans selfe, according to the free promise and gift of God: whose good will and pleasure it is, to impute it to euery true beleeuer, as verily and fully, as if hee had performed it himselfe.

M Charke in his disputaū against Campion.

Question. But what doth the same worde signifie, when the Apostle denyeth that to workes, which hee ascribeth to faith; hee affirming plainely and peremptorilie, that no man can possiblie be iustified by his owne workes?

Answere. *The meaning is, that no man either hath, or can possiblie performe, the morall worke commanded in the most holy and righteous law of God, so perfectlie, that he should thereby deserue to be accounted righteous before the iudgement seate of God; and for the same, to be worthy of that high reward of the Crowne of righteousnesse and glorie, the which God of his free grace and mercie, hath for his Sonne our Lorde Iesus Christes sake, layde vp for those onely, which beleeue in his name, and loue and longe after his most glorious and blessed appearing.*

All workes as they proceed from vs are imperfect therfore cannot iustifie vs in the sight of God

Explicatiō and proofe. It is true. So saith the Apostle Paul, 2. Timoth: 4. 7. 8. And againe Rom: 3. 20. *Wee knowe that whatsoeuer the lawe saith, it saith it to them which are vnder the lawe, that euery mouth may be stopped, and all the world be culpable before God. Therefore by the workes of the lawe, shall no flesh be iustified in his sight: for by the lawe commeth the knowledge of sinne.* And in the same chapter, verse 28. *Therefore wee conclude, that a man is iustified by faith, without the workes of the lawe.* Likewise, chapt: 11, 6. and in many other places of his most holie Epistles.

But it may be obiected, that the Apostle *Iames* seemeth to teach otherwise: For hee affirmeth expressely, that not onely *Abraham* (that renowmed father of the faithfull; but also, that *Rahab* a heathen woman, one that was before of an infamous condition of life; was after that she beleeued, iustified by her workes.

Question. Howe therefore, are these wordes of the Apostle *Iames* to be vnderstood?

Answere. *We are first of all, vndoubtedly to perswade our selues, that it neuer came into the Apostle Iames his minde, to teach any thing in his holie Epistle contrarie, no nor in any the least thing, dissenting from the doctrine of the Apostle Paul.*

Explicatiō and proofe. This ought to bee out of all question indeede. For both the one and the other, did both write and preach alwaies, by one, and the same most faithfull and constant Spirit of truth: by whom no doubt, they were perfectly guided, & led into all truth, according to the promise of our Sauior Christ, Iohn 16 13. And the rather are we thus to perswade our selues, in the present pointe of doctrine; becausse it is a doctrine, both of the most singular honour and glorie to the most free grace and mercie of God, and also of the greatest comfort to our owne poore soules, that may be, as was mentioned before. Yea, and further also; of all other doctrines, most effectuall to prouoke vs, and all true beleeuers, to

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all holy thankfulnes and good dutie toward the Lord God, our moſt gratious and mercifull Father, for the ſame. And the rather alſo will we thus perſwade our ſelues, if we duly conſider, (as the truth is,) that the doctrine of Iuſtification by workes, and the imagined opinion of the merit and worthines thereof before the iudgement ſeate of God: is, as a learned and godly Father hath well obſerued, many waies exceedingly preiudiciall, both to Gods glory, and to our owne comfort, and to the truth it ſelfe.

M. Foxe in his obſeruations concerning the doctrine of the lawe of God. Act. and Mon. pag. 894.

For firſt, as he truly ſaith, they that teach Iuſtification by the workes of the lawe, (the which is contrary to the ende and ſcope of the lawe) they do peruert all method and order of doctrine.

2 They ſeeke that in the lawe, which the lawe cannot giue.

3 They are not able either to comfort themſelues, or other.

4 They keepe mens ſoules in an vncertaine doubting of their ſaluation.

5 They obſcure the light of Gods grace.

6 They are vnkinde to Gods benefits.

7 They are iniurious to Chriſtes paſſion. Yea enemies to his croſſe.

8 They ſtop Chriſtian libertie.

9 They bereaue the Church the ſpouſe of Chriſt, of her due comfort, as taking away the Sunne out of the world.

10 In all their doings they ſhoote at a wrong marke. For where Chriſt onely is ſet vp, to be apprehended by our faith; and ſo, freely to iuſtifie vs: they, leauing this Iuſtification by faith, ſet vp other markes, partly of the lawe, and partly of their owne deuiſing, for men to ſhoote at. This therefore (as that learned Father hath obſerued) is the B. of *Romes* doctrine, and not the doctrine of the Apoſtle *Iames*.

Queſtion. How then is the Apoſtle *Iames* to be vnderſtood, in that he ſaith, *Abraham* and *Rahab* were iuſtified by workes?

Anſwere. *The Apoſtle* Iames *hauing iuſt cauſe to reproue certaine vaine and carnall profeſſours of the Goſpell; euen ſuch as verbally and in words onely boaſted of their faith, but were altogether vnfruitfull in good workes: he is accordingly, veri. earneſt in declaring, not what are the cauſes of our Iuſtification, (as the Apoſtle* Paul *doth) but onely what maner of faith, the iuſtifying faith is, whereby true beleeuers are iuſtified in the ſight of God.*

It is very true, and ſo can it not but be acknowledged of euery vpright and diligent Reader. Proceed you therfore to declare what manner of faith the true iuſtifying faith is, according to the doctrine of S. *Iames*.

Queſtion. How can you deſcribe it according to the true intent of the Apoſtle *Iames*?

Anſwere. *He giueth plainly to vnderſtand, that the true iuſtifying faith is not an idle and vnfruitfull faith, ſuch as theirs was whom he iuſtly reproueth, and therefore termeth it a dead faith: but that it is ſuch a faith, as through the quickening grace of the holy Ghoſt, worketh by loue, and is fruitfull in the actions and duties thereof. And that for the ſame cauſe, it may iuſtly be ſaid, that ſuch as do ſo beleeue, are by their workes: that is to ſay, by the fruites of their faith, iuſtified to haue a true iuſtifying faith in deed, to the comfort of their owne hearts, and before the Church of God, ſo farre as it may iudge and diſcerne.*

Gal. 5. 6. Heb. 11. 33.

Explication and proofe. That this is the true ſcope of the doctrine of the Apoſtle *Iames*; it will in deed appeare to euery one, that will diligently, and in the feare of God bend his minde, to conſider of it wiſely, comparing one thing with an other. Let vs therfore yet againe vpon the occaſion renewed, vſe ſome further diligence, for the clearing of this point of Iuſtification, againſt the litigious importunitie of the gainſayers and corrupters thereof.

To this purpoſe, we are to vnderſtand, that there are diuers ſignifications and vſes of this word, to *Iuſtifie*, as we haue ſeene before, concerning the word Faith: and that, either as it is referred to God, or as it is applied to men.

Firſt therfore, as it is referred to God, either it noteth a manifeſt or full declaration and proofe of his moſt perfect righteouſnes, by a ſpeciall prerogatiue and

power,

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power or preheminence, which he hath aboue all creatures: as when we ſay that God will ſurely iuſtifie, that is, perfectly approue himſelfe moſt holy and righteous in all his waies, & namely, in this matter of iuſtifying his people through faith in his ſonne, againſt all whoſoeuer doe contradict or cauill againſt the ſame: Rom. 3, verſe 4, and verſe 26. *That thou mighteſt be iuſtified in thy words, &c. And as our Sauiour Chriſt is ſaide, to haue beene iuſtified in the ſpirit.* 1. Tim. 3, 16. Or elſe, this word of iuſtifying, being referred to God, it ſignifieth mans dutifull acknowledging of the perfect iuſtice and truth of God: as Luk. chap. 7. 29. *The Publicans are ſaide to iuſtifie God, in that they ſubmitted themſelues to bee Baptized of Iohn.* And verſe, 35, *Our Sauiour Chriſt affirmeth that wiſedome is iuſtified of all her children.* Theſe are the ſignifications of the word to Iuſtifie: as it is referred to God, in reſpect of himſelf, & his own moſt holy & iuſt proceedings.

Now as it is applied to men, it ſignifieth either morally (as we may ſay) to auouch a mans owne innocencie, in any matter vniuſtly laide to his charge: for then is a man ſaide to iuſtifie himſelfe, when he cleareth himſelfe as vnguiltie of the crime obiected againſt him. And likewiſe to iuſtifie an other man, when he by a true teſtimonie cleareth him againſt a falſe accuſation: or at the leaſt to excuſe one in compariſon of an other, as *Iudah* ſaide of *Tamar* that ſhee was more righteous then himſelfe: Gen. 38, 26. And as *Saul* ſaide to *Dauid*: *Thou art more righteous then I.* 1. Sam. 24, 18. And as the rebellious *Iſrael* is ſaide to haue *iuſtified her ſelfe* more then the *rebellious Iudah*: That is, to haue ſinned leſſe then *Iudah*: to wit, all circumſtances duly conſidered: Ier. 3, 11. And on the contrary; *Ieruſalem* is ſaid to haue iuſtified *Samaria* and *Sodom*: that is, to haue ſinned more grieuouſly then thoſe wicked Cities: Ezek: Chap. 16.

Thus, as was ſaide, the word to iuſtifie, is taken either ſomething more morally. Or elſe the ſame againe is vſed iudicially, for to accept and pronounce a man, according to witneſſes, & *ſecundum allegata & probata* as they ſay, to be guiltles, touching the crime or crimes particularly obiected againſt him. According as it is the dutie of the Iudge to iuſtifie the innocent partie as we reade: Deut. 25, 1. *When there ſhall be ſtrife betweene men, and they ſhall come vnto iudgement, and ſentence ſhall be giuen vpon them, and the righteous ſhall be iuſtified, and the wicked condemned; Then if ſo be &c?* And Prou. 17, 15. *He that iuſtifieth the wicked, and he that condemneth the iuſt, euen they both are abomination to the Lord.* Likewiſe, Iſay, 5. 22, 23. *Woe vnto them that are mightie to drinke wine, and to them that are ſtrong to poure in ſtrong drinke: Which iuſtifie the wicked for a reward, and take away the righteouſnes of the righteous from him.*

Moreouer, to iuſtifie, ſignifieth ſometimes, euen of clemencie and meere mercy, to forgiue a treſpaſſe done againſt one, as freely as if it had not beene committed: like as if a creditor ſhould forgiue his debter, as perfectly as if the debt had beene paide to the vttermoſt farthing. Of the which vſe, wee will conſider by and by: for it is ſpecially ſeruing to cleare the great point of holy doctrine which we haue in hand. Finally, the word to iuſtifie, according to the latine diriuation of it, ſignifieth to make righteous: but this muſt be ouerruled by the vſe of the holy languages of the originall text in Hebrewe and Greeke, ſeeing it is but a tranſlation of them, and not the originall it ſelfe. And beſides, euen in the vſe of the latine ſpeech, the latter part of the word doth not alwaies exactly followe the naturall diriuation, to ſignifie the making of a thing ſo, or ſo. As for example, this word (to ſignifie) euen now mentioned, doth not note the making of a ſigne, but to giue ſome knowledge of a thing. So, to amplifie, is not alwaies to make a thing more large, but to treat of the ſame thing more at large, thē ſome other or the ſame party had done before. Likewiſe, to magnifie, is not vſed to note the making of a thing great, but to acknowledge & celebrate it, according to the greatnes & excellencie of it. As when we are ſaid to magnifie the Lord our God. And when God ſaith he will magnifie himſelfe, his meaning is that he wil make his greatnes known. So to glorifie God, is not to make God glorious, as one without glory in himſelfe, but to acknowledge & ſet forth his glory, &c.

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Likewise, when in our owne language, by an imitation of the same latine composition, we say we will exemplifie a thing, our meaning is not, that we wil make an example: but set forth and illustrate a thing by an example. And whē we say that a thing is verified, wee doe not meane that it is made true, but that it is declared and confirmed to be true. And when the earth is said to fructifie, the meaning is not, that the earth maketh fruit (which is the more immediate work of God) but that it bringeth forth fruit. There might more of like sort bee alledged, but these may suffice to shewe that it is not necessary, by force of the latine diriuatiō, that to iustifie, should signifie to make iust, as though a man that is iustified, must needs be made perfitly iust by a real & inherēt iustice of his own: but that without iniurie to that kind of composition of the word, we may according to the vse of the holy Scriptures, iustly vnderstand it to signifie the accounting and esteeming, or the declaring & pronouncing of a man either generally iust, or else innocent concerning a particular crime obiected against him.

Hetherto of the diuers significations of the word, to iustifie.
Now it followeth, that we doe enquire in what sense we are to vnderstand the same word, when we referre it to faith; and also when we referre it to works: and that according to the vse of the holy Scriptures, the which, in either case, must altogether ouerrule, as was saide.

First therefore, when we are said to be iustified by faith, wee will not altogether refuse to vnderstand it thus, that we are made perfectly righteous by faith, but on this condition, that we rightly conceiue of the manner how: that is to say not by faith as by a morall dutie, and meere action of him that beleeueth, legally taken for a perswasion of the truth of Gods promise, in respect of perfect obedience yeelded vnto him: but by the faith of the Gospell, that is by faith apprehēding & applying to a mans self the perfect righteousnes of Iesus Christ, for his perfect iustification in the sight of God. For the faith of the Gospell hath alwaies a necessary relation to Christ, and so is it necessarily to be vnderstood in this high principle of Christian religion, concerning our iustification by faith, according to that we read, 2. Cor. 5, 21. *God hath made him to be sin for vs*: that is, *he hath imputed and laied our sinnes to his charge*, and proceeded against him as if he had bene a most grieuous sinner, though *he knew no sin*: that is, was nothing at all guiltie of it: *that we should be made the righteousnes of God in him*: that is, that we being most grieuous sinners, might haue his righteousnes imputed, and freely giuen vnto vs through the rich grace and mercy of God; as verily as if we our selues had wrought & performed the same. Whereby also it is euident, that the true Christian faith, in that it iustifieth, doth it not as it is an action simply considered, but as in the action of it, it receiueth & imbraceth Christ with his righteousnes, euen passiuely as a man may truly say. And in this sense (as was saide) we wil not refuse to vnderstand, by this word iustified, that we are made righteous; seeing through faith in Christ, a man is of a sinner in himselfe, made no sinner but righteous in Christ, by the imputation of his righteousnes vnto him: according to that of the same Apostle. Ro. 3, 26. *God is iust, & a iustifier of him which is of the faith of Iesu.* And ch. 4, 5 *He iustifieth the vngodly*, accounting his faith for righteousnes. Neuertheles, we must therewith all needes acknowledge, as the truth is, that the vsual acceptation of this word to iustifie, is in the holy Scriptures, to esteeme & account, or to declare & pronounce iust, by acquiting of sin, & imputing of righteousnes, & that euen of the meere grace & fauour of God for Iesus Christ his sake: as we will now henceforth further declare.

And first, to begin with that which is writtē. Act. 13, 38, 39. *Be it known vnto you men and brethren* (saith the Apostle Paul) *that through this man*, (that is, by Iesus Christ) *is preached vnto you forgiuenesse of sinnes.* And from all thinges, *from the which yee could not bee iustified by the lawe of Moses, by him euery one that beleeueth is iustified*: That is to say, he is perfectly acquitted set free & deliuered trō the guiltines & punishmēt of it. Like as the same Ap. Ro. ch. 6. v, 7. speaking of deliuerance from the power of sin, by the vertue of the death of Christ he expresseth it by this word of iustifying from it, as we read in the Greeke text.

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where he borroweth the word of iuſtification, to expreſſe the nature of ſanctification, which is a ſingular effect, or fruit of the true iuſtifying faith, and an open teſtimonie and prooofe of the ſame. But let vs proceede to ſee what the nature of iuſtification it ſelfe (properly taken) is according to ſome other teſtimonies of the holy Scriptures. To this purpoſe read againe, Rom. 3,24. & v 25. & chap. 4,5. & Tit. 3,7. *We being iuſtified by his grace, are made heyres according to the hope of the eternall life.* But that which is written Rom. 8,33,34. ſhall bee principally conſidered of vs at this time: *Who* (ſaith the Apoſtle) *ſhall lay any thing to the charge of Gods choſen? It is God that iuſtifieth, Who ſhall condemne?*

In the which place, the Apoſtle hath a reſpect to the like wordes of the Prophet *Iſaiah.* ch. 50,8. &c. Where the holy Prophet ſpeaking thus of the perfect faith and aſſurance of Chriſt the head, that he ſhould perfectly be iuſtified by his owne inherent righteouſneſſe and actuall obedience to his father, againſt all that could be obiected againſt him: *He is neare that iuſtifieth me, who will contend with me?* (ſaith the Prophet, as it were in the perſon of our Sauiour Chriſt:) Yea further: *Let vs ſtand together* (ſaith hee) *who is my aduerſarie? Let him come neare to me. Behold, the Lord God will helpe me: Who is he that can condemne me? &c.* The ſame doth the Apoſtle apply to the encouragement of all true beleeuers in Chriſt, the members of his body, that they alſo by him, and for his ſake, ſhall haue their free diſcharge from the iudgement ſeate of God: that they may ſay likewiſe, with great comfort and confidence: *Seeing God hath not ſpared his owne Son, but gaue him for vs all, how ſhall he not with him giue vs all things alſo? Who ſhal lay any thing to the charge of Gods choſen?* And ſo forth, as was alledged euen now. But yet in this differing manner (as is moſt neceſſarie to be obſerued) that the iuſtification of our Sauiour Chriſt: is (in reſpect of himſelfe) by a reall and perfect iuſtice, examined and tried in a moſt exact courſe of iudgement, before the iudgement ſeate of God, and not by faith, ſuch as ours is. For he neuer offended in his owne perſon, but perfectly obeyed the lawe of God: and therefore might not in iuſtice haue bene condemned, had he not ſet himſelfe a mediator before God, in the behalfe, yea euen in the perſon and condition of vs miſerable ſinners. But our iuſtification (inſomuch as we are in our ſelues all of vs damnable ſinners) it is from God, of meere grace and fauour, in that by faith onely, the righteouſneſſe of Chriſt is imputed to vs, and made ours, as if (as was ſaide) wee had perfectly performed it our owne ſelues. Yet ſo, as we muſt neuertheleſſe, acknowledge our ſelues in our ſelues, to be alwaies miſerable ſinners, and therfore, according to the inſtruction of our Sauiour himſelfe, to pray continually, for the forgiuenes of them, &c. Like as iuſt *Iob*, though he had the comfortable aſſurance of his ſaluation, through faith in his Redeemer, as hee profeſſeth in the 19. chap. of his booke. And chap. 13,15,19. *Loe* (ſaith he) *though God ſlay me, yet will I truſt in him: He will be my ſaluation alſo.* And verſes. 18,19. *I knowe that I ſhall be iuſtified, who is he that will pleade with me, &c.* Neuertheleſſe, he doth therewithall profeſſe likewiſe, that hee will reproue his owne waies, as being faultie in the ſight of God, as we read in the latter part of the 15. v. And in the holy Goſpell of our Sauiour Chriſt: wee read likewiſe that the Publican confeſſing and bewailing his ſinnes, was iuſtified, and not the Phariſie, who iuſtified himſelfe. Luk. 18,10. And ch. 16,15. Our Sauiour Chriſt doth more generally condemne the Phariſies for the ſame their pride, ſaying. *Ye are they which iuſtifie your ſelues before men: but God knoweth your hearts: for that which is highly eſteemed among men, is abomination in the ſight of God.*

But when we affirme, that we are iuſtified onely by faith (in ſuch ſenſe as hath bene expreſſed) our meaning is not, to exclude the care & practiſe of any good work, in thoſe that are ſo iuſtified: but rather, by the magnifying of the grace of God, to prouoke out ſelues & others, ſo much the more earneſtly, to the ſtudie & performance of al obedience, for declaratiõ of our true thankfulnes to God. And for many other weightie cauſes; to wit, for the aſſuring vnto our ſelues the truth of our owne faith, & the certaintie of our election, for the quiet & peace

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of our cōsciēces; & also for the good exāple of others, that they seeing our good works may be moued to glorifie the name of God our heauenly father; & lest otherwise, we should imbolden any to speake euil of the Gospel, or at the least, grieue the rest of the brethren, if we should be vnfruitful in good works &c.

We teach also (as we haue learned out of the word of God) that the faithfull seruants of God truly iustified, are likewise truly sanctified: yea so, as through the renewment & regeneratiō of the H. Ghost, they haue a certaine measure of true inherent & practike righteousnes, in dying to sin & the actions thereof, & in liuing to righteousnes & all the good outward works & fruites of the same. And therefore are they vsually in the holy Scriptures, described by this, as by a speciall propertie, that they loue righteousnes, and that they are such as followe righteousnes, &c. So that in comparison of the vnfaithfull & wicked, whether more open & loose transgressors, or more close & counterfet hipocrites; they may truly be iustified, that is, preferred & approued for righteous aboue them: according as *Saul* was conuict, euen in his own cōscience, that *Dauid* was more righteous then himself. Yea so are they renewed & sanctified by the holy ghost, that they are truly & indeed accounted righteous, inchoately & in part, euen before God, who hath giuen them truth in their inward parts: according as the holy Scriptures doe not in vaine call *Noah*, *Lot*, *Iob*, and many other, *Iust men fearing God, eschuing euill, &c.* Gen. 7, 1. 2. Pet. 2, 7, 8. Iob. ch. 1, ver. 1, 8. Ezek. 14. 20. Luke. 1, 6, & ch. 2. 25. In which respect, we may truly vse the words of the Apo. *Iames*, and say that they were all iustified by their workes; that is, declared to be righteous indeed & in some measure of truth, & not in shew & appearance only. According also, as it is said by our Sa: Chr: in the Gospell: *By thy words thou shalt be iustified, and by thy words thou shalt be condemned*: that is, it shall hereby be iustly discerned of men, what manner of one thou art, & how thou art among them to be accounted & esteemed. Mat. 12 37. And as we read, 1. Iohn. 3, 7. *He that doth righteousnes is righteous*, to wit, he is righteous indeed, & in truth, though not perfectly righteous: as he had taught before, in that he wrot thus: *If wee say we haue no sin, We deceiue our selues & the truth is not in vs.* Thus we doe not deny, but plainely affirme, that all true beleeuers iustified by faith, haue, as an effect thereof, a generall care and practise of righteousnes begun in them, though neuer perfected here in this life.

Neither yet do we deny, but that through the same grace of God, & the sanctification of his holy spirit, which he giueth vnto them; the faithfull seruants of God, may so vprightly behaue themselues toward men, specially in some particular action, yea & in the generall intention & purpose of their heart: that they may truly professe, that they are (for any thing that men may charge them with) as cleare, as the child borne but yesterday. Like as *Dauid* protesteth, concerning his loiall heart toward king *Saul*, altogether free from intending any traiterous conspiracy against him: as Ps. 7, 3, 4, 5, & Ps. 131, 2. Where he compareth himself to a yong child, in respect of his innocency in that matter. According also to that of our Sa. Christ. Mat. 18, 1, *that we must all of vs, as yong children be voide of pride & ambition, or else we cannot enter into the kingdome of heauen.* Like also as the Prophet *Samuel* cleareth himselfe, as touching his vprightnes in gouernment, and is iustified of the people. 1, Sam. ch. 12. And *Paul.* Act. 20, 33, &c. And as *Moses* appealeth to God: Num. chap. 16, 15. Yea, so may the seruants of God, through his grace, behaue thēselues in duties more directly respecting his own diuine maiestie, that they may truly protest in his sight, that they haue serued him in truth of heart: as K. Hezekiah for his part, protesteth in a good conscience: Isay, 38, 3. *And that they doe vnfeinedly loue the Lord*: as *Peter* protested, Ioh. 21. 17. *Thou knowest Lord that I loue thee.* And *Dauid*, Ps. 18, 1, and 116, 1.

And specially in some one action, may they, by the speciall grace of GOD, so behaue themselues, that they may in speciall manner bee iustified; that is, not onely bee allowed and approued, but more then ordinarily commended therein: as we haue the zealous act of *Phinees* set forth vnto vs,

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for a notable example, in that he, executing the Lords iudgement vpon the adulterous Israelite, and the Midianitish harlot, it was accounted to him for righteousnes, from generation to generation: so pleasing was it vnto the Lord: Numb. 25,10,11,12,13,13,14,15, and Psal. 106,30,31. According also to that which our Sauiour Christ saith of the woman in the Gospell, who of singular loue toward him, powred a boxe of very costly ointment vpon him: *Verily* (saith he) *wheresoeuer this Gospell shal be preached throughout all the world, there shall also this that she hath done, be spoken of for a memoriall of her*, Mat. 26, 13.

Thus we deny not, but willingly grant, that the faithful seruants of God, haue their righteousnes in truth & veritie, through the sanctification of the spirit of God, both infused or rather inspired, and euen inherent in them, and also actually flowing from them in the actions and duties of true righteousnes: so that God himselfe being iudge, and approuing the worke of his owne spirit, they are found of him truly worthy to be preferred before the wicked, yea to be receiued into his heauenly kingdome, when they shall iustly be shut out and condemned to Hell for euer: as we read Matt. 25,31, &c.

But with all, we doe no lesse truly & constantly affirme, that all this their righteousnes, is onely by fauour and mercy accepted of God, with allowance from the throne of his grace, as a fruit of their perfect iustification by faith in Christ, through the forgiuenes of their sinnes: the which iustification alone, and no other, can endure strict examination before the iudgement seate of God: agreeable to the confession of the holy Prophet, Psal. 130,3,4. *If thou ô Lord straightly markest iniquities, ô Lord who shall stand? But mercy is with thee that thou maiest bee feared.* So that, euen of necessitie, we must all (as well as he) come into the house of the Lord, in the multitude of his mercie, and worship him in feare, Psal. 5,7. Praying to him as we read, Ps. 143, 2. *Enter not into iudgement with thy seruant: for in thy sight shall none that liueth be iustified:* Hereunto also doth the example of the holy Ap. *Paul* lead vs, in that he maketh his protestation. 1. Cor. 4, v. 3, 4, in these words. *As touching me* (saith Paul) *I passe very little to be iudged of you, or of mãs iudgement: no I iudge not mine owne selfe. For I knowe nothing by my selfe, yet am I not thereby iustified: but he that iudgeth me is the Lord &c.* And the example of righteous *Iob*, in his confession: chap. 9, v. 1, 2, 3. *I know verily* (saith he) *that it is so: for how should man compared vnto God be iustified? If he should dispute with him, he could not answere him one thing of a thousand.* And v. 19, 20, 21. *If we speake of strength* (saith Iob) *behold he* (that is God) *is strong: if wee speake of iudgement, who shall bring me in to pleade? If I would iustifie my selfe, mine owne mouth should condemne me: If I would be perfit, he shal iudge me wicked. Though I were perfit, yet I know not my soule therefore doe I abhorre my life.*

And ch. 25, 4. in the same booke: *Bildad* (likewise speaking by the holy Ghost) saith confidently: *How can a man be iustified with God? or how can he be cleane that is borne of woman?* Wherefore, as *Iudah* saith to *Ioseph*, Gen. 44. 16. *How shall we iustifie our selues?* He professing thereby, that they could not cleare thẽselues. Much rather may we, yea ought we to say, and confesse before the Lord, that we cannot possibly iustifie our selues before his iudgement seate but must needes appeale to his throne of free mercy and grace. For assuredly, none shall be iustified by their owne righteousnes, but such as shall perfectly fulfill the whole lawe of God according to that, Ro. 2, 13. *The hearers of the law are not righteous before God, but the doers of the lawe shall be iustified.*

Isay. 64. 6. We are all as an vncleane thing, or person: to wit, as a leaper. And all our righteousnes is as a clout to be cast out of sight or nought worth, &c. Read also Exod. 28, 38, & Philip. 3, 8, 9.

But this can no man possibly performe. For as touching the righteousnes of the best, it is vnperfect, and we must euery one of vs, labour to better and increase it from day to day: as Reuel. 22, 11. *He that is iust, let him be iustified still, and he that is holy, let him be sanctified still.* That is, let euery such one, not onely continue, but also in continuance, let him more and more encrease in righteousnes and holines, and so declare the truth of that righteousnes & holines which is in him. For as our Sa: Christ saith, *To him that hath shall be giuen, & he shal haue in aboundance, &c.* But the righteousnes of God, by the gift where of he iustifieth his adopted children; namely, in that he imputeth the righteousnes of his owne

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naturall sonne our Lord Iesus Christ vnto them; it is fully perfect at the very first instant, and so continueth alwaies, euen as the righteousnes of Christ himselfe is perfect once and for euer: howsoeuer in the faithfull, the dutie, yea and the comfort of their iustification may appeare, and be more fully manifested in processe and tract of time, as *Abraham* beleeuing, and by his faith being iustified in the sight of God long before, shewed the truth and power of his faith, in offering vp of his onely sonne *Isaak*, at the commandement which God gaue him for the triall of his faith, many a yeare after.

And thus, by the grace of God may we perceiue, what iustification by faith is: according to the doctrine of the Apostle *Paul*: to wit, that we are accoũted righteous before the iudgement seate of God, onely for the merit and worthines of the righteousnes and obedience of our Sauiour Christ imputed to vs of God and apprehended of vs by faith, and not otherwise.

Now when the same word (to iustifie) is referred to workes, as the Apostle *Iames* vseth it; the Apostle is in no wise to bee vnderstood, as though a man might by his workes bee made perfectly righteous in the iust and strict iudgement of God. For that cannot be, insomuch (as it was said euen now) al our own works, yea euen the best of them, they are vnperfect. And besides that, as the Apostle *Iames* himselfe teacheth vs, In many things we sin all: And therefore it must needs be in his iudgement, a grieuous sinne for any to goe about to iustifie thẽselues by any worthines of their own workes in the sight of God: according as it is expressly noted to be a sin in the Pharisies by our Sa: Christ. Luk. ch. 16. v. 15. *Ye are they which iustifie your selues before men &c.* And againe, ch. 18, 19, &c. For if it be a sin to stand in a vaine ostentation of our righteousnes before men, much more sinful is it, in opiniõ therof, to lift vp a mãs mind in the sight of god: as Hab. ch. 2, 4. *Behold he that lifteth vp himselfe, his mind is not vpright in him: but the iust shal liue by his faith.* They onely haue the fruit and reward of their works, who doing them in conscience of most bounden duty, & in obedience to God, doe most vnfeinedly renounce al opinion of merit, & according to the instruction of our Sa: Christ, acknowledge themselues, when they haue done al that they can, to be vnprofitable seruants. Luk. 17. 10. And ch. 18. 9. &c. it may in a good part be euident by the comparison, which our Sa: Christ maketh, betwixt the Pharisie iustifying himselfe, & the poore Publican, humbly confessing & bewailing his sins: of whom our Sa: saith that he went to his house iustified rather then the other. And it may be more fully confirmed by these reasons following.

1 First, we are iustified in the sight of God, in such manner onely, as may most perfectly take away al reioycing from our selues. As Ro. 3, 27. All reioycing in works is excluded by faith. And ch. 4, 1, 2. *Abrahã* being iustified without works, hath nothing concerning himselfe to reioyce in before God. Likewise Eph. 2, 9. Not of works, lest any man should boast himselfe. Thus, because it was not duly regarded of the vnbeleeuing Iewes, who sought after their own righteousnes, it turned to their destruction, Ro. 9, 30, 31, 32, 33. & ch. 10. 1, 2, 3. Wherefore as it is written, 1. Cor. 1, 31. *He that reioyceth, let him reioyce in the Lord.* Who hath made Christ to be perfect wisedome, righteousnes, sanctification and redemption vnto vs.

2 And herein is includ:d a second reason, which is, that we are so iustified, as our iustification may yeelde most perfect glorie and praise to the free grace and mercy of God: as Ephes. 1, 6.

3 Thirdly, we are iustified in such sort, as the death and sacrifice of our Lord Iesus Christ, may without any the least impeachment, be acknowledged (as it is in truth) of most high value & merit before God. Tit. 3, 5, 6, 7, & 1. Pet. 1, 18, 19.

4 Finally, we are iustified so, as most perfect comfort may be warranted vnto vs, in our greatest temptations, against the guiltines of sinne, and the feare of death & Hell: according to that of the Apostle *Paul*, Rom. 7, 24, 25, 1. Cor, 15, 57, and 2. Ep. 1, 9. Philip. 1, 20, 21. But all these excellent & comfortable effects follow iustification by faith in Christ, & cannot stand with any imagined iustification by the worthines of our own works in any parcell or part thereof,

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which would euen falsifie the truth of faith it selfe. It followeth therfore, that we are perfectly iustified in the sight of God by faith in Christ, & not by our owne works. How thē is this word of iustificatiō, to be takē whē it is applied to works, as the Apostle *Iames* doth, beeing drawen therevnto vpon a speciall occasion? Verilie no otherwise as was answered, but as workes may outwardlie argue and declare to others, and inwardlie confirme to our selues, the truth of our faith in Christ, which onely is the instrument of our perfect iustification by him. And so doth the Apostle *Iames* expresse his owne meaning, chap: 2. 18. in that hee giueth plainly to vnderstand, that it is the duty of euery Christian, to shew forth his faith by his works. And this is that which he disputeth in this latter part of the chap: as it is further euident, in that he had to deale against such as boasted that they had faith, when in the meane while, they were voyde of all good workes.

In maior: annot. in verl. 14. ca. 2

The which place of the Apostle *Iames*, to the end it may be the better vnderstood, I will here set down the learned and diligent interpretation of *M. Beza*, for the acording of either Apostle with other. In so much (saith he) as *Sophisters* (wee will in our language call them Cauillers, doe vrge no other place (to wit of holie Scripture) more stoutlie, to the ende they might ouerthrow the doctrine of the grace of God: and that truely, in such sorte, that this Epistle hath ben for the same cause refused of some, as if it were contrarie to sound doctrine: therfore, I for my part, will the rather indeuor, briefly to giue some light, to the vnderstanding of the same place, to the end it may plainly appeare, that it neither maketh any thing on the behalf of the Cauillers, neither yet containeth any thing differing from the sound and true doctrine of *iustification* by free fauour & grace. To the which end (as saith this excellent Interpreter) the Apostles drift is principally to be considered. Hee had before dealt against those, that would seeme to liue holily, though in the meane while they were accepters of persons, and hee hath pulled away from them their false visard of holines. But now hee setteth vpon another sorte of men; that is, vppon such, as putting vppon the bare knowledge of the doctrine of the Gospell, the title of faith, doe so rest in that their deuise, as if they were of all other most righteous men: though in the mean season, their whole life aboundeth in much wickednes: so farre off are they from the practise of charity. And this to be the Apostles drift, it is so cleare that I suppose (saith *Beza*) the Cauillers thēselues wil not denie it to be so. Now let vs consider, after wat maner, such men are to be reasoned against. *Paul*, specially in his epistles to the *Romans*, and to the *Galatians*, is altogether in this, to teach that wee are freely iustified by faith without workes, (or which is all one) by faith in Christ. Wherfore is he so? Surelie, because he bickered with them, who either did set their own merites in stead of grace, or else did couple & ioyne them with grace. It was behouefull for him therfore, first of all, to discusse the right way of iustification, in so much as they instituted false wayes & meanes in stead of the true. But as touching these, (to wit, with whō the Apostle *Iames* hath to deale) like as the controuersie with thē is altogether contrarie; so the matter it selfe sheweth, that hee was to take a cleane contrarie course, in his disputation against them. For they, (that is to say, some among the *Romans* and *Galatians* to whom *Paul* wrote) they sought to establish iustification by works: these, (that is, some among them, to whom the Apo: *Iames* did wright) they did not onely remoue iustification from workes, but also they tooke away euen works themselues. Wherfore, like as against these, free iustification by faith, is so defended, that not good works thēselues are taken away; but only the power of iustifying, is withdrawn from them: so here, who seeth not, that euen in a contrary course, works are in such wise to be established; that although the power of iustificatiō be not yeelded to thē, yet that true iustification may be discerned by them, as by the effects therof? I will vtter the matter, yet more plainly (saith the *Interpreter*.) There, (to wit, in *Pauls epistles*) the question is concerning the cause: but here, (that is, in the *epistle of Iames*) it is about the effects. There *Paul* cometh down from the cause to the effect: here (*Iames*) from the effects goeth vp to the cause.

What Iuſtification is.

There the queſtion is how wee may be iuſtified: here, howe it may be perceiued, that wee are iuſtified. There, works are excluded from beeing the cauſe of iuſtification: here, it is firmely determined, that they are the effects of iuſtification. There, it is denied that the works of theſe who are to be iuſtified, do goe before: here, it is affirmed that they do follow, after that men are alreadie iuſtified. For to what purpoſe were it, for a man to prooue againſt theſe, that wee are not iuſtified by workes, ſeeing they are ſo farre from aſcribing more vnto workes then is meete, that they do not require them as true teſtimonies of righteouſnes? The which things beeing ſo: who ſeeth not how miſerablie, the Sophiſticall cauillers are deceiued, for want of true light of iudgement, in that they goe about to accord *Iames* with *Paul*, as if either of them handeled one, and the ſame queſtion, concerning the cauſes of iuſtification? Hence cõmeth that their crooked diſtinction of workes morall and ceremoniall, as though theſe onely, (to wit, the ceremoniall) were excluded by *Paul. &c.* Hitherto out of *Beza* his annotations. Thus therfore, hauing ſufficiently (as wee truſt) for the courſe of this our exerciſe, declared the truth of this great and high pointe of our iuſtification by faith: wee might come now to the ſecond pointe, pertaining to the explication of the former anſwer, touching the promiſe of iuſtification and ſaluation: that is, what the word *ſaluation* or to *ſaue* meaneth: ſaue that to make the matter yet more plaine, if it may bee, I am to aſke you here a queſtion or two more.

Queſtion. And firſt, may it not be thought, that the Apoſtle *Paul*, in that hee oppoſeth faith to works, maketh the oppoſition onely betwixt the ceremoniall workes of the lawe, and the faith of the Goſpell, as was ſaid euen now: and not betwixt it, and the workes of the morall lawe?

Anſwere. *No, it may not be thought ſo. For it is manifeſt, that the Apoſtle excludeth the one as well as the other, yea moſt expreſſely, the workes of the morall lawe: to the which ende hee doth alledge that text of the lawe, which doth moſt properlie belong thervnto.*

Explication and proofe. It is true. So we read, Gal: 3. 10. *For* (as the Apoſtle ſaith) *ſo many as are of the workes of the lawe, they are vnder the curſe: for it is written: Curſed is euery man that continueth not in all things which are written in the booke of the lawe to doe them.* The which Scripture in *Moſes*, *Deut*: 27. followeth after an enumeration of the morall, and not ceremoniall duties of the lawe. And touching the ceremoniall, ther was leſſe neede that they ſhould be ſo expreſſely mentioned, becauſe they of themſelues, doe more euidently diſclaime iuſtification by the exerciſe of them: in ſo much as they doe more apparantly point vnto Chriſt, and are otherwiſe a flat handwriting againſt the vſers of them, whoſoeuer ſhould ſeeke iuſtification by them: as the Apoſtle teacheth, Coloſ: 2. 14. For what did circumciſion ſignifie, but the corruption of mans nature to be put off, and caſt aſide, &c? What the legall and ceremoniall waſhings, but that man is ſtained with the ſoile and filth of ſinne? what did the ſlaine ſacrifices teſtifie, but that euery man hath iuſtly deſerued euerlaſting death and damnation, if God ſhould enter into iudgement againſt them, &c? And therfore, ſeing they all conteined a manifeſt confeſſion of ſinnes in the practiſe of them, there was no ſuch need, that they ſhould be ſo expreſſely mentioned, iu this queſtion, concerning iuſtification, as the other ſhould: though they as well as theſe, be altogether excluded in this caſe. Now therfore, ſeeing all the works of the holie lawe of God, as well morall as ceremoniall, are diſ-abled from iuſtification, by reaſon of the weakenes of them, or rather of man himſelfe, for his not performance of them: Rom: 8. 3. Infinitelie much rather then, all popiſh ceremonies, and all their workes of blinde & ſuperſtitious deuotion, yea all their beſt workes of almes, muſt needes be blotted out of this reckoning: in ſo much as they are for the moſt part, contrary to the expreſſe commandement of God, and they that are commanded, are done of them in a corrupt manner through the proude opinion they haue of merit, and to wrong endes, euen for the credit and maintenance of a falſe and Antichriſtian worſhip: &c.

Well

What Iustification is.

Question. Well, be it so, that we exclude all works ceremoniall and morall commanded in the law of God, and much rather all heathenish works, done according to the light of nature, and all popish works wrought of blinde deuotion, or of proude presumption; yet to the end wee may ioyne *Paul* and *Iames* togither: may wee not thinke that true Christians after they be endued with fath, are iustified, partlie by faith in Christ, and partly by their owne works, which they doe in faith?

Answere. *No, in no wise. For seeing our best workes are vnperfect: that faith, which should rest in any part, vpon such workes, it should stay it selfe vpon a false and deceiuable ground, and so should euen betray and ouerthrowe it selfe.*

Explicatiō & proofe. It must needs be so. And in very deed no man can do any good work, in the true faith of *Christ*, but he must, *ipso facto*, renoūce all opinion of iustificatiō thereby, or else it is not done in faith. For so much shall a mā denie vnto *Christ*, as he doth attribute vnto his owne work. Neither will *Christ* himselfe be partaker with vs, in this work of iustification. He will be a whole *Sauior*, or no *Sauior* at all vnto vs.

Question But yet let me ask you another thing. Though our works don in faith are vnperfect, yet for *Christs* sake, *God* doth accept them, yea he doth crown & reward thē: therfore it semeth, that this cānot hinder, why they should not iustifie vs in some part. For if God do so gratiously accept them, who shall except against them?

Answere. *God doth very gratiously accept thē in deed, as tokens of true thākefulnes, & as hety fruits of obedience, sanctified through faith in Christ, but not to any part of our iustification.*

Question. It is true, God wil in this matter accept of no obediēce that is vnperfect. His iustice will not indure it. But yet another question. May not the faith of the Gospell, or faith in *Christ*, comprehend the whole religion & worship, as some contend: and so take in all Christian works, as into one inclosure with faith?

Answere. *In this question of iustification, it cannot be so taken; It should be an vniust inclosure, not of the commons from the poore, but of a royall dignitie from Christ: as the opposition and thick hedge or wall which God himselfe hath made betwixt faith and works, in the Epistles of his faithfull Apostle Paul, doth manifestly declare.*

Question. It is very true. Nowe onely one thing, and then no more. Is not faith it selfe whereby we are iustified, a worke? And why then should we so shunne works, as hauing no place in our iustification?

Answere. *Faith, in that it is a work or action, it doth not simply and of it selfe iustifie, but onely in that it apprehendeth Christ, and imbraceth him alone for perfect iustification.*

Explicatiō and proofe. So it is indeed. And in no other sense, doth our *Sa: Chr:* himselfe say: *Ioh: 6. 29. This is the work of God (that is a work singularly wel pleasing vnto him) that ye do beleue in him whō he hath sent.* For seeing God hath sent *Christ*, euē to this end he should be beleued in, it must needs be very acceptable vnto him, that we should beleeue in him. Neuertheles, this we may easily perceiue, that it was not the purpose of our *Sa: Christ*, in those wordes to determine faith to be properly a worke: but answering the *Iewes* in their owne worde, enquiring of workes, hee draweth them frō their owne sense, and telleth them, that this is the worke of God.

What saluation is.

Question. NOw let vs proceed. And hauing shewed what *iustification* is: what haue you learned that this other word *Saluation*, or to *Saue*, doth meane?

Answere. *To saue is not onely by the merit of Christs death and obedience, to deliuer & discharge from all guiltines & punishment due to sin, in the iust displeasure & wrath of God: but also, by the power & efficacie of the same satisfactory death & obedience, to deliuer from the power & strength, subtilties & craft, both of sinne & Sathan; & also of all whatsoeuer else, would hinder the same our most happy saluation. Yea more then this; to Saue, is to reconcile & bring most miserable sinners, into the perfect fauour of the most iust God; to giue them vnspeakable peace of conscience; as also wisdome and power to liue a Godly and Christian life, in some measure of holines here; and finally to possesse them, with the most blessed inheritāce & fruition, of the most glorious & euerlasting kingdom of heauē.*

Explicatiō and proofe. It is true, as we may se it warranted vnto vs: First, concerning deliuerāce frō the guiltines of sin, & also frō the punishmēt therof: Isai: 53. 4. 5. Matt: 1. 21. Ioh: 1. 29. And from the wrath of God. 1. Thes. 1. 10. Rom. 8. 1. Col. 1. 13. 14.

What Faith is.

Secondlie, from the power and ſtrength of ſinne: Rom: 6. 3. 4. 5. 6. &c. and chap. 8. 2. &c. Reade alſo Galat: 1. 4. and 1. Ioh. 5. 5. 19 and chapt: 3. 5. 6. And from the craſte and ſubtiltie of ſinne: Epheſ: 4. 20. 21. 22. and Iames. chap: 1. 14. with verſe. 18. Likewiſe from the power of the Deuill. 1. Iohn. 3. 8. 9. &c. And ch: 5. 18. Epheſ. 6. 13. &c. Rom: 16. 20. Iames. 4. 7. and 1. Pet: 5. 8. 9. 10. And from his ſubtiltie. 2. Corinth. 2. 11. and chapt: 3. &c.

Thirdly, for reconciliation; reade Luke, ch: 2. 14. Coloſſ. 1. 19. 20. and 1. Iohn. 2. 2. And for holines of life in the ſame chap, verſes. 3. 4. &c. and Coloſ. 1. 21. 22. and Luk. 1. 74. 75. And therwithall, for peace of conſcience: Rom. 5. 1. and chap: 14. 17. Philip: 4. 6. 7. Heb: 2. 14. 15.

Finallie, for the inheritance of the kingdome of heauen: read Epheſ: 2. 1. 2. 3. &c. And Philip: 3. 20. 21. Behold therfore, the many and exceeding great benefites contained vnder this one of ſaluation: the which is therefore worthily called the great ſaluation, and the ſaluation of God, infinitely exceeding all humane deliuering or ſauing. Heb. 2. 3 Pſal. 50. 23. and 119. 41. Iſai. 45. 15. 16. 17. 21. 22. and cha: 46. 13. and 49. 6. and 51. 5. 8. and 59. 16. 17. and Gen. 49. 18. And note here, that theſe diuerſe words of deliuerance, redemption, reconciliation, and the reſt: they doe all ſerue to expreſſe, but one and the ſame ſaluation, manifoldly diſtinguiſhed in diuerſe reſpectes. For as it is truely obſerued: Chriſt doth not onely ſaue vs by the merite of his death, but alſo by the efficacie and power of his Spirit communicated vnto vs: yea, and euen by the communicating of his perſon, in that it pleaſeth him to dwell in vs, & moſt neerely to vnite vs to himſelfe. And in theſe 3. things (ſaith learned *Vrſinus*) *Totum ſalutationis beneficium conſiſtit*: the whole benefit of ſaluation doth conſiſt. The which, while we duely conſider in the ſeuerall branches of it: ô howe ought it to affecte vs in a longing deſire after it! in pretious eſtimation of it! in thankfulneſſe to God our Sauiour for it! But on the contrarie, the want of the knowledge of it, maketh manie to eſteeme no more of this ſaluation, then profane *Eſau* did of his byrthright. Wee are therfore to be ſo much the more careſull, leſt any of vs ſhould fall into the ſame contempt of it. It is lamentable, to ſee the rifenes of this profane contempt, and the notorious ignorance that is among thoſe, that goe vnder the name of Chriſtians. Forſake them howe they looke to be iuſtified and ſaued: they know no other way, but by their good workes, and by good praiers, &c This ſheweth plainlie, that ſuch haue not as yet, any thing at all truely learned Ieſus Chriſt. They vnderſtand nothing in truth, of the ſpirituall couenant of grace; but altogether they dote after a couenant of workes, which indeed is more naturall, though now altogether aboue all power of naturall reach, &c. But whatſoeuer others doe, let vs in the name of God, according as wee are taught out of the word of God, make moſt precious account of the couenant of grace and ſaluation, by our Sauiour Chriſt alone, in whom onely are opened vnto vs, and in whom alone are to be found, all the rich treaſures of the kingdome of heauen.

Iuſtification and ſaluation onely by Chriſt.

Queſtion. HEere therefore, before wee proceede any further, I would gladly heare of you, what our Sauiour Chriſt hath done for vs, thus to iuſtifie and ſaue vs.

Anſwere. What haue you learned out of the holie Scriptures to anſwere to this?

Our Sauiour Chriſt, hath for the procuring and purchaſing of our perfect iuſtification and ſaluation, perfectly fulfilled the righteouſnes of the whole lawe of God for vs, in the whole courſe of his life; and by his death, hee hath paide the full redemption, and as it were the Fine and Ranſome, or penaltie of all our ſinnes: to the ende, that both the guiltineſſe and puniſhment being layde vpon him,

Iustification and saluation onely by Christ.

him, they might be remoued and taken away from vs; and also that his perfect righteousnesse, and the whole merit and worthinesse of his death, might, through the grace of God, be freely imputed and bestowed vpon vs.

Explicatiõ and proofe. The proofes which may serue for the confirmation of this Answer, haue bene already set downe by vs not long since; so that now wee need the lesse to stand to repeat them againe. Onely let vs yet once more, by this occasion, so consider of the true nature of iustification, and of the righteousnes which is by faith; that, it beeing well vnderstood of vs, yea throughlie settled and rooted in our heartes, wee may by no subtiltie of aduersaries, be remoued from this most heauenly and comfortable truth; euen a chiefe principle of the Gospell of our Sau: Chr: For what else I pray you (to think vprightly of the matter) may the righteousnes and iustification of faith in Christ, possiblie bee; then the apprehension of that wherby Christ hath iustified vs? And what can this bee, beside the holinesse of his nature; the righteousnesse of his life, and the Sacrifice and Redemption of his death? Wherefore as was said before, so wee say againe, that as wee doe iustly remoue iustification from our own works, so also doe wee euen from faith it selfe, so farre as it may be esteemed an action or worke from vs, or rather from the spirit of God, which is giuen vnto vs of God: and we whollie ascribe it to our Sauiour himselfe, in respect of that onely, which he hath wrought and suffered for vs; it being passiuelie as we may say, receiued & apprehended of vs. For faith is but as the hand, or tunnell of our empty soules, to receiue the water of life and saluation, which God of his meere grace and mercie poureth into vs. For as *M. Caluin* saith notablie well: *Fides nihil ad Deum affert: quin potius hominem vacuum & inopem sistit coram Deo, vt Christo eiusq; gratia impleatur. Quare passiuũ est opus (vt ita loquar) cui nulla potest rependi merces. Nec aliam confert homini iustitiam, nisi quam a Christo accepit.* That is: Faith bringeth nothing to God: but rather presenteth a man altogether empty, and forlorne in his sight, that he may be replenished with Christ & his grace. Wherfore it is a passiue work, (if I may so speake) whervnto no reward is due. Neither doth it yeelde any righteousnes to a man, which it hath not receiued of Christ before. *Calu.* vpon Iohn. 6. 29.

And now further, that our Sauiour Christ was necessarily, both to fulfill the righteousnes of the law, and also to die for vs, to the ende we might be perfectly iustified by him: it may easily appeare, if wee doe rightly consider, that all of vs, who stand in need of iustification by him, doe not onely want righteousnes, in that we can neither for the present, nor shall euer be able in this life, to fulfill the righteousnes of Gods law, our own selues, who faile alwaies euen in the best duties that we doe: but also that we are infinitely guiltie of transgressions & rebellions, concerning the time past, through the pacience of God, as the Apostle *Paul* hath taught vs. Yea, and besides all this, wee doe originallie stand whollie corrupte, and guiltie of eternall condemnation, before the iudgement seate of God; as the same Apostle hath conuicted all the world, both yong and olde: Roma: 3. 19. 20. and chapt: 5. 12. &c. For the least of which our transgressions, wee our selues could neuer in our owne persons, haue made any iust and sufficient recompence or satisfaction, to the most holy iustice of God. It is necessarie therfore, that wee doe in euery respect, relie whollie vpon our Sauiour Christ alone, and vppon the most free grace and mercie of the Lord God our heauenly Father, for our Iustification and Saluation: seeing it is expressely affirmed as we haue often heard and reade, and cannot too often heare, reade, and consider out of the holy Scriptures, that they are not to be found in any other, but in him alone, as Act. 4. 11. 12. *This is the stone, cast aside of the builders, which is become the head of the corner. Neither is ther saluation in any other: for among men there is giuen no other name vnder heauen, wherby we must be saued.* Our Sa: Christ onely, of all men, is perfectly holy and righteous in life. Our Sa: Christ alone, is of all men pure & vndefiled by nature. He therfore alone, and no other, could be that meete and worthy sacrifice, euen the lambe of God without spot, which God himselfe hath appointed, to take awaye the sinnes

of the

What Faith is.

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Anſwere. *Our Sauiour Chriſt, hath for the procuring and purchaſing of our perfect iuſtification and ſaluation, perfectly fulfilled the righteouſnes of the whole lawe of God for vs, in the whole courſe of his life; and by his death, hee hath paide the full redemption, and as it were the Fine and Ranſome, or penaltie of all our ſinnes: to the ende, that both the guiltineſſe and puniſhment being layde vpon him,*

Iustification and saluation onely by Christ.

him, they might be remoued and taken away from vs; and also that his perfect righteousnesse, and the whole merit and worthinesse of his death, might, through the grace of God, be freely imputed and bestowed vpon vs.

Explicatiõ and proofe. The proofes which may serue for the confirmation of this Answer, haue bene already set downe by vs not long since; so that now wee need the lesse to stand to repeat them againe. Onely let vs yet once more, by this occasion, so consider of the true nature of iustification, and of the righteousnes which is by faith; that, it beeing well vnderstood of vs, yea throughlie settled and rooted in our heartes, wee may by no subtiltie of aduersaries, be remoued from this most heauenly and comfortable truth; euen a chiefe principle of the Gospell of our Sau: Chr: For what else I pray you (to think vprightly of the matter) may the righteousnes and iustification of faith in Christ, possiblie bee; then the apprehension of that wherby Christ hath iustified vs? And what can this bee, beside the holinesse of his nature; the righteousnesse of his life, and the Sacrifice and Redemption of his death? Wherefore as was said before, so wee say againe, that as wee doe iustly remoue iustification from our own works, so also doe wee euen from faith it selfe, so farre as it may be esteemed an action or worke from vs, or rather from the spirit of God, which is giuen vnto vs of God: and we whollie ascribe it to our Sauiour himselfe, in respect of that onely, which he hath wrought and suffered for vs; it being passiuelie as we may say, receiued & apprehended of vs. For faith is but as the hand, or tunnell of our empty soules, to receiue the water of life and saluation, which God of his meere grace and mercie poureth into vs. For as *M. Caluin* saith notablie well: *Fides nihil ad Deum affert: quin potius hominem vacuum & inopem sistit coram Deo, vt Christo eiusq; gratia impleatur. Quare passiuũ est opus (vt ita loquar) cui nulla potest rependi merces. Nec aliam confert homini iustitiam, nisi quam a Christo accepit.* That is: Faith bringeth nothing to God: but rather presenteth a man altogether empty, and forlorne in his sight, that he may be replenished with Christ & his grace. Wherfore it is a passiue work, (if I may so speake) whervnto no reward is due. Neither doth it yeelde any righteousnes to a man, which it hath not receiued of Christ before. *Calu.* vpon Iohn. *6.* 29.

And now further, that our Sauiour Christ was necessarily, both to fulfill the righteousnes of the law, and also to die for vs, to the ende we might be perfectly iustified by him: it may easily appeare, if wee doe rightly consider, that all of vs, who stand in need of iustification by him, doe not onely want righteousnes, in that we can neither for the present, nor shall euer be able in this life, to fulfill the righteousnes of Gods law, our own selues, who faile alwaies euen in the best duties that we doe: but also that we are infinitely guiltie of transgressions & rebellions, concerning the time past, through the pacience of God, as the Apostle *Paul* hath taught vs. Yea, and besides all this, wee doe originallie stand whollie corrupte, and guiltie of eternall condemnation, before the iudgement seate of God; as the same Apostle hath conuicted all the world, both yong and olde: Roma: 3. 19. 20. and chapt: 5. 12. &c. For the least of which our transgressions, wee our selues could neuer in our owne persons, haue made any iust and sufficient recompence or satisfaction, to the most holy iustice of God. It is necessarie therfore, that wee doe in euery respect, relie whollie vpon our Sauiour Christ alone, and vppon the most free grace and mercie of the Lord God our heauenly Father, for our Iustification and Saluation: seeing it is expressely affirmed as we haue often heard and reade, and cannot too often heare, reade, and consider out of the holy Scriptures, that they are not to be found in any other, but in him alone, as Act. 4. 11. 12. *This is the stone, cast aside of the builders, which is become the head of the corner. Neither is ther saluation in any other: for among men there is giuen no other name vnder heauen, wherby we must be saued.* Our Sa: Christ onely, of all men, is perfectly holy and righteous in life. Our Sa: Christ alone, is of all men pure & vndefiled by nature. He therfore alone, and no other, could be that meete and worthy sacrifice, euen the lambe of God without spot, which God himselfe hath appointed, to take awaye the sinnes

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of the world, and to bring in euerlaſting righteouſneſſe, as the Prophet *Daniel* long before the performance of it, did propheſie of him in the 9. chapter of his propheſie.

And in deede, in ſomuch as wee, in and of our ſelues, are altogether corrupt and ſinfull by nature, yea and doe ſtill ſo remaine in a great part, euen after the grace of regeneration is begunne in vs: howe may it be thought, in any probabilitie of good reaſon, that any mans owne workes ſhould iuſtifie himſelfe, and deſerue any thing at Gods hand, for the merit and worthines therof, as our popiſh falſe teachers doe blaſphemouſlie contend? For whether wee lifte vp our eyes to God, or caſt them downe vpon our ſelues; wee ſhall be eaſily, yea and that with great force alſo caſt off, from all confidence this way, if ſo be wee will vprightly weigh and conſider all things. For firſt concerning God, hee is (as wee knowe) ſuch a one, and ſo infinitlie rich and all-ſufficient in himſelfe, that whatſoeuer is giuen him, hee hath nothing the more. And as the holy propher ſaith: *Who hath giuen him, and it ſhall be recompenced him?* As though he ſhould ſay, that God is beholding to no creature: but hee giueth aboundantly to all, and yet hee hath neuer the leſſe.

And ſecondlie as touching our ſelues, wee want all thoſe conditions, which are neceſſarie to bee found in thoſe perſons; that ſhould merit or deſerue anie thing at the hands of God. For firſt, wee are not out of his debt: nay wee are moſt deeply indebted vnto him, by thouſands of talents, as we read in the Goſpell. Secondlie, we can gratifie God with no good thing, which we haue not firſt receiued of him. And beſides, that which wee are able to bring, is nothing equall to that reward of euerlaſting life and ſaluation, which proud men ſhame not for their worthines to challenge at the hands of God. Nay rather, euen that little which wee bring vnto God, and the ſame alſo his owne gift beſtowed on vs before; it turneth to our owne further benefit, through the exceeding bountifulneſſe of God. And therfore, howe much the more God vouchſafeth to accept at the handes of any, their ſeruice and duety: by ſo much the more, they are yet more deeplie bound and indebted to him. For it is of meere grace and fauour, that hee accepteth any duety at all, at any mans hands. To the which end, worthily ſaith *Elihu* in the booke of *Iob.* chap: 35. 7. ſpeaking on the Lordes behalfe in this wiſe: *If thou be righteous* (ſaith hee) *what giueſt thou vnto him? or what receiueth hee at thy hand? Thy wickednes may hurt a man as thou art: and thy righteouſnes may profit the ſonne of man. &c.* Howe then may it be thought, that it is in any mans power to benefit the Lord, and to deſerue anie thing at his handes, whereby hee ſhould be beholding or indebted vnto him?

Bleſſed be the Lord our God therfore, who hath of his moſt gratious goodneſſe, inlightened his ſeruants to ſee and vnderſtand, the truth of this moſt holie and comfortable doctrine of our free iuſtification by faith: and to diſcerne the vanitie and wickedneſſe of the falſe doctrine of mans merite by his owne works. To the which end it ſhall be to our comfort (as I truſt) to call to minde ſome holie teſtimonies, which the ſeruants of God haue giuen vnto it, from time to time. Among whom, that faithfull Martyr and miniſter of the Goſpell of Chriſt M. Patrick Hamelton, hath with great ſharpnes and dexteritie of holie vnderſtanding expreſſed it, wher hee affirmeth and confirmeth from the holie Scriptures, that (to ſpeake exactely) no manner of workes doe make vs eyther righteous or vnrighteous, good or euill: and that they neither ſaue nor condemne the children of God. Hee expreſſeth his meaning thus, and it is very true: that vntill a man be iuſtified by faith, and ſo be by faith allowed of God, to be a good man; he can not poſſiblie doe any good thing acceptable to God: neither can any good deedes make him a good man. For in deed, without faith he can doe no good worke well. Likewiſe alſo (as he ſaith further) euill works are not the cauſe that any man is euill, but hee himſelfe beeing euill firſt, afterward worketh that which is euill. Finallie (as hee truely ſaith) workes doe not ſaue, but faith, whence ſpring all good works. Neither do euill works ſimplie

M. Patrick Hamelton, in his booke tranſlated out of latin into Engliſh, by I. Fryth, ſet downe by M. Foxe. Act. and Monum. pag. 839. &c.

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and in themselues considered) condemne: but rather infidelitie which is the root of all euill. For to him that beleeueth, Christ hath by his passion, obtained forgiuenesse of all sinnes &c. Read also the answere of *Iohn Lambert* another faithfull Martyr to the 31. Article obiected against him: Good workes (saith he) make not a man iust, but a man once iustified, doth then good workes. And so hath *Augustine* said of more ancient time, that good works doe not goe before, in him that is to be iustified, but follow after his iustification. He disputeth also that onely infidelitie is *Peccatum damnans*: the sinne that doth vtterly cast men away. Whereas faith is a generall medicine that healeth all sinne which the child of God may fall into.

These Christian paradoxes, or strange sentences (as they may seeme to be) they are no other, then our Sauiour Christ himselfe hath taught: and namely by the similitude of a tree, Mat. ch. 12, 33, 34, 35. *Either make the tree good and the fruit good: or else make the tree euill and the fruit thereof euill: for the tree is known by his fruit. O generation of vipers* (saith our Sa: Christ *to the proud Pharisies that iustified themselues, & made a great outward shewe of holines*) *how can ye speake good things when ye are euill? For of the aboundance of the heart, the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things: and an euill man out of an euill treasure bringeth forth euill things.* Now it is faith onely which maketh a man like the good tree, and infidelitie which maketh a man like the euill tree, &c. Wherfore well saith an other learned man, Who would euer haue thought that men could haue bene so vntoward, as to say, that good fruit doth make the tree good: to the end they might bring in the iustification of mans own works: and not rather to confesse that the tree must first bee good before it can bring forth good fruit? For this verily (as he truly saith) is no lesse absurd & foolish, then if a man should be of this minde to think that the cause should come of the effect. And thus, insomuch as we must be iustified by faith in Christ, before we can doe any good worke: it followeth that neither any workes before, nor any good works after, can iustifie vs in the sight of God. For we are herein, altogether preuented by our Sauiour Christ: who alone is our perfect righteousnes before God, as hath bin sufficiently declared. Wherein it may iustly be delightfull to euery true beleeuer, to see mans workes defeated and abased, that the works of our Sauiour Christ onely, may be perfectly aduanced and established.

Beza in his Annotations vpon the 2. Chap. of Iames.

WHerefore, that we may now at the last, conclude this point of iustification by faith in Christ, and also of saluation the blessed consequent therof: let vs firmely assure our selues against al aduersaries of the grace of God, that they contending for a meritorious righteousnes really infused and inherent in themselues, and concurring with their faith; (the which also with them, is no better then a morall vertue assenting generally to the truth of the Gospel, without any particular assurance that the righteousnes and saluation of Christ is certainly theirs) let vs I say, assure our selues, frō the former testimonies & reasons out of the holy Scriptures; that they are herein altogether most grosly deceiued, in that they haue not learned (or rather, if wee speake of those that professe learning among them) that they haue hardened their hearts against the euident instructions of the word of God, which (as wee haue seene) both plainely and plentifully distinguisheth betwixt the righteousnes of works, and that which is by faith. yea in this doctrine of iustification, doe oppose workes to faith as perfect contraries: the one being of the iust God, the other of sinfull man: that according to nature, this of grace infinitly aboue all naturall reason or power and reach: that of mans proud challenge, this of Gods most free gift, onely proper to those whom God maketh newe creatures to himselfe, by regeneration in Christ; euen such, to whom onely, he giueth this speciall grace, that in the deniall of themselues, they humble themselues in themselues, and reioyce onely in that righteousnes which God hath brought to light & exhibited in our S: C. Let vs therfore be specially wel aduised, & take heed that we neuer abolish true humilitie out of our hearts, by mis-vnderstanding the reioicing of the Gospell,

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as they do, whosoeuer stand conceited in the merit & worthines of their own workes. For doubtles, the magnifying of mans owne works, ariseth from that proud and arrogant opinion, which men haue first conceiued, concerning the worthines of themselues and their owne persons, how vnworthie soeuer in truth they be. And whereas they would seeme, to borrow the merit of their owne workes, from the merit of Christ: this being altogether without warrant from Christ, it is to be accounted no better then a cunning shift, euen a meere deuise and vizard, to couer and shadow their pride withall. For if they meant in good sooth, to magnifie Christes merit and worthines, they would (according to the doctrine of Christ) rest wholly and solely in the same, as being most perfect and entier in it selfe. Out of all question, whatsoeuer is more then this, it is of wicked and diuelliſh pride, how goodly a glosse soeuer any shall put vpon it. It is but poison in a glittering cup. Let it for euer suffice, that our Sauiour Christ hath by his owne hand, pulled off the counterfet vizard thereof: as was alledged before. Luk. 18. vers. 9. &c. where the proude Pharisie (as we haue seene) is reiected of God, for trusting in his owne righteousnes, though he pretended to be thankfull to God, for those his imagined vertues, whereof he boasted himselfe: but the poore sorrowfull & sinfull Publican is iustified before God. Let popish *Iusticiaries* therefore, following their elder brethren the Pharisies, boast and glory in their own works as they lust: we for our parts, wil by the grace of God, humble our selues with all the faithfull seruants of God, in the sight of our sinnes & vnworthines; and reioyce only in the Lord, and in the multitude of his free grace & mercy, only in and by our Lord Iesus Christ, according to the tenure of his owne most holie word & promise, Isai: 45. 25. *The whole seed of Israel shall be iustified, and glorie in the Lord.* According also to that, 1. Cor. 1. 30. 31. and Ephe. 2. 9. as was alledged heretofore.

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NOw let vs goe forward.

You haue already answered to two of the things last propounded; to wit, what is meant by the word *to Iustifie*, and also what this other word, *to Saue*, doth signifie.

The third thing yet remaineth; that is, what *Repentance* is. The which, though it was touched in our entrance into the doctrine of the Law; yet because the Law (to take it in the more strict signification) doth not teach Repentance, in so much as it offereth no grace or mercy to the transgressor: therfore we wil resume it, & handle it more purposedly, here in the doctrine of the Gospell. For the Gospel onely, and not the Lawe, as it is a member diuident from it; giueth hope and comfort of forgiuenes to the poore sinner, through the righteousnes & obedience of Christ: how vnworthy soeuer he be in himself, of any mercy, yea though he be most worthy of all plague and punishment, from the iust deserued wrath of God. The doctrine therefore of Repentance, and of remission of sinnes, is properly belonging to the Gospel: yea and all allowance of repentance to the sinner (as it were a board to relieue his poore Sea-beaten soule, against the most dangerous ship-wreck that may be) it is a speciall gratuitie belonging to the Gospell.

It is true in deed, that *Moses*, and the rest of the Prophets, do euery where moue to repentance, and also giue comfortable hope of mercy to the repentant, and to that end alledge the promises of God. But all this they do, hauing a respect to the couenant of God in Christ, according to his Gospel: and not by vertue of any naked promise of the Lawe, as we now speake of it.

Wherefore seeing (as was said) we haue only touched the doctrine of Repentance, in our entrance to the former doctrine of the lawe, so farre onely, as it might giue some light of interpretation thervnto; let vs now in the doctrine of the

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the Goſpel, as in the more proper & due place, enquire more fully into it: acknowledging neuertheles, that although the law ſtrictly taken, doth not teach repẽtãce, or encourage the ſinner to repẽt, but onely leaueth him cõuicted in his former ſin, and preſent corruptiõ: yet according to the directiõ of the Goſpel, it is a perfect rule to teach vs what our ſinnes bee, whereof wee are to repent, and alſo, which be the duties of holineſſe and righteouſnes, wherein we are to walke and pleaſe God. For both the Goſpel, & alſo the law forbid the ſame falſe worſhip, the ſame profanenes, the ſame blaſphemy &c. Likewiſe, the ſame diſobedience to parents, the ſame crueltie, the ſame filthines of fornication &c. And on the contrary, they teach one, and the ſame true ſpirituall worſhip of God, and the ſame duties of loue, belonging from man to man: as it is euident Mar. ch. 5. and ch. 15, 4, &c. & ch. 22, 37, 38, 39, 40. Rom. 13, 8, 9, 10. Epheſ. 6, 1, &c. 1. Tim. 1, 5. Yea, & the law, in the moſt ſtrict acceptation of it, howſoeuer, it doth not teach or incourage the ſinner to repentance, (as the immediate and proper cauſe thereof) yet it is no weake or ſmall occaſion or meanes, as well for the furthering of it, as for preparing the heart of the ſinner vnto it.

Queſtion. Now therefore, I aske here in this place, what repentance is, according to the doctrine of the Goſpell?

Anſwere. *Repentance, a fruit all waies attending vpon true iuſtifying faith (to ſpeake of it in the moſt generall ſignification) it comprehendeth all particular graces of our ſpirituall regeneration and new birth (faith onely excepted) whereby the erroneous minde and vnderſtanding, as alſo the vaine and wicked memorie, together with the corrupt and ſinfull will and affections of the children of God, are inwardly more and more altered and changed, from that which they are by naturall birth; and made more and more conformable to the ſpirituall image and likeneſſe of* GOD: *Whereby alſo, the wordes, and outward actions of their life and conuerſation, are likewiſe more and more altered & changed, from the facion & courſe of this wicked world, vnto the fruits of true righteouſnes, and holines, in obedience to the moſt holy will and word of God.*

Explicatiõ and proofe. That this is the nature of repentance, and that in the generall ſignification of it, it carrieth ſo large a compaſſe, as hath beene deſcribed: wee may vnderſtand, firſt by the diuers and ſundrie wordes, whereby it is noted in the holy Scriptures, both of the olde and alſo of the newe Teſtament: and then, by the doctrine it ſelfe, which doth more iointly open and declare, the full ſenſe and meaning of all the ſame words.

The Hebrew words, whereby repentance is ſignified in the olde Teſtament, are theſe: firſt Chacam, which ſignifieth to be wiſe; as Deut. 32, 28, 29. *They are a nation* (ſaith Moſes) *voide of counſell, neither is there any vnderſtanding in them. Oh that they were wiſe &c.* Likewiſe Pro. 23, 19. *O thou my ſonne* (ſaith wiſe king *Salomon*) *heare and be wiſe, and guid thine heart in the way.* And in the ſame ſenſe, though the holy Prophet doe vſe an other word *Sacal*, not that *Sacal* whoſe firſt letter is *Samech*, which ſignifieth to be fooliſh: but that which beginneth with the letter *Shin*, and ſignifieth prouident and prudent warines or circumſpectiõ in a mans affaires and dealing. *Be wiſe now ye kings* (*Haſchkilu* ſaith the Prophet *Dauid*) *be ye learned* (that is, receiue ye inſtruction, to wit from the holy word of God and the faithfull miniſterie and preaching thereof) *ô ye iudges of the earth &c.* In this reſpect alſo, repentance is noted by this other phraſe of ſpeech, to returne to a mans heart; that is, to growe more wiſe and better aduiſed, then hee was before: as Deut. Chap. 30. 1. and 1. Kings 8. 47. *If they turne againe to their heart &c.* Likewiſe, when the LORD would note the turning of the hearts of the Gentiles vnto him by true repentance, hee expreſſeth it by that aboundance of knowledge, which he intended to power downe vpon them: Iſay. 11. 9. Ieremy 31, 34. According to that alſo. Prou. 9, 12. *If thou be wiſe, thou ſhalt bee wiſe for thy ſelfe: and if thou be a ſcorner, thou alone ſhalt ſuffer.* And Pſal. 90, 12, *Teach vs* (ſaith Moſes) *ſo to number our daies, that we may apply our hearts vnto wiſedome.*

Thus, repentance (to beginne withall) is ſignified *ſynecdochically*, (the

part put for the whole, by attaining to true wisedome and vnderstanding, from the aduise and direction, of the holy word of GOD. And that, in very good consideration, seeing, if there bee true wisedome in the minde, the will and affection will bee the better ordered and guided, and consequently also, both the tongue, the hand, and the foote: and likewise, the memory will store it selfe with good and holy things for meditation, &c.

And that it is the meaning of God in the holy Scriptures of the olde Testament, to note repentance by wisedome and vnderstanding: it may bee discerned, from that which is contrariwise set downe concerning follie. For vsually in the same Scriptures, men yet lying in their sinnes, without all care or regard to repent, they are called fooles, euen such as want all holy iudgement and good discretion, who call light darkenesse, and darkenesse light, good euill, and euill good: as we read Isay Ch.1,3.&Ch.5.20,21,& ch.42.16,17.& soforth to the ende of the Chapter. And Ier.4.22. *My people* (saith the Lord) *is foolish, they haue not knowne mee: they are foolish children, and haue no vnderstanding: they are wise to doe euill, but to doe well they haue no knowledge.* And Prou. 27.22. King *Salomon* speaking of the obstinate and impenitent sinner: *Though* (saith hee) *thou shouldest bray a foole in a mortar &c. yet will not his foolishnes depart from him.*

The ground of this wicked folly, is selfe-conceitednes in a mans owne carnall and corrupt wisedome: and therefore is the wicked man, noted to be such a one as walketh after his owne imaginations. As Gen.6.5. and Prou.6.14. *The wicked man imagineth euill at all times.* And therefore verse 18. God is saide to abhorre such. And Chap.12.2. *Hee will condemne the man of wicked imaginations.* Read also. Ier.18.verses 12.13.&c. And verily there is very great reason, why the Lord should deale thus seuerely against the man of wicked imaginations; because, according as the imagination is conceited, both will, and word, and deede it selfe, are carried all headlong, as it were vpon swift running wheeles, to worke all mischiefe. Wherefore, we may truly say, that God in his holy iustice punisheth no sinne more grieuously, nor more often and manifoldly, then hee doth that proud conceite, which euery man hath of himselfe, and his owne waies. For by reason hereof, or rather for want of sound reason, they doe not onely magnifie their owne imagined, and counterfeit vertues, obtruding them to God as it were for good and currant coine: but also in a presumption thereof, they doe easily dispense with themselues, touching those sinnes, whereof their owne conscience conuicteth them: as if they were fewe and small in comparison of their vertues, and therefore that God should easily beare with them, &c. The which wicked and diuelliish presumption, it cannot bee, but GOD must most iustly abhorre, and seuerely plague and punish them for. Wherefore, as the Prophet *Isaiah* exhorteth, so let all such as minde the way to true wisedome, *forsake their owne waies and imaginations, and returne vnto the Lord, and he will haue mercy vpon them; and to our God, for he is very ready to forgiue,* Chap.55.7.

Moreouer, in a like contrary respect (as touching this word *Wisedome*) Sinne is called by the name of *Errour*; to wit, such errour as commeth of ignorance, or want of true vnderstanding and wisedome: as Psal.19.12. *Who can vnderstand his errours*, or faultes? to wit, such as hee committeth ignorantly, or vnaduisedly, &c. Whereupon, well saith a learned Interpreter: *Humanum est errare & ignorare errorem suum.* It is a thing very vsuall with men to erre, and yet to bee ignorant of their errour. And therefore, great neede haue wee all, to pray to GOD with the holy Prophet, as wee reade, Psal.119.10. *With my whole heart haue I sought thee, let mee not erre (or wander) from thy Commandements.* And as the Prophet *Moses* teacheth vs to pray. Psal. 90.8. as was alledged before. Hetherto of the first word *Chacam*, which (as was saide) signifieth to bee wise, from whence true Repentance is noted.

Secondly,

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Secondly, the same repentance, is noted by the word (*Nacham*); which is a word belonging to affection, and signifieth properly, the alteration and change thereof, by sorrowe for some thing rashly committed, after that a man hath better bethought, and aduised himselfe: as may appeare by that reprehension of the Prophet Iere. Chap. 8. 6. *No man* (saith he) *repented him of his wickednesse*, saying, *What haue I done?* Where, the word which the Prophet vseth, is (*Nicham*). But as it followeth: *Euery one* (saith hee) *turned to their race, as the horse rusheth to the battell.* The want of this change of affection, vpon better aduise from the word of God, maketh way to hardnes of heart, and vtter impenitency, if it be not maturely preuented: as the same Prophet giueth to vnderstand, both here, and elsewhere: as chap. 3, 17. and Zech. 7. 11. 12. and Ezek. 36. 26. The which if it once take place, it is vehemently accursed and condemned by the Lord. Deut. 29. verses 18. 19. 20. 21.

The third Hebrew word, wherby Repentance is noted, is (*Shobb*) which is as much to say, as to returne. And it may well note these three things vnto vs. First, a ceasing of the former euill course of life. Secondlie, a turning or alienating of a mans heart from sinne. Thirdly a returning to God with care of leading a godly life. For it is a metaphore or borrowed speach, taken from a mans bodily going, and namely, from that his going, wherby he carrieth himselfe, more & more out of the right way, vntill he returneth quite back againe. So it is with the wicked soules of men. For all of vs, hauing naturally peruerse and crooked minds, we are of our selues bent to practise peruerse and crooked things, walking as it were, in crooked & wrong waies. So that vntill we mend our liues, it may truly be said of vs, that we walk altogether from God, as if we turned our backs, and not our faces toward him: according to the complaint of the Lord by the Prophet Ier. ch. 2. 27. And herein, there is no ceasing, but a continuall proceeding, & increasing in manifold rebellion against God, so long as we are left vnto our selues: as we read in the same propheſie of Ier. ch. 3. 5. *Thou doest euil, euen more and more.* And ch 8. 4. 5. whereupon it is, that the exhortation to repentance is often renewed to the people of God, vnder this word of returning: as in the same Prophet. Chap. 3. verses. 1. 7. 12. 14. 22. & ch. 36. 7. Likewise Ezek. ch. 18. & ch. 33. by an often repetition. And Hos. 14. v. 2. 5. In this respect also, and to the same end, the people of God, are often exhorted, to seeke the Lord: as Isay. 55. 6. 7. Likewise Amos. ch. 5. v. 4. 5. 6. *Thus saith the Lord to the house of Israel, seeke ye me, and ye shall liue. But seeke not* Bethel. *&c.* And againe, v. 14. *Seeke good & not euill, that ye may liue: and the Lord God of Hosts shal be with you &c.* Yea, for more plainnesse and euidence of speach, we are exhorted to seeke his face. Ps. 27. 8. Hence also, is that ofte metaphore in the holy Scriptures, that the lawes & commandements of God, are called the waies of God: and that the licentious courses, which wicked men doe rush into, and wereby they wander, & goe astray from the Lord, are called their own waies. Isay. 35. 6. & ch. 63. 17. Thus therefore, by this word (*Shobb*) which signifieth to returne, or to change a mans outward course or trade of life; the change of the minde, and inward returning of the heart to God, is also vnderstood.

Neither is it to be forgotten here, that a wicked and vnrepentant course of life, is noted also, by a forgetfulnes of God: as Deut: 32. 18. Psal: 9. 17. and Psal: 50. 22. and Ier: chapt: 2. 32. and chap: 3. 21. Read also Amos. ch: 6. 10. *Sed consule Trem: & Iun: interpret:* As on the contrarie, a holie remembrance of God, noteth care of Repentance, according to that: *Lament:* Ier: 3. 20. *My soule hath them* (that is, my afflictions) *in remembrance, and is humblea in me.* Read also, Isai: 46. 8. 9. 10. *Remember this* (saith the Lord, by his holy Prophet) *and be ye ashamed: bring it againe to minde, ô ye transgressors. Remember the former things of olde, &c.*

Hetherto of the wordes of the olde Testament, from the which, *Repentance* is signified.

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NOw to these Hebrew words of the old Testament: there be Greek words, answering in the new: the which we shall not without some good vse, (as we hope) make like rehearsall of.

And first, that which answereth to (*Chacam*) is *Metanoeo*, which signifieth vpon good consideration to change a mans minde, as the latine word *respisco*, whereby it is well translated, giueth to vnderstand: the which, according to the nature of verbes *inchoatiue* or *inceptiue*, (as *Gramarians* call them) signifieth (as the learned knowe) to begin to waxe wise: to wit, after some folly committed before. For according to the true verdite of the holy Scriptures, the minde of man, is of it selfe vaine, erroneous, and full of folly, for want of the true knowledge and feare of GOD. There is no foreknowledge in vs to vnderstand what is good and godly, vntill God himselfe doe reueale the same: and therefore wee haue neede of a better after-wit, then our fore-wit was, as the common prouerbe goeth. *The wisedome of the flesh* (saith the Apostle *Paul*) *is blind. Ye were once darkenes &c. Yea it is enmitie to God*: Eph. 5,8. Rom. 8,7. *And set on euill workes.* Colos. 1,21.

In which respect, wicked and vnbeleeuing men, are in the newe Testament as well as in the olde, called by the name of fooles: as Rom. 1,21,22. *Because when they knewe God, they glorified him not as God, neither were thankfull, but became vaine in their imaginations, and their fooliſh heart was full of darkenesse. When they professed themselues to bee wise, they became fooles.* And 1. Cor. 1.20. *God hath made* (that is, hee hath euicted) *the wisedome of the worlde to bee foolishnesse.* And Chap. 3,18. *Let no man deceiue himselfe. If any man among you seeme to bee wise in this worlde, let him bee a foole, that hee may bee wise. For the wisedome of this worlde, is foolishnesse with God, &c.* And Chap. 15,36. *O foole, that which thou sowest is not quickened before it dye.* And Gala. 3,1. *O yee foolish Galatians* (ô Anoetoi) *who hath bewitched you that yee should not obey the truth?* And Chap. 6,3,4. *If any man seeme to himselfe that hee is somewhat, hee being indeede nothing, he deceiueth himselfe in his imagination. But let euery man proue his owne worke, &c.*

Hence it is, that the exhortation to Repentance, runneth so often vpon this word, *Metanoeite*: as Matth. Chap. 3,2. and Chap. 4,17. Act. 2,38, and Chap. 8,12. Where the Apostle *Peter*, mightily reprouing *Simon* the Magitian: *Repent* (saith he) *of this thy wickednesse, and pray thou God that the thought of thy heart may bee forgiuen thee.* The wicked thought of *Simon*, is called *Epinoia*: the godly change of minde, which *Peter* exhorteth him vnto, is called *Metanoia*.

The same word is likewise vsed Reuel. 3,19. *Bee zealous and amend.* And all very aptly, according to that which was obserued, concerning the Hebrewe word, wherevnto this answereth, For the change of the affection, and euen of the actions of the whole life, dependeth vpon the change and reformation of the minde of man, according to the minde and will of God, made *knowne* in his holy word: as 2. Tim. 2,25. Where the Apostle *Paul* giueth vs to vnderstand, that repētance, which is the gift of God, must be according to the knowledge of the truth. And Ephes. 4,23. *Be ye renewed in the spirit of your minde.* And chap. 5,15. *Not as fooles, but as wise men &c.* According also to that, Luk. 1,17. Where repentance is described to be a conuersion of the heart vnto God, according to the wisedome of iust men: that is to say, of such as God himselfe hath made wise by his holy spirit. Likewise, according to that in the same Euangelist. Chap. 15, verse 17. Where our Sauiour Christ saith of the Prodigall and vnthriftie sonne repenting, that hee came to himselfe: that is to say, that hee now bethought himselfe of a more wise course, then he had taken before. Thus to bee wise vnto saluation, is to bee in the state of true faith and repentance. 2. Tim. 3.15. Hetherto of the first Greeke word *Metanoeo*, answering to the first of the Hebrewe wordes, *Chacam*.

Secondly,

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Secondly, wee haue the Greeke word *Metamelomai*, which answereth to the Hebrew *Nacham*, and signifieth the change of a mans care : to the bettering of his affection ; as the other word *Metanoeo*, signified the correcting or bettering of the iudgement, and discretion of the minde and vnderstanding.

That this is so, it may be perceiued by that which we read, Matth: chap: 21. 29. *Hee* (saith our Sauiour Christ) *that said at the first to his Father, I will not work in the vineyard, yet afterward repented himselfe and went.* But on the contrarie, as it followeth in the same chapter, verse. 32 : The Pharisies (as saith our Sauiour Christ) were not mooued to repentance ; that is, they remained still careles of their duetie, yea they hardened their hearts with an obstinate rebellion. For hardnes of heart groweth fast vpon securite, or a continued neglect of good dutie ; and is altogether contrarie to this *Metamelomai*, which wee nowe speake of. Yea, it peruerteth the vnderstanding also, and therfore they are both ioyned togither. Rom: chapt: 2. 5. Reade also chapt: 11. 25. and 2. Cor: 3. 14. and 1. Tim. 4. 2. In the which places, hardnes of heart, is noted as an euill fruit, following vpon secure and careles neglect of duety. Moreouer, 2. Cor: 7. 10. Wher the Apostle teacheth, that repentance to saluation, the which godlie sorow causeth, is not to be repented off: hee vseth the word *Ametameleton*, and so giueth to vnderstand, that no after-sorrowe blongeth to this, that a man hath repented to saluation. Onely want of repentance, is, as we may say, *metameleton* ; that is, a matter iustlie to bee sorrowed for, and to bee repented off, &c. And thus wee may perceiue, how the word *Metamelomai*, respecteth the change of the affection, as the former word *Metanoeo*, doth more properlie belong to the change of the minde.

Thirdly, to the Hebrewe word *Shobh*, the which (as hath beene declared) noteth a reformation of the disordered actions of life and conuersation ; the Greeke word *Epistrepho* answereth, both in signification and vse, as may be obserued in the newe Testament, and namely, Mark : 4. 12. Luk : 1. 16. Iohn. 12. 14. and Act : 28. 27. Read also, Act : 9. 35. *All that dwelt at Lidda and Saron* (saith the Euangelist Luke) *turned to the Lorde.* And chapt : 11. 21. *A great number beleeued and turned to the Lord.* Likewise, chap: 14. verse 15. The Apostles *Barnabas* and *Paul*, preached vnto the people of *Lystra*, that they should turne from vaine Idolls to the liuing God, &c.

The same Apostles doe make report of the conversion: that is, of the repentance of the *Gentiles*. And verse. 19. *My sentence is* (saith the Apostle Iames) *that wee trouble not them of the Gentiles, that are turned to the Lord.* And the Epist : of Iames, chapt : 5. 19. 20. Vnto this conuersion or turning to the Lorde, erring or going astray, is opposed. And 1. Pet : 2. 25. *Yee were as sheepe going astray : but nowe yee are returned vnto the Shepheard and Bysbop of your soules* : that is, to our Lord Iesus Christ, and to the obedience of his Gospell, &c. Reade also, 1. Thessalon : 1. 9. and 2. Corinth : 3. 16.

Finallie, how repentance, or at the least, a singular meanes or introduction to the renewing of it, is noted by the worde of remembrance, or bethinking our selues of our former euill wayes. Reade Reuelat : 2. 5. *Remember from whence thou art fallen, and repent, and doe the first workes. &c.* And chapt : 3. 3. *Remember howe thou hast receiued, and heard, and see thou holde fast, and repent.* Neither is it without great cause, that this remembring of ourselues, should be required to repentance : because wee are naturallie forgetfull of our duties, and of all good things. Yea, wee are naturallie so possessed with the thoughts, and remembrance of vaine and wicked things, that there is no roome for any good thought or meditation. And so it commeth to passe, that the heart is set altogether vppon euill, which onely is present and ready, both to eye, and to eare, to hand and foote and all : vntill it shall please God to giue vs grace, better to remember, and bethinke our selues.

And thus wee may perceiue, howe the nature of Repentance, is opened

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vnto vs, euen from a distinction of those sondrie names or words, whereby it hath pleased the holie Ghost, to expresse the same vnto vs in the holie Scriptures, both of the olde and also of the new Testament.

Concerning the which distinction of the words, this yet we must neuertheles vnderstand, as touching the matter it selfe, that it must be entirely and wholie conceiued of vs, though one of the wordes onely, be any where mentioned instead of the rest. And so doth our English translation, oftentimes by good interpretation, exhort generally to amendment of life, euen from the first of the Greeke words aboue rehearsed, though it doe properlie signifie the change of the minde onely. Yea, and for the same cause also, the same words, are for the more full declaration of the nature of repentance, not seldome combined and lincked together, in the holie Scriptures themselues; chieflie the first, and the third of them, & the same also, sometime with an addition of some other words, for more euidence sake: as Deut: 30. 1. 2. *If thou shalt turne into thine heart, &c. and returne vnto the Lord thy God, and obey his voyce in all that I command thee this day: thou and thy children, with all thine heart, and with all thy soule. Then the Lord thy God will cause thy Captiues to returne, and haue compassion vppon thee, &c.* And 1. King: 8. 47. 48. *If they turne againe vnto their heart, &c: and turne againe to the Lorde, with all their heart, and with all their soule, confessing their sinnes, &c.* The like is in many other places of the olde Testament: And in the new Testament likewise: as for example, Matth: 3. 8. and Luk: 3. 8. and Act: 26. 18. wher the Apost: *Paul* saith, that our Sauiour Christ sent him to preach to the *Gentiles, that their eyes might be opened, and so might turne from darknesse to light, and from the power of Sathan to God.* And verse 20. hee professeth accordinglie, that he preached both to *Iewes* and *Gentiles*, that they should repent, and turne to GOD, and doe workes worthie amendment of life: that is to say, such as might outwardly argue and declare, the inward truth of the change of the heart and minde. Read also Act: 3. 19. *Amend your liues, and turne, that your sinnes may be put away. &c.*

But enough concerning the words, wherby the holie Scriptures of God, doe note out and signifie repentance: euen such, as our owne Englisn wordes doe answer vnto, when wee say of any, that hee is repentant, penitent, conuerted, amended, &c.

NOw let vs furthermore, euen as briefflie as wee can, lay forth the nature of repentance, from that description, which hath bene set downe of it, according to the doctrine of the holie Scriptures. Wherin, wee may well be so much the more briefe, because it hath bene in a great part cleared already, euen by the opening of the words, werby it is vsually pointed out vnto vs.

First therfore, concerning that which was answered in the beginning: namelie, that repentance in the generall signification of it, comprehendeth all graces of spirituall regeneration and new birth, faith onely excepted: it may hence appeare, that the whole worke of Gods grace, which he worketh in his children, is comprehended vnder these two heads, *Repent and beleeue the Gospell.* For this is a briefe summe of the whole doctrine of the Gospell. Mark: ch: 1. 15. And so doth the Apostle *Paul* abridge his whole doctrine, saying, that he witnessed both to *Iewes* and *Grecians*, repentance toward God, and faith toward our Lord Iesus Christ: Act: 20. 21. and 2 Tim. 1. 13. *Keep the true paterne of wholsome words, which thou hast heard of me in faith and loue which is in Christ Iesus.* Wher, loue is Synecdochicallie, put for whole Repentance, because it is a principall grace, and as wee may say, a radicall or fundamentall part therof. And Heb: 6. 1. *Not laying againe, the foundation of repentance from deade workes, and of Faith toward God.* Neuertheles, we graunt herewithall, that repentance and conuersion to God, may be construed in so large a sense, that it shall comprehend faith also, as a part of it. But wee speake here, of the more proper, and exact limites and bownds of them: like as faith also, and knowledge are to be distinguished; though

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though ſometimes the one is put for the other, according to that of our Sauiour Chriſt: Iohn: 17. *This is eternall life, to knowe thee. &c.* And Eſay. 53. *By his knowledge, my righteous ſeruant ſhall iuſtifie manie, &c.*

Secondlie, from the former proofe, it is euident, that Repentance doth alwaies accompanie true iuſtifiyng faith. But that repentance, ſhould be a fruite of faith; and that faith, in a certaine order, is to haue his place aſſigned before it (howſoeuer in time they goe together, as touching the inward change of the heart and minde) it is not from the former teſtimonies, to be ſo eaſily diſcerned, in ſo much as *Repentance*, in courſe and order of Doctrine, is placed before it: the reaſon wherof hath bene obſerued heretofore. Wee are therefore, for this pointe, to looke to ſome other places of holie Scripture, whence it may be cleared. And namely, to the 9. verſe of the 15. chap: of the Actes, where we read it plainely expreſſed, that God doth by faith purifie the heart. And chap: 26. 18. *Wee are ſanctified by faith in Chriſt.* And Galat: 5. 6. *Faith worketh by loue.* And 1. Iohn 3. 3. *He that hath hope in God, purgeth himſelfe.* This hope is the next and immediate ſupporter of faith. And verily, if there were not hope of mercie, through faith in God the Father, that it is his good pleaſure to forgiue ſinnes, and to receiue ſinners to fauour, for his Sonne Ieſus Chriſtes ſake: who would, yea rather, who could haue power & comfort, to repent thē of their ſinne and to turne to God with their whole heartes and mindes? &c. And yet againe, ſo do we affirme faith to go in order before repentāce (ſpeaking generally) that, though the knowledge of the Goſpell, is one particular grace of repentance, yet it is neuertheles the fore-runner of faith: like as faith taking his originall from the knowledge of God in Chriſt, paſſeth into the heart, and taking vp ſeate & reſidence there, doth more & more purifie both minde and heart, yea tongue & hand, and foote, and life and all. For (as the Apoſtle *Paul* teacheth vs) *With the heart man beleeueth vnto righteouſnes.* Rom: ch. 10. verſe 10. And all true wiſedome is euerie where in the holy Scriptures called, the *wiſdome of the heart*, euen of that heart, which is ſanctified by faith, the which faith (as was ſaid euen now) hath his ſeate, and as it were his fining & refining ſhoppe or furnace there. Read Pro: 2. 10. & 8. 5. & ch: 14. 33. & 16. 21. & ch: 22. 17. 18. 19. & ch: 23. 12. 15. 19. 26. and Dan: 10. 12. Finally, Prou: 17. v. 16. *Wherefore* (ſaith the moſt wiſe king) *is there a price in the hand of a foole to get wiſedome, and he hath no heart?* As though he ſhuld ſay, All meanes are in vaine to him that wanteth a hearty affection, towards that which is to be ſought after, &c. Surely, no grace is any grace of ſanctification, vntill it deſcend to the heart, and there be allowed, and ſealed, as it were for lawfull and currant, by the ſtamp of faith.

Now thirdlie, that repentance noteth the changing & altering of the minde, memory, will, & affection, frō that which they are by naturall birth (euen erroneous, vaine, corrupt, & euery way altogether ſinfull) to the renewed image and likenes of God, in inward puritie, ſoundnes & integrity, with daylie increaſe of holy wiſdome & vnderſtanding, *&c*: it may be proued from that which we read, Epheſ: 4. 17. 18. 19. 20. 21. 22. 23. 24. & Col: 3. 10. & 2. cor. 3. 18. And wheras two things are requiſite to this ſpirituall change: firſt a dying to ſin, & ſecondlie, a quickening or riſing vp to newneſſe of life: wee haue both of them from our Sauiour Chriſt, by the hand of faith: the firſt, from the grace and power of his death, the other frō the vertue of his reſurrection: as the Apo: *Paul* doth moſt notably declare in the 6. chap: of the epiſt: to the Rom. From the beginning wherof, he entreth to treate of our ſanctification by the Spirit of Chriſt, as a fruit of that our iuſtification by faith in Chriſt, which hee handled before.

Finallie, that repentance comprehendeth the altering and changing of the outward ſpeaches and actions of life, anſwerable to the inward changing of the minde, and affections of the heart, from the common courſe of the children of this wicked world: Read Rom: chapt: 12. 1. 2. And 1. Corin: 6. 20. Iames 4. 4. and 1. Iohn. 2. 15. 16. 17. & 1. Theſſalon: 5. 3. where the holy Apoſtle prayeth for the ſanctification of the bodie, together with the ſoule, & the Spirit

of the children of God. Read also Act: 8.22. 2.Cor: 12.21. Reuel: 2. 21.22. Luk: 3.9.10. and Matth: 21.32. In the which places, the doctrine of repentance is extended, to the reformation of the outward works of the flesh, and to the contrarie practise of good outward duties. And so, Repentance, (which is principallie inward) breaketh forth in the outward fruites thereof, that it becommeth a visible thing, to the viewe of all men, according to the speach of our Sauiour Christ, touching Repentance in sack-cloth and ashes. Matth: 11.21.

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THis therfore, to speak generallie, is the nature of true Christian Repentance, according to the former description of it. The which, because it may be made the more cleare and familiar vnto vs, from the practise of the people of God, in whom God hath wrought this excellent worke of his holy Spirit: let vs now proceede, to take a viewe therof, that so wee may the better informe our selues, how wee are to beginne, and proceed in a right course, after the examples of those, who by the grace of God, haue gone before vs therin.

The practise, is answerable to the doctrine. Yet so, as it is not alwaies after one vsuall course, but sometimes more speciall vpon more speciall occasions: namely in respect of some more grieuous and predominant sinne, at the first conuersion, whether of one, or of many: and by reason of some particular relapse of such as haue formerly repented them. For in such cases, the inferiour & helping causes, or as one would say, (the common affections of repentance,) whether going before as preparatiues, or following after, and accompanying the seuerall partes therof, eyther touching mortification of sinne, or quickening to newenesse of life: they ought to be so much the more vehement and intentiue.

The profession also of repentance, is either more publike, or more priuate. Ordinarie by meanes of Gods word and Gospell preached, and the execution of the prescribed censures and discipline of the Church of God: or extraordinarie, as it pleaseth God to worke, either by the same meanes, or any other way, in a more then ordinarie course.

Examples hereof wee haue in the holy Scriptures, both of the olde, and of the newe Testament.

Of the more publike and extraordinarie practise and profession of repentance by many, we read Exod. 32, verse, 19, &c. to the ende of the Chap. And Chap. 33, 5, 6. Where we read that *Moses* and the Leuites, did by the sword take vengeance of the chiefe of them, that were most forward in the sinne of making and worshipping the Idoll-calfe. And that *Moses* praied to God for the people. And that all the people humbled and abased themselues in the sight of God. A declaration whereof, was their sorrowing and laying aside of their costly raiment: they thereby acknowledging themselues vnworthy of the common mercies of God, and much more vnworthy to be accepted for a peculiar and holy people vnto him. And Iudges. Chap. 2, 4, 5. At the fearefull threatening of God, that (because of the great sinne of his people in sparing the heathē Idolaters) he would not cast them out before thē; but that they should remaine among them, as thorns in their sides, &c. *They mourned and wept so aboundantly, that the place where they did so, doth beare the name of weeping.* And 1. Sam: 7, 6. The people of *Israel*, in their fast, did as it were *powre out riuers of teares in great aboundance before the Lord, confessing the hainousnes of their sinne, in seruing Idole-seruice with the worship of God.* Vnto the which lamentation, it seemeth that the Prophet *Ieremiah* alluded chap: 9. 1. wishing that his head were full of water, and his eyes a fountaine of teares, &c. According also as Ps. 119. verse, 136.

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the Prophet saith there: *Mine eyes gush out with riuers of water, because they keep not thy lawe*: so exceeding was the lamentation of that people, in that place of *Samuel*. And in the book of *Ezra*, chap. 9. *Ezra*, that holie Scribe of God, by reason that the holy seede of Gods peculiar people, was mixed with the people of the prophane and Idolatrous nations: *he rent his clothes, and plucked off the haire of his head and beard*, as one astonied to thinke of the greeuousnes of the sinne. And afterward recouering himselfe from his exceeding great heauines, he fell downe vpon his knees, and praied God most instantly, to pardon the sinne of his people. Then, as it followeth, ch. 10. 1. while *Ezra* thus praied, and confessed himselfe, weeping and falling downe before the house of God; there assembled to him, of *Israel*, a very great congregation of men and women, and children: for as the text saith, the *people wept with a great lamentation, &c.* We reade likewise in the booke of *Ester*, chap. 4. 1. 2. 3. 13. 14. 15. 16. that *Mordecai cried with a great crie and bitter*. And further, that there was great sorrow among the Iewes, with fasting, and weeping, and mourning, and that they laie in sack-cloth and ashes. Yea, that they fasted three daies and three nights: and that Queene *Ester*, and her honourable maides about her, did so likewise. In the which long continued fast, there is no doubt, but that they earnestly bewailed their sinnes, and craued forgiuenes of them, that so the exceeding great danger they were in, might be remoued. And *Ionah*, ch. 3. The *Ninenites* (though a heathenish people) yet at the suddaine and extraordinary warning of God, by the preaching of the Prophet; they repented with very earnest repentance, they, and their King, euen in sack-cloth and ashes. And as the text reporteth; *they cried mightily to God*, to wit, for forgiuenes, and turned from *their euill waies, &c.* Such are the examples of the old *Testament*.

Wee haue likewise, examples of extraordinarie and publike profession, and practise of Repentance, in the new Testament. And namely, Matth. Chapt. 3. Verse. 6. *Many were baptized of* Iohn *the* Baptist, *confessing their sinnes*. And Act. 2. 37. 38. at one Sermon, three thousand soules were conuerted, acknowledging their sinnes, and desiring to be instructed in the truth of God. And cha. 19. verses 18. 19. 20. *Many that beleeued, came and confessed, and shewed their workes. Many also of them that vsed curious arts, brought their bookes, and burned them before all men, and they counted the price of them, and found it fiftie thousand peeces of siluer. So the word of God grewe mightily, and preuailed.*

Now of the more particular, and extraordinary practise and profession of publike repentance: we haue in the old Test: *Iudah*. Gen. 38. 26. *Aaron* and *Miriam*. Numb. ch. 12. 10 *&c.* to the ende of the chapter. *Achan*, Iosh. ch. 7. ver. 20. King *Dauid* Psal. 51. *Create in me a cleane heart ô God, and renew a right spirit within me*, saith the deepe repenting soule of the King. Not that hee had lost all grace, but because faith was for the time greatly eclipsed and darkened; yea as touching the sweet comfort of it, ouerwhelmed with contrary sense and feeling of bitter sorrow for his sinne, *&c.* We haue also King *Salomon*, for an example of this kinde of more particular and extraordinary practise and profession of publike repentance, testified by his booke entituled *Ecclesiastes*: the which (as by good reason appeareth from the booke it selfe) was published in his last yeeres, after he was well beaten with experience of the vanitie of all things, beside the true feare of God, and obedience to his holy commandements, which he most highly aduanceth. King *Manasses* commeth likewise within the compasse of this sort of extraordinary conuerts, such as we reade of in the old Testament. For he was called to very earnest and notable repentance, by speciall tribulation and affliction which God cast vpon him. For, as the holy Storie reporteth, albeit he was a most wicked and vngodly man, yet in *his tribulation*, (that is, while he was the King of *Assurs* prisoner, and laie bound in fetters and chains) *he praied to*

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the Lord his God, and humbled himselfe greatly. And God was intreated of him. 2. Chro: 33. 11. 12. 13. 15. 16. 18. 19. And in the newe Testam: we haue (for examples in the same kinde) of the more extraordinary repentance of particular persones, the Thiefe repenting on the crosse. Luk: chap: 23. verses. 40. 41. 42. We haue also the Apostle *Paul*, Act: 26. 9. 10. 11, and 1. Cor: 15. 9. and 1. Tim. 1. 13. 14. 15. And that sinfull woman, Luk: 7. 37. 38. &c. Likewise *Zacheus* chapt: 19. 8. and the cruell Iaylor, Act: 16. 29. &c. with many other: all of them set downe in a like publike record, though the profession of the repentance of some of them, was in their owne practise, somewhat more priuate then of the rest. And thus farre of the examples of the extraordinarie practise and profession of publike repentance: both by many together, and also by particular persones apart by them selues, as well out of the olde Testament, as out of the newe.

OF the more ordinarie profession of publike repentance by many, wee haue often examples in the booke of Iudges, though few did repent in truth, as is euident by the often relapse of the most. The like is also testified, Ps: 68. 34. 45. &c. and Isai: ch: 58. 1. 2. &c. And Zech: 7. 5. 6. 7. We know also that ther was in *Israel* an ordinarie institution of God, touching the yeerelie fast of his people, Levit: 16. 29. 30. 31. 32. 33. 34. and ch: 23. verses 27. 28. 29. 30. 31. 32. and ch: 29. 7. 8. 9. 10. 11. And vnto this ordinarie profession and practise of publike repentance, tendeth the admonition of the holy Ghost in the new Test: to the Christian churches, Reu: ch: 2. v. 5. 16. 21. 22. & ch: 33. ve. 19.

Of publike Repentance by particular persones, in an ordinarie course, by the blessing of God vpon the preaching of his word, and execution of the holie censures of the discipline of the Church: wee haue in the new Test: the example of the penitent *Corinthian*, who was excommunicated for his incest: 1. epist: ch: 5. And vpon his repentance receiued againe into the communion of Saints, 2. Epi: ch: 2. 6. 7. 8. &c. For this we take to be an ordinarie censure of the Churche discipline, though at that time, by the direction of the Apostle, an extraordinary minister of the word: whose duty it was generally to watch ouer the right execution of discipline, aswell as ouer the preaching of true doctrine: 1. Tim: 1. 3. &c. through the whole Epistle. Herevnto tendeth the rebuke of the same Apostle, concerning such as hauing giuen publike offence, by their vncleannes, fornication and wantonnes, were not yet humbled to shewe forth the fruits of their repentance. 2. Cor: 12. 21. Herevnto allso doth the exhortation and rebuke tend, which the Apostle *Peter*, maketh to *Simon* the *sorcerer*, that he should repent, & shew forth meete tokens of repentance, touching his speciall sin of going about to buy the gifts of the holie Ghost with money: but with a better minde then hee had seemed, generallie to haue repented of all his sinnes before. Act. 8. 13. 23. And hereof we haue a liuely representation giuen vs by our Sauiour Christ, Luke: 18. 13. in the parable of the penitent Publican, who standing in the Temple farre off, would not so much as lifte vp his eyes to heauen, but smote his breast saying: *O God be mercifull vnto me a sinner.*

And in the old Testa: we haue like notable examples of priuate repentance. Of *Dauid*, in his chamber, in the night, and vpon his bedde; Yea many nights, night after night. as Psalm. 6. *I cause my bed* (saith hee) *euery night to swimme, & water my couche with my teares.* Read also Psal: 38. 1. 2. 3. 4. &c.

Likewise, we haue the notable example of king *Hezekiah*: who wept sore, & prayed to the Lord, confessing his sins: & yet withall, comforted his distressed soule, frō the testimonie of a good conscience, because he knew that he had walked in truth, & with a perfect heart in some good measure, before the Lord: Isa: 38. 2. 3. 4. *And the Lord cast all his sins behind his back.* ver. 17. Moreouer, concerning *Iosiah*, this we read, that his heart melted at the hearing of the law red, *and hee humbled himselfe & wept, and rent his clothes.* Wherefore God was mercifull to him, 2. Kings. chap: 22. 10. &c. The publike profession and fruit of which his humiliation

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humiliation and repentance, is recorded in the next Chapter of the same booke.

By the which examples of these so good and holy seruants of the Lord, who excelled in all grace and vertue; Wee are iustly to learne, that not onely men altogether wicked, and at their first conuersion onely, are earnestly to repent them of their sinnes: but also that it is the dutie euen of godly men alreadie conuerted, and turned to god, to renewe their repentance vpon speciall occasions of their often falls; which sometime fall out vppon humane infirmitie, yea sometimes of grosse negligence &c. In which respect, worthily doth *Calvin*, that blessed light in the interpretation of the word and Gospell of Christ, distinguish concerning the repētance both of the one sort, & also of the other: *Harm: Euang: in cap.* 15. verſ. 10. Lucæ. And Likewise, in his Institutions Lib. 3. Cap. 3. Sect. 18. *The name of repentance* (saith hee) *is sometimes restrained, to the conuersion of those, that being altogether estranged from God, are raised as it were from death to life, that is from dead workes and their death in sinne, to serue the liuing God in the duties of true righteousnesse and holinesse before him: and vnto such, euen of his owne people, as haue after a sort fallen away from the Lord, and shaken off his yoake by giuing themselues to Idolatry for a time. Whereas otherwise, the meditation and practise of repentance must* (as hee truly saith) *be continuall, through the whole course of our life. Neither doth that speciall repentance of some, take away that which must bee ordinarie for all, seeing the daily sinnes of all, doe giue vnto euery one, iust occasion to profit daily therein. Nevertheles, as hee further addeth in that place of* Luke: *it is one thing, after that a man hath once entred a right course, to labour still to hold out in the same, though erre while hee trip or fall and goe astray: and an other thing, for a man that is altogether out of the way, to recouer himselfe, and to beginne a straight course, as it were from the barriers, or lists, and beginning of the race. For such a repentance, is not necessarie for them that haue already begunne to frame their liues according to the rule of Gods lawe, in leading a holy and godly life: howsoeuer it bee necessarie for them, to sigh vnder the infirmities of their fleshly nature, and to vse all good diligence for the correcting of them.*

And this difference, (as hee well obserueth in his Institutions, the place also aboue alledged) is diligently to be marked of vs, lest securitie creepe vpon vs, as if repentance did onely belong to a fewe, who are outragious in sinne: and that the care of mortifying the flesh, did no longer appertaine vnto vs, in regard of those pleasing lusts, and other sins, which doe euer and anone spring out of vs.

So then, we may conclude, that after we haue repented of our grosser sinnes, which in the beginning of our calling haue beene discouered vnto vs: wee must according to the further light of knowledge (making our more secret sins and corruption manifest vnto vs) increase our repentance, that sinne may more and more decrease in vs. Neither must we repent vs, onely for minding and doeing such thinges as bee simply vnlawfull, but also for our abuse of lawful things; yea, for that we cannot vse them so wisely, purely, temperatly, & soberly, as we ought. I meane apparell, meate and drinke, sleepe, the mariage-bedde, &c. Yea, it is our dutie to repent vs continually, concerning our abusing of the best gifts and graces which God hath giuen vs, and concerning the best things which we doe: for that we cannot in the doing of them, so holily and religiously vse the name of God, either in his word, Praier, Sacraments, or Sabbaths, as wee ought to vse them, to his honour and glory; and for that wee cannot so dearely loue, nor so aboundantly imploy our selues, to profit our brethren, as wee ought in and for the Lords sake, both to loue, and also in loue to labour to profit them. Repentance therefore, is not a sigh and away, nor the worke of a day or two onely: but it is to bee extended to the whole number of all the daies of our liues; that sinne daily decaying, godlinesse may continually prosper, &c.

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These things thus hetherto obserued, wee cannot but perceiue, that whereas repentance (as touching the substance of it as one may say) standeth in the mortifying of sinne, and in rising vp to newnes of life: the which also, is otherwise called *the breaking vp of our fallow grounds, that we sowe not among the thornes, but that we be circumcised to the Lord, &c.* Ier. 4. 4. *And the renting of our hearts and not of our garments. &c.* Ioel. 2. 13. *and the putting off of the old man, which is corrupt through deceiueable lusts, and the putting on of the new, &c.* Eph. 4. 22 23. 24. We may hereby perceiue (I say) that repentance hath diuers appurtenances, or helping graces, to the through & happy effecting of it. I would haue you therefore, after this long breathing giuen you, to shew both more immediatly, and also more remouedly, what graces are necessarie both for the mortifying of sinne, and also for quickning to newnes of life. Yea and for the better declaration of this excellent doctrine, I desire that you shew, which they are, as each succeede other in either of the same respects.

Question.

FIrst therefore, which are the former sort of those graces, that belong to mortification, so farre (as for some orders sake) we may for the present, discerne of them?

Answere. *They are these which follow.*

First, a true knowledge, and earnest meditation of sinne: yea of that originall fountaine of sinne, which is in our wicked nature. How infinite also in number, and how haynous in offence our sinnes are, and alwaies haue beene in the sight of God. How grieuous to the children of God, who haue alreadie begun to repent, so farre as they haue broken forth to Gods dishonour. Ad how dangerous and deadly they are, euen against our owne soules.

Secondly, shame and confusion of face and conscience, both before God and the holy Angels: and also (if neede so require) before all good and godly men.

Thirdly, remorse and pricking of conscience, in the sence of the guiltines of our sinnes and in the feare of Gods iust wrath and vengeance due to them.

Fourthly, godly sorrow and mourning euen with salt teares of repentance, from the bitternes of a mans soule, in contrition as it were, and brokennes of heart before the Lord.

Fiftly, a willing suffering and induring of all rebukes and chastisements, which God sendeth at any time, to the taming and subduing of our vnruly and rebellious nature.

But aboue all, and in all, a most neare application of the death of our Sauiour Christ to our wounded soules and consciences; the which onely, is a most soueraine plaister, to mortifie and kill as it were the proud flesh of sinne, and also to heale and quiet euerie soule that is troubled and distressed, for the same.

Explication ana proofe.

These indeede doe most immediatly goe before, in the worke of Gods grace, to the mortification of sinne.

Concerning the first whereof, that is, the knowledge of sinne, &c. it commeth (as we haue alreadie learned) from the doctrine of the law, which God hath for the benefit of his children, made as it were a seruant to the Gospell: though to the obstinate, it is armed as a Iudge to their condemnation. And further, for the meditation of the greatnes of sinne, and the infinite number of them, euen from our youth, yea from our originall corruption of nature: consider the example of *Dauid*. Psal. 25. 7. and 38. 4. and 40. 12. and 51. 4. 5. and Psal. 19. 12. And of *Iob*. Cha. 9. 2. 3. and Chap. 13. 26. And of *Ezra*. Chap. 9. 6. And for the griefe, which we put the godlie vnto, by our sinne: consider it from the example of *Lot*. 2. Pet. 2. 8. of *Dauid*. Psal. 119. verses. 136. 158. of Ier: Chap. 9. 1. and *Paul*. 2. Cor. 12. 21. and Phil. 3. 18.

Secondly, for shame and confusion, read in the same Ch: of *Ezra*, and in the beginning of the same verse: where note, that when the seruants

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of God, are aſhamed and confounded, for the ſinnes wherein other haue chiefely treſpaſſed: how much more then, ought euery one to bee aſhamed of his owne? For the which reade further Ieremy 3.25. *Wee lye downe inour confuſion, and our ſhame couereth vs, for wee haue ſinned againſt the Lord our God, wee and our Fathers, from our youth euen vnto this day, and haue not obeyed the voice of the Lord our God.* Reade alſo, Ezek. Chap. 16. 68. *Thou ſhalt remember thy waies, and bee aſhamed &c. And I will eſtabliſh my couenant with thee and thou ſhalt knowe that I am the Lord. That thou maieſt remember, and bee aſhamed, and neuer open thy mouth any more, becauſe of thy ſhame, when I am pacified toward thee, for all that thou haſt done, ſaith the Lord God.* And Rom. 6.21. *What fruite had yee then, in thoſe thinges whereof yee are now aſhamed? For the ende of thoſe things is death.*

Marke heere the iuſt cauſe, why we ſhould be aſhamed of ſinne, namely, that we ſhould euer be ſo fooliſh, as to addict our mindes to follow ſo greedily, and to delight ſo exceſſiuely, as we haue done, in that, which without repentance, would be our vtter deſtruction. For want of this ſhame for ſinne: read a vehement rebuke, Ier. 3,3. *Thou haddeſt a whores forehead, and wouldeſt not be aſhamed.* And chap. 6. 15. *Were they aſhamed, when they had committed abomination? Nay they were not aſhamed, no neither could they haue any ſhame*: therefore ſhall they fall among the ſlaine, &c. The Prophet ſpeaketh of a godly ſhame: for otherwiſe, by the conuiction of their conſciences, that they doe ill in the committing of ſinne; the very wicked haue a certaine ſhame though it profiteth them not: as chap. 2.26. *As the thiefe is aſhamed, when he is found, ſo is the houſe of Iſrael aſhamed, they, their Kings and their Princes, and their Prophets, Saying to a tree, thou art my father, and to a ſtone thou haſt begotten me, &c.* There is none in the world, who if they haue not by cuſtome of ſinne, and hardneſſe of heart, as it were ſeared their conſciences with a hoat yron, as the Apoſtle writeth, but they haue a kinde of ſhame and bluſhing in their face, when their ſinne is found out: according to the prouerbiall ſaying, The good blood lyeth not. But the ſhame of thoſe that are in the way of repentance, is an other manner of ſhamefaſtneſſe: for they doe willingly ſhame themſelues, and that, euen as in the ſight of God, and from their very hearts, in a diſlike of their ſinne, &c.

Thirdly, for remorſe and pricking of conſcience; read Gen. 42.21.22. *We haue verily ſinned againſt our brother,* (ſay the brethren of *Ioſeph*) &c. Read alſo, 2. Sam. chap. 24.10, *Dauids* heart ſmote him, after hee had numbred the people and *Dauid* ſaid to the Lord, *I haue ſinned exceedingly, in that I haue done: I beſeech thee now Lord I beſeech thee, take away the treſpaſſe of thy ſeruant: for I haue done very fooliſhly.* And Acts. 2.37. Now when they heard it to wit, how grieuous a ſinne they had cõmitted in crucifying the ſonne of God: they were pricked in their hearts &c.

Fourthly, concerning godly ſorrowe and mourning, the holy Apoſtle *Paul* writeth, that godly ſorrow cauſeth repentance to ſaluation, neuer to be repented of, 2. Cor. 7. 10. The Apoſtle meaneth, that this is one helping cauſe, among the reſt, through the worke of Gods grace, though not the onely cauſe. It cauſeth repentance, becauſe it doth by the grace of God, prouoke it not onely to beginne, but alſo more and more to worke forth the owne worke. For when a man is truly ſorie for ſinne, hee indeuoureth to leaue it and to take a better courſe. In which reſpect, King *Salomon*, Eccleſ. 7.4. affirmeth that it is better to goe to the houſe of mourning, then to goe to the houſe of feaſting: becauſe this is the end of all men, and the liuing will lay it to his heart. Likewiſe, he ſaith that anger is better then laughter, (he ſpeaketh of that anger, which a man iuſtly conceiueth againſt himſelfe for ſinne) becauſe by a ſad looke the heart is made better. And againe in the ſame reſpect, verſe, 7. *It is better,* (ſaith he) *to heare the rebuke of a wiſe man, then that a man ſhould heare the ſonge of fooles.*

This sorrowe is very fitly to bee put before the death of sinne, and as a meanes tending to the mortification of it. For there is no sorrowe at all to bee taken for the death and dying of sinne: but ioy and comfort, yea, a triumph of spirit. We are onely to sorrowe that sinne hath liued, and borne the sway, so long in vs: and that we haue takē so great pleasure in it already, &c. This kind of godly sorrow, breedeth the death of sinne: for sinne cannot prosper where it is not delighted in. Sinne must be made a wanton, or else it will haue no ioy to stay. It will take no liking of colde and grimme entertainment. This godly sorrowe, whereby the soule mourneth for nothing so much, as because God our most kind Father is thereby displeased with vs; it is a gracious gift of the holy Ghost, according to that we reade, Zech. 12, 10, &c. *In that day* (that is, in the time of the Gospell, saith the Lord) *I will power vpon the house of* Dauid, *and vppon the inhabitants of* Ieruſalem, (that is, vpon all true Christians, both Iewes and Gentiles) *the spirit of grace and supplication, and they shall looke vppon mee whom they haue pierced, and they shall lament * for this as one mourneth for an onely sonne, and bee sorie * for it, as one shoulde mourne for his first borne.*

Gnalan super hoc. Trem: Iun: in gen: neut: & paulo post in eadem sententia gnalan, de eo.

Teares are oftentimes ioyned with this mourning: as Iudges, 2. 4. 5. as we haue seene before. Ezra, chap, 10. 1. Luke. 7, 38. Psal. 56, 8. Ioel. 2. 17. Mat. 26, 75. and in many other places of holy Scripture, Not that godly sorrowe, cannot be in some measure, without teares: or not in great measure, but there must of necessitie bee aboundance of teares. For some are lesse apt to weepe then other, euen by constitution of nature: but not the lesse apt to sorrowe by that, but subiect rather to more deepe and pensiue sorrow, euen because they cannot so easily feele their hearts to melt. For the easiest melting of the heart, and the breaking forth of teares, is a dissoluing and loosening of sorrow: the which, without teares, is both to body and soule, of a constringent and binding nature.

The heart being contrite and broken with this godly sorrowe (insomuch as hereby, as it were with a hammer, all vaine confidence is battered downe, and the soule made fit to bee suppliant to God for his tender mercy and grace) it is more accounted of, before God, then all outward and legall sacrifices were euer vnto him. For as we reade, Psal. 51, 17. *The sacrifices of God, are a contrite spirit: a contrite and broken heart, ô God, thou wilt not despise.* And as we read, Ps. 34, 18. *The Lord is neare vnto them that are of a contrite hart, and he will saue such as be afflicted in spirit.* Reade also, Isay. Chap. 57. 15. *Thus saith hee that is high and excellent, hee that inhabiteth the eternitie, whose name is the holy one. I dwell in the high and holy place: with him also, that is of a contrite and humble spirit, to reuiue the spirit of the humble, and to giue light to them that are of a contrite heart. For I will not contend for euer, neither will I bee alwaies wroth: for the spirit should faile before mee, and the soules which I haue made.* And againe, Chap. 66. 2. *To him will I looke, euen to him that is poore, and of a contrite spirit, and trembleth at my wordes. Come vnto me, all yee that are wearie and laden, and I will ease you saith our Sauiour Christ.* Mat. 11. 28. The same in sence though in other wordes. Where note with singular thankfulnes to God our Sauiour, this his sweet promise, whereby he releeueth the poore oppressed soule, assuring all such, that hee will ease them. And Isay, 61. 1. and Luke, 4. 18. *he will binde vp and heale the broken hearted.* And the rather consider of it with exceeding thankfulnesse to God, because all that will not mourne and breake their hearts in a blessed practise of repentance now, shall one day howle when it will be too late, and wishe that the high mountaines might fall vppon them, to crush them to peeces, that they might not appeare before the iudgemēt seate of the Son of God, whom now they despise. Neither is the holy prouerbe vnfit to be considered of vs, to the same purpose, chap. 29. 1. in that it is said: *He that hardeneth his necke, hauing beene often rebuked, shall suddenly be destroied, so that he cannot be cured.*

And

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And for the same cause also, let vs willingly practise that which was answered, in the fift place, concerning the induring of all Gods fatherly chastisemẽts to the breaking of our stout and sturdy hearts, and to the weakening of that sin which is so strongly setled in our nature. That is, let vs harken to the admonitorie precept of the Apostle *Iames*, chap. 4. 9. 10. *Cleanse your hands ye sinners, and purge your hearts ye wauering minded. Suffer ye affliction, and sorrowe, and weepe. Let your laughter be turned into mourning, and your ioy into heauinesse. Cast downe your selues before the Lord, and he will lift yee vp.* For this is one blessed vse and benefit of afflictions, that they doe humble and meeken the heart, as we may remember from the example of *Manasses*. And as we read, Iob, 33, 17, 18, &c. *That God may cause man to turne away from his enterprise, and that hee might hide the pride of man, &c.* For to this end, (as it followeth) *hee is stricken with sorrowe vpon his bed, and the griefe of his bones is sore &c.* And Leuit. 26, 41. *Their vncircumcised hearts shall be humbled, and then they shall willingly beare the punishment of their iniquitie.* Let vs therefore, in all times of our afflictions, lay our hand vpon our mouth, and beare them patiently, according to that of the 39. Psal. verse 9. *I should haue beene dumbe, and not haue opened my mouth, because thou didest it.* Let vs say as wee read. Psal. 119 15. *I knowe Lord that thy iudgements are right, and that thou hast afflicted me iustly.* Read also. 1. Sam. 3, 18, and 2. Sam. 15, 26, &c. chap. 16, 10, 11, 12. And Eccles. 7. 16. Yea, we ought to intreat the Lord to correct vs, that wee might not continue in our sinnes: as the holy Prophet praieth: *Correct vs ô Lord, but yet in mercy.* Yea, and to desire that the righteous may smite vs with their wholesome rebukes: the propertie whereof, is to supple and heale like precious oyle, and not violently to crush and breake. Psal. 141. 5.

But aboue all (as it is answered in the last branch) the application of the death of our Sauiour Christ to our soule, is the most soueraigne plaster that can be, to mortifie and kill the proud flesh of sinne. For as well saith a godly learned man. Like as a strong corasiue laide to a sore, eates out all the rotten and deade flesh: euen so the death of Christ being applied to the heart of a penitent sinner by faith, weakens and consumes the sinne that cleaueth so fast vnto our nature, and dwells within vs. Maister *Perkins* exposition of the Creed, in the Article of the death of Christ. And who, duly considering, that his sinnes were the cause that Christ was crucified, and that his most precious blood was shed: but he must needs if he haue any sparckle of grace, wrought in him by the spirit of Christ which giueth this blessed effect to his death, mourne for his sinnes, and growe out of loue with them. &c? According to that alledged before, out of the 12. chap. of the Prophet *Zachariah*. This also is the proper, and as one would say, the very specificall vertue of the death of Christ, as to stay the anger of God which is bent against sinne, so to stay the course and rage of sinne, that it doe no longer prouoke and anger God. Reade, Rom, 6. 2. 3. &c. and Gal. 6. 14 and 1. Pet. 4. 1.

Hetherto therefore of the former sort of the helping causes of the first part of repentance, belonging to the mortification of sinne. Onely, let vs here adde this one caution by the way, that albeit these helpes are placed in the beginning of repentance: yet we are not to vnderstand it so, as if there should be no vse of them afterward: but rather, that they are continuall helpers, to further repentance from the beginning to the end of the same.

Question. NOw, which are the latter sort of the helping graces to the same former part of repentance?

Answere. *First, the confession of sinne, ioyned with the care of leauing and forsaking the same.*

Secondly, indignation and hatred against sinne; yea euen against our selues because of our sinnes: and as a further fruite thereof, a holy fight and reuenge by fasting and prayer against them, and for the forgiuenesse of them, with all meete signes and fruites of detestation: such as are crying out against them, and against our selues miserable

sinners and beastes that wee are, with striking of the handes vppon the thigh, or breast, or some other like conuenient and seemely way; as the holy spirit of GOD *will bee ready to teach euery one, that truly lamenteth and bewaileth his sinne.*

Thirdly, admonition to others, that they take warning by our experience and example.

Fourthly, watchfulnes, lest sinne should at any time recouer that strength, which it hath already lost.

Finally, a diligent auoiding of all wicked meanes, or vaine perswasions and fancies, whereby either this part of repentance touching mortification and weakening of sinne or the other of rising vnto newnes of life, should be hindred.

Explicatiō and proofe. Touching the first branch of this answere, which is, of confessing and forsaking of sinne: we must vnderstand concerning confession, that although it is to be made not onely to God, but also before men, and of one man mutually to another: yet it is not to be done in like manner, nor of the same necessitie to men, as it is to be made vnto God. For vnto God it is simply necessarie, and alwaies necessarie, euen of all men: insomuch as all men, doe cōtinually sinne against God, and in his sight and knowledge, though not alwaies in like measure and greatnes of transgression. And it doth properly belong vnto God onely, to say, I haue pardoned, I will not destroy: Iob. 34. 31. And Psal. 103. 3. It is the Lord that forgiueth all iniquitie, and who healeth all infirmities: that is, who both putteth away the guiltines, and also taketh away the strength, and remoueth the punishment of sin. We are therfore to confesse our sins vnto God continually, with as great sorrow and humiliation as may be, and yet with assured hope of pardon: seeing mercy is with him, that he may be feared, Psal. 130. 4. And Micah, ch. 7. *Who is a God like vnto thee* (saith the holy Prophet) *that taketh away iniquitie, and passeth by the transgression of the remnant of his heritage. He retaineth not his wrath for euer, because mercy pleaseth him. He will turne againe, and haue compassion vpon vs: he will subdue our iniquities, and cast all our sinnes into the bottome of the sea. Thou wilt performe thy truth to* Iacob, *and mercy to* Abraham, *as thou hast sworne vnto our fathers in olde time.* Thus therefore, confession of sinne to God, especially when it is ioined with forsaking and renouncing of sinne (after the example of the seruants of God, and according to the instructions of the word of God) it hath great comfort in it.

Examples of this confession of sinnes vnto God, withall godly sorrowe and humiliation, both publike and priuate, haue bene rehearsed before: such as were *Ezra, Daniel, Nehemiah, Dauid, Hezekiah, Paul,* &c. Read also, Luk 15. 18. 19, 20, 21. The prodigall sonne is described, in his repentance, both to purpose and also to performe the confession of his sinne. *I will goe to my father* (saith hee) *and say to him: Father, I haue sinned against heauen, and before thee. I am vtterly vnworthy to be called thy sonne, &c.* And chap. 23. The thiefe on the Crosse, in his repentance, acknowledgeth himselfe to haue done things worthy of death: according to the generall instruction of the Prophet Hosh. chap. 14, 1, 2. in case of humiliation, saying: *O Israel, returne vnto the Lord thy God: for thou hast fallen by thy iniquitie. Take vnto you wordes, and turne vnto the Lord, and say vnto him: Take away all iniquitie, and receiue vs graciously: so will wee render the calues of our lippes.* That is, thankesgiuing and praise, as the Apostle to the Heb: doth interpret the same, chap. 13, 15.

The blessing and fruit of this holy and humble confession of sinne, ioyned with care of forsaking it, is testified in many places; and namely in the chap. of Hosh: euen now alledged, as it followeth in the 4. verse: *I will heale their rebellion* (saith the Lord) *I will loue them freely, for mine anger is turned away from him. I will bee as the dewe to Israel: hee shall growe as the lilly &c.* It is euident from the example and practise of *Dauid.* Psalme. 32. 5. 6.

For

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For wheras he could find no rest, so long as he bitte in his sin: *Then* (saith he) *I acknowledged my sinne, neither did I hide my iniquitie: I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne.* Selah. *Therfore shall euery one that is godly, make his prayer to thee, in a time when thou maiest be found. Surely in the floode of great waters, they shall not come neare him.* Read also, Ionah: chapt: 3. 10. The holie Prouerb also, is singular to this purpose, chap: 28. 13. *Hee that hideth his sinnes shall not prosper: but he that confesseth & forsaketh them shall haue mercie.* And let vs well obserue, *that* forsaking of sin, doth alwaies go with true confession, that we may find mercie with God. For otherwise, confession shall but make way to further condemnation, seing it is in truth, no better then a reioicing, or iustifiyng of men themselues in their sinnes, when they acknowledge themselues sinners, and yet doe neuertheless continue and abide still in them. Reade also the curse of hiding and cleauing to sinne: Isai: chapt: 30. 1.

But as touching true confession and forsaking of sinne, let vs here obserue further, that as it is beneficiall to our selues, so it is singularlie to the glorie of God: according to that we read. Ioshua: 7. 10. Wher *Ioshua* exhorting *Achan* to confesse his sinne, hee biddeth him. *Giue glorie to God.* And the prophet Ierem: chapt: 13. 16. Exhorting all Estates to Repentance, hee vseth the same wordes: *Giue glorie to the Lord your God, before he bring darknes &c.* And so it hath been vsuallie acknowledged in the Church: yea euen of the wicked themselues, though ill practised and applied of them: as we read Ioh: chapt: 9. 24. *Giue glory vnto God* (say the Pharisies to the blind man, whom our Sauiour had made to see) *wee knowe that this man is a sinner.* As if they should haue said, confesse thy selfe to be a counterfet, or else to be healed by some other way then by Christ.

Hitherto of confesion to God.

There is also, (as was said) a confession or acknowledgement of sinne from man to man. But this confession or acknowledgement, is not properlie, for the remouing of the guiltinesse of the sinne (which God onely forgiueth) but either for reliefe of conscience by mutuall counsell and comfort against despaire, when the soule is oppressed and confounded with feare and sorrow, &c. according to that saying of the Apostle Iames: *Acknowledge your faults one to another, and pray one for another, that yee may be healed: for the prayer of a righteous man auaileth much if it be feruent. Or labourſome.* We may read it thus, *The earnest prayer of a righteous man auaileth much.* chap: 5. 16.

Or els, this confession of man to man, is for some charitable satisfaction and reconciliation of the one to the other, concerning such offenses and vnkindnesses, as doe manie times grow, vpon sondrie occasions, betwixt them. And this is with greater or lesse sorrow and humbling of the partie offending, according to the commandement of our Sauiour Christ: Matth: 5. 23. 24. *If thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee, leaue there thine offering before the Altar, and goe thy way: first be reconciled to thy brother, and then come and offer thy gift: &c.*

And in such cases, euerie Christian ought to remit and lay away the offence conceiued, with great facilitie, as they that are easie to be intreated: according to the further instruction of our Sauiour Christ, chapt: 18. verse. 21. &c. And Luk: 17. 3. 4. *Take heede to your selues, if thy brother trespasse against thee, rebuke him. And though hee sinne against thee seuen times in a day, and seuen times a daye turne to thee, saying, It repenteth mee: thou shalt forgiue him.*

But what if hee will not forgiue him so dooing?

The partie seeking reconciliation, may haue neuertheles, peace in his conscience before God: who accepteth of the submission, though the froward and vncharitable partie will not regarde it.

Let this suffice for the opening of the first branche of the answere.

Secondlie, concerning indignation and hatred againſt ſinne, yea againſt our ſelues for ſinne; read Pſal: 97. 10. *Yee that loue the Lord, hate euill.* Amos ch: 5. 15. *Hate euill and loue God.* And Rom: 12. 9. *Abhorre yee that which is euill, and cleaue to that which is good.* And in the Epiſtle of Iude. verſ. 13. *Hate ye euen the garment ſpotted by the fleſh.* This was the commendation of the Churche of *Epheſus*, that it could not forbeare them that were euill. And that they hated the workes of the *Nicolaitans*, which the Lord himſelfe hated. Reuel. 2. 2. 6. And contrariwiſe, a wicked man is deſcribed by this propertie, that hee doth not abhorre euill. Pſa: 36. 4. Wee abhorre and ſhunne many noyſome diſeaſes with much loathſomnes: as the pockes, the foule leproſie, the plague, &c. But wee ought to loathe and ſhunne ſinne, the cauſe of all loathſome and noiſome diſeaſes, much more.

Nowe for examples ſake, concerning ſuch as haue had indignation againſt themſelues for ſinne: conſider of *Iob*, chapt: 42. 6. *I abhorre my ſelfe, and repent in duſt and aſhes.* Namely, becauſe hee had ſometime vnaduiſedlie muttered againſt the correction of God vpon him. And of *Dauid*: Pſ: 73. 21. 22. *Certainly my heart was vexed, and I was pricked in my reines. So fooliſh was I, and ignorant: I was a beaſt before thee.* And of *Agur*: Prou: 30. 2. *Sureſie, I am more fooliſh* (or as the word ſignifieth) *brutiſh, then any man ought to bee.* I haue not the vnderſtanding of man in mee. The holie Prophet complaineth of his naturall ignorance, and of the euill fruits therof. Conſider alſo the example of the Apoſtle *Paul*: Rom: 7. *O wretched man that I am.* And of *Ezra.* 9. verſe 10. and of *Daniel*: ch: 9. 7. 8. And note alſo, that as wee muſt principally hate ſinne in our ſelues, and as it were, throw the firſt ſtone againſt our ſelues for it: ſo muſt wee, with like hatred, deteſt it in others, without reſpect of perſons: after the holie example of *Iaakob*, concerning the ſinne euen of his owne ſonnes. The which hee did not onely at the firſt, but to his dying day. Of *Reuben* his eldeſt ſonne he ſaith: *Thou haſt loſt thy dignitie. &c.* And of *Simeon* and *Leui* hee ſaith, *they were brethren indeede*, (as though he ſhould ſay, according to the common Prouerb, Neither barrell better herring.) *Into their ſecret, let not my ſoule come: my glorie, be not thou ioyned with their aſſembly, &c. Curſed be their wrath, for it was fierce, and their rage, for it was cruell, &c.* Gen: 49. 4. 5. 6. 7. In which anger of *Iaakob*, is repreſented, the verie indignation of God himſelfe againſt ſinne. Read alſo, Pſ: 26. 5. & 31. 6. &. 101. 3. and 139 21. 22. and 119. verſ. 128. & 163. And for the ſignes of deteſtation, read: *Ier*: 31. 19. I heard *Ephraim* lamenting thus, *Thou haſt corrected me, and I was chaſtiſed as an vntamed calfe, &c. Surely after that I conuerted, I repented, and after that I was inſtructed, I ſmote vpon my thigh: I was aſhamed, yea euen confounded, &c.* And Luk: 18. 13. The penitent ſinner is by our Sauiour Chriſt deſcribed to haue ſmote his breaſt, ſaying: *God be mercifull to mee a ſinner.* It is as much as if one ſhould ſay, O that my legge ſhould euer haue carried mee, to ſuch an enterpriſe. O that my hand ſhould euer haue bene employed about ſuch an euill ſeruice. O that my wicked heart eſpeciallie, ſhould euer haue yeelded conſent therevnto: &c. Read alſo, *Nehemiah*. chap: 5. 13. Hee ſhooke the lappe of his garment, with a holy imprecation againſt them that ſhould oppreſſe their brethren: ſhewing therby, how greatly the ſinne ſhould be deteſted. It is like to the ſpeach of our Sauiour Chriſt, that his Diſciples ſhould ſhake off the duſt of their feete, againſt the deſpiſers of the Goſpell. Note alſo the ſpeach of the Lord by his Prophet *Iſai*: chap: 30. 22. *Yee ſhall pollute the couering of the images of ſiluer, and the rich ornament of thine images of gold, and caſt them away as a menſtruous cloth: and thou ſhalt ſay vnto it, Get thee hence.* And chap: 31. 7. *In that daye euery man ſhall caſt out his idoles of ſiluer, & his idoles of gold, which your hands haue made you, euen a ſin.*

And by *Ezekiel*: chapt: 18. 31. *Caſt away from you, all your tranſgreſſions, wherby ye haue tranſgreſſed:* (not onely idolatrie, as before in Iſaiah) *but alſo euery other ſinne.* Conſider likewiſe, that which the Prophet *Daniell* ſpeaketh to *Nabuchadnezzer*, in the name of the Lord: *Breake of thy ſinnes by righteouſneſſe,*

Abrumpe,

Abrumpe. &c. Ther must of necessitie, be rough dealing, and an holy violence vsed against sinne. It will not yeelde, vnlesse it be vanquished. If it be not killed, it will kill, &c.

They therfore that striue most manfully and couragiously against sinne, yea euen to the death of it, they are to be accounted of all others the most valiant men: Prouer: 16. 32. *Hee that is slowe to anger, is better then the mightie man, and hee that ruleth his owne minde, is better then hee that winneth a Cittie.* And Hebre: 12. 4. *Yee haue not yet resisted vnto blood, striuing against sinne.* The weapons whereby sinne is to be incountred, must be spirituall, according to the nature of the aduersarie. Namely by holie prayers, and sometimes with fasting, as the importunitie of the enemie shall require. Our resistance or reuenge must not be by whipping of our selues, or by any other like Popish penance: but onelie as God requireth in his word.

All other practises and blinde deuotions, are of no reckoning with God. Colosſ: chapt: 2. 20. As touching those that make semblance of misliking sinne generallie: but when their owne particular sinnes come in question, they deale as fauourablie with them as may bee, they are too great triflers, and euen cowardes in this Spirituall warfare. They may well be compared to those that make as if they would throwe their children to the puttocks, (as they say) but they imbrace and holde them fast in their armes still. Sinne must not be so dallied withall, if we meane in good earnest to repent: wee must deale with it, as with a most impudent and shameles guest, that must be thrust out of dores by the head and shoulders (as they say) before he will departe.

Thirdlie, touching admonition to others, that they may learne from our example, and experience, to take warning: read the excellent practise of *Dauid*, Psalm. 32. and againe, Psalm. 51, 13. *Restore mee to the ioye of thy saluation, and stablish mee with thy free Spirit, Then shall I teach thy wayes vnto the wicked, and sinners shall be conuerted vnto thee.* And Psal: 124: consider both the title, & the Psal: And Ezekiel: 18, 30. *Returne, and cause others to turne away from all your transgressions; so iniquitie shall not be your destruction.* It is agreeable to the precept of our Sauiour Christ, Luk: 22. 32. *When thou art conuerted* (saith our Sauiour to *Peter*) *strengthen thy brethren.*

Fourthlie, concerning watchfulnes, that sinne renewe not the strength: read 1. Cor: 9. 27. *I beat down my bodie, and bring it into subiection, lest by any meanes, after that I haue preached to others, I my selfe should be reproued.* Sinne recouering strength, is more hard to be subdued afterward: Matth: 12. 43. &c.

Muta animalia cum fraude capiantur, si aliquo se modo, in fugam excitauerint, fiunt postmodùm cautiora: vitantq; semper ea omnia, in quibus dolos insidiasq; senserũt. Sic hominem (inquit Lactantius) pœnitentia cautum ac diligentem facit, ad euitanda peccata, in qua semel fraude decciderit. The dumbe creatures growe more warie, after they haue escaped their danger, much more ought man, a reasonable creature, growe daily more warie against the danger of sinne.

Fifthlie, how the feare of God helpeth forward this parte of repentance, yea how it preuenteth sinne: Read: Genes: 39. 9. *How can I doe this great wickednesse,* (saith Ioseph to his incontinent Mistris) *and sinne against God?* And againe, chap: 42. 8. and chap: 50, 19. Hee perswadeth his brethren, that he minded no reuenge against them, because hee had the feare of God before his eyes. Reade also, Prouer: 16. 6. *By the feare of the Lord, men depart from euill.* And chap: 14. 27. *The feare of the Lord is a Well-spring of life, to auoyd the snares of death.* and chapt: 23. 17. and Iob, chapt: 28. vers. 28. and Prou: 3. 7. Read also, 2. Cor: 7. 11. Wher the Apostle rehearseth this holie feare, among diuers other of the helping graces to repentance. *Godlie sorrow* (saith hee) *causeth repentance to saluation, not to bee repented of. &c.* For beholde, this thing, that ye haue beene godlilie sorie, what great care it hath wrought in you: Yea what clearing of your selues: Yea what indignation: Yea what feare, &c.

Read also Psal. 2. 11. *Serue the Lord in feare, reioyce in trembling*: And Ps: 4. 4. *Trembte and sinne not: examine your owne heart vpon your bed, and be still*: (that is) take heed, that ye doe not adde sinne to sinne in an obstinate rebellion against God, *Selah*. And Psalm. 99. 1.

Finallie, as for the meanes that hinder this parte of Repentance, aswell as that other part now following, we will consider of them together afterward.

In the meane season, let vs proceede to those helping graces, which doe formerly serue to stir vp to newnes of life, which is the second part of Repẽtãce.

Question. Which are they?

Answere. *First and principallie; an earnest meditation and application of the Resurrection of our Saviour CHRIST, to our dull and dead soules, that by the vertue therof, they may be quickened, suppled, and made lithe, as it were with a most holie and pretious oyle, to rise vp to newnesse of life.*

Secondly, a like earnest meditation, of all other the mercies of God, concerning the comforte of this life; whose bountifulnesse, and euery parte, fruite, or benefite thereof, ought to leade vs to Repentance: yea to carrie vs on forwarde, to this our second parte of Repentance.

Thirdly, a faithfull and beleeuing meditation, of all the sweet and faithfull promises of God, touching the blessednes of the life to come.

Finallie, the feare of God, is not onely as a bridle to with-holde from sinne (as was answered before) but it is also a sharp spurre to quicken vs to newnes of life.

Explication and proofe. It is very true: and therfore, when the Prophet *Samuel* exhorteth the people of God to serue the Lord, hee maketh the feare of God, the ground or cause of it. *Therefore* (saith hee) *feare yee the Lord, and serue him in truth, with all your hearts: and consider how great things he hath done for you.* 1. Sam. 12. 24. Yea the feare of God is not onely a helping grace to this parte of repentance, but it is a principall grace of repentance it selfe, according as it is written: Pro: 1. 7. and Ps: 111. 10. *The feare of the Lord is the beginning* (yea, as the word may well signifie a chiefe point) *of wisdome.* And Ps: 2. *Wee must serue the Lord in feare,* as we saw before. That godlines hath the promise of the life, both present, and to come: the Apo: *Paul* assureth vs 1. Tim. 4. 8. And that the meditation of these promises, help forward repentance, it may be perceiued by that wee read. Psal. 119. 11. *I haue hid thy promise in my heart, that I might not sin against thee.* And in the next vers. *O blessed Lord teach me thy Statutes.* Read also, 2. Cor: 7. 1. *Seeing then wee haue these promises, dearely beloued, let vs cleanse our selues from all filthines of the flesh, and of the Spirit, and grow vp vnto full holines in the feare of God.*

Yea generallie, that all mercies of God, aswell past and present, as to come, ought to moove vs to repentance: call to minde that place: 1. Sam. 12. 24. alledged euen now. For to this ende the Prophet of God, exhorteth the *Israelites* to consider the great things which the Lord had done for them: nothing doubting, but it must needes prouoke all that feared God among them, to settle their hearts to serue him. Read also in the same 1. book of *Samuel*, ch: 15. 17. and 2. Sam. 12. 7. 8. & Isa: 5. 1. &c. and Mica: 6. 3. 4. 5. & Ro: 2. 4. & ch: 12. 1. &c. where, and in many other places, the Lord calleth, & reasoneth earnestly for obedience, from the consideration of his mercies, & benefites bestowed vpon his people. *Beholde* (saith our Sa: Chr) to the impotent man, whom he had healed: *thou art made whole, sinne no more, lest a worse thing come vnto thee.* Iohn: 5. 14. Verilie, euery bit of bread which we eat, euery garment which we put on, euery creature that wee beholde: euery flower that we smell to, &c: they ought all and euery of them to be esteemed of vs, as continuall admonitors to moue vs to hearty repentance. Finallie, as touching the first branche of the Answer, concerning the power of our Sau: Chr: his resurrection, read Rmo: 6. 4. &c. and *Ephes*: 1. 19. &c. and chapt: 2. 1. Read also, 1. Pet. 3. 21.

These graces therfore, are those which we may reckon for the former sorte of helps, to stirre vp to newnesse of life.

Now

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Finally, as touching the first branch of the answere, concerning the power of our Sa: Ch, his resurrection, reade Ro: 6.4.&c. and Ephe: 1.19.&c. and Chap. 2.1. Reade also 1. Peter. 3.21.

These graces therefore, are those which wee may reckon for the former helps, to stirre vp to newnes of life.

Question. NOw which are those that may furthermore helpe forward the same?

Answere. *First, an earnest meditation of our former vnprofitablenes, yea of our offensiue and harmefull life, among the people of God, euen to the dishonour of the most holy name of God himselfe.*

Secondly, a like earnest desire to take a better course, for all time to come.

Thirdly, ioy and delight in well doing.

Fourthly, earnest prayer to God, for daily increase of his grace and power in vs, to the same end.

Finally, carefull meditating of all good reasons, and a diligent vsing of euery good and holy meanes, which God of his infinite mercy and goodnes, hath ordained to further vs, in the practise of either part of repentance: both to the honour of God, and also to the common benefit of his people.

Explicatiō & proofe. Touching our former vnprofitablenes, yea harmfulnes, by our euill example, and by our incouraging of others to doe euill; and that wee ought, euen from thence, to prouoke our selues to be the more carefull hencefor-ward, to walke in good duty: and for the same cause also, to watch for, and to lay hold on all good occasions to doe euery good worke wee may attaine vnto: to the end we may, by the daily increase of the amendment of our liues, more glorifie God, and also make amends among his people, whom wee haue any way damnified, or seduced, either in soule, or outward estate: read Ezek: 44. 6, Thus saith the Lord God, O house of Israel, ye haue enough of all your abominations. Likewise Ro: 13. 11. And that considering the season, that it is now time, that we should arise from sleepe: for now is our saluation nearer, then when we beleeued, to wit, when wee first beleeued. And 1. Pet: 4. 3. It is sufficient for vs, that wee haue spent the time past of the life, after the lust of the Gentiles, walking in wantonnes, &c. For seeing we owe the obedience of our whole life vnto God principally, and then for the Lords sake, vnto his people: the reason is plaine; that by how much, wee haue misspent a greater part of our liues heretofore, we ought to spend the rest of it more dutifully for the time to come. And therefore I cease to add any more at this time, concerning the first branch, saue onely, that which the Prophet of God saith: I considered my waies, and turned my feete into thy testimonies. Psal. 119. 59.

Secondly, concerning earnest desire and zeale to doe well: read 2. Cor. 7. 11. Where the Apostle commendeth the Corinthians for this grace, that there was a great desire and zeale in them. And hereunto he exhorteth all Christians. Tit. 2. 14. that they would be zealous of good works. And Cha: 3. 8. carefull to shew forth good works. And Reuel. 3. 19. Be zealous (saith the Lord) and amend.

Thirdly, for ioy and delight in well doing: read Gal. 5. 22. Ioy is a fruit of the Spirit. And 1. Cor: 13. 6. Loue reioiceth not in iniquitie, but it reioiceth in the truth. Read also Prou: 21. 15. It is ioy to the iust to doe iudgment. And Psal. 119. 14. I haue had as great delight in the way of thy Testimonies, as in all riches. And verse 16. I will delight in thy statutes, and will not forget thy word. And verse, 97. And Rom: 7. 22. I delight in the law of God, concerning the inner man. And againe. Psal: 119. 32. I will runne the way of thy commandements, when thou shalt inlarge mine heart. Verily, we ought to take more delight in godlines, then euer wee tooke in sinne.

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Fourthlie, for Prayer to this ende, Reade Pſalm: 19. 14. *Let the wordes of my mouth, and the meditation of my heart, be acceptable in thy ſight, O Lorde my ſtrength and my Redeemer.* Read alſo, Pſalm: 139. 24. *Conſider O God, if ther bee any way of wickednesſe in mee, and leade mee in the way for euer.*

As touching other meanes and reaſons, to further repentance, wee will inquire of them by and by.

But before this, I would haue you ſhewe, why wee muſt be ſo pricked in our conſciences, and ſo ſorrowfull for ſinnes, and ſo aſhamed of them, &c. as hath bene declared.

Queſtion. WHy muſt theſe things be ſo?

Anſwere. *Wee muſt* a *feele the moſt deadly wound which ſinne hath made in our ſoules: that from thence wee may bee moſt earneſtlie prouoked to ſeeke after the curing and healing of it.*

a Matth. 9. 12. 13.

Wee muſt b *be ſorrowfull for our ſinnes, becauſe wee haue grieued the Lord, and his holie Spirit, with them: remembring alſo* c *how deepely our moſt louing Sauiour was wounded for them: and becauſe otherwiſe wee cannot haue any comfortable perſwaſion and hope of the forginenes of them.*

b Iſai. ch: 1. 11. &c. & c: 43. 22. 24. & 63. 10. Epheſ: 4. 30.

c Iſai. 53. & Matth. 26. 36. &c.

Wee muſt bee d *aſhamed and wounded for our ſinnes, becauſe they haue brought deſerued ſhame and confuſion vpon vs. Yea becauſe euen in their owne nature, they are verie confuſed and ſhamefull.*

d Pſ. 40. 15. Ezek. 16. 61. 63 Rom: 6. 21.

Wee muſt confeſſe and bewraye them, ſpecialie to God: becauſe otherwiſe in the guiltines of our conſciences, wee ſhould remaine ſtill e *as acceſſarie to them.*

e They that conceale the treaſon and rebellion of other, are acceſſary in humane iuſtice: much more before God if we conceale and hide our owne wickednes from him.

Wee muſt accuſe and f *condemne our ſelues for them, that the Lord may cleare and acquite vs.*

f 1. Cor: 11. 31. 32.

Wee muſt g *pray to God againſt them, becauſe without his grace, they are to ſtrong for vs to encounter withall.*

g 2. Cor. 12. 7. 8. 9.

Wee muſt hate, abhorre, and by all meanes reſiſt them, becauſe h *they are our Spirituall enemies, and doe for their parts alwaies moſt malicioulie fight againſt our ſoules, as it were vnder the banner and deſignement of the Deuill.*

h 1. Pet. 2. 11. Heb 12. 1. 4. 1 Ephe: 4. 22. Iames, 1. 14.

And for the ſame cauſe alſo, muſt we moſt vigilantly i *watch againſt them, leſt we ſhould at any time be vndermined and ſurprized of them.*

i Ephe: 4. 24. 1. Pet. 2. 9.

Finallie, wee muſt practiſe all righteouſneſſe, with earneſt deſire, holie ioye, readie diligence and conſtancie: becauſe herein chiefle, k *doth the image of God our heauenly Father ſhine forth in vs, who hath called vs out of darkneſſe, into his maruelous light, that wee ſhould ſhewe forth his vertues: as the Apoſtle Peter teacheth vs.*

So wee reade in the 1. Epiſt: of Pet: chapt: 2. 9. &c.

But of the ſeuerall branches of this anſwer (they being plaine in themſelues, & already proued in effect) I will not ſtand to ſpeake any thing further of them. Onely let vs obſerue, that the ſorrow of true repentance muſt be godly ſorrow: and not the ſorow of *Iudas*, which was worldlie, and not in faith, but in deſpair, &c. The teares of repentance, muſt not be *Eſaues* teares. The humiliation and faſting, not ſuch as *Ahabs* was: nor ſuch as is reproued, Iſai: 58. and alſo Zech: chapt: 7. 5. 6. The praier muſt not be the ſlight praier of *Balaam*, that we may die the death of the righteous onlie, but that we may liue their life alſo.

NOwe wee are come to inquire of thoſe lettes which hinder either parte of repentance ioyntlie, whether practiſes or perſwaſions: and on the contrarie, of other generall furtherances of the ſame.

Queſtion. Firſt therfore, which are thoſe practiſes, or perſwaſions, and fancies, which hinder Repentance whollie: and therefore are moſt carefullie to bee auoyded of vs?

Anſwere. *Firſt, increadulitie, or vnbeliefe, as if neither promiſe nor threatning of God, were of any certaintie, and therfore that it is in vaine to ſerue God: or on the contrarie, preſuming vpon Gods mercie, without all feare of his iuſtice.*

Secondly,

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Secondly, the inticing pleasure of sinne, which, for the present, is alwaies most delightfull to our wicked nature.

Thirdly, hope of long life: and therewithall, an opinion that it shall suffice, if at the last we crie God mercy, as they vse to speake, and so repent for all at once: or else, that our good deedes at the last, and the deuotion and prayers of other, may be set against our ill deedes, and so be auaileable for vs.

Fourthly, the fellowship and familiarity of some choise wicked companions, in the which, one doth mightily animate and imbolden the other, to hold on in their wicked course, contrarie to all godly motions, and perswasions.

Yea fiftly, the common example of the licentious multitude, is to enery one an vsuall let and hinderance of repentance.

Sixtly, the more generall prosperity of the wicked here in this present euill world, aboue the godly.

Seuenthly, some particular examples, of such, as hauing liued notoriously ill, for a long time: haue neuertheless at the last, seemed to die as well as the best of them all, as they say.

Eightly, long custome in sinning, worketh hardnes of heart, and obstinate wilfulnes in committing of sinne.

Ninthly, flattering Preachers, such as sing placentia *(as they are termed) that is, such things onely, and in such manner onely, as may be best pleasing to the carnall eare of their hearers.*

Tenthly, an opinion that there is too great austeritie, and vncomfortablenes, yea euen meere folly in a godly life: specially in times of cruell persecution and losse of all worldly things, for godlines sake.

Eleuenthly, a great let, and hinderance of repentance, is that delight, which euerie one of vs, haue naturally, to heare and talke of other mens sinnes, with secure neglect of examining, and censuring, of our owne; as if all were well, if we be not in our owne opinion, as bad as the worst of all.

Finally, the Deuill vseth his whole craft and power, to hinder, yea and if it may be, vtterly to ouerthrowe and frustrate, all our indeuours after the practise of true repentance.

Explicatiō & proofe. It is very true. And therefore we haue the greater neede to watch against all his hinderances, and to pray earnestly to God, for wisedome, and power, to escape his snare, and to keepe our selues, that we neuer fall into his hands againe. For not onely, are we all, at the first, in the snare of the Deuill, taken of him as captiues, at his owne will and pleasure. 2. Tim. 2. 26. but also after we are escaped, he seeketh by all meanes, how he may intrap vs againe, and so bring vs to a greater destruction. Math. 12. 43. &c. as was alledged a little before: and 1. Pet. 5. 8. and 2. Cor. 2. 11. and chap. 11. 2. 3. 14.

But let vs briefely consider of the seuerall branches of this answer.

And first concerning vnbeliefe; that it is a principall hinderance of repentance, it is of it selfe euident. For verily, if wee did beleeue the certaine truth, both of Gods gratious promises to the obedient, and of his most fearefull threatnings against the wicked; it must needes (by the grace of God) worke both a care of leauing sinne, and also of walking in the waies & commandements of the Lord: as we haue the notable exāple of the heathen Niniuites, who, beleeuing the threatnings of God to be true, vnlesse they should repent: did thereupon proclaime a fast, and repented in a very singular manner *Ionah* chap. 3. 5. &c. as we saw before. But where this faith is wanting, no maruell, though all such doe put off the feare of the euill day farre away from them, and imbrace the momentany pleasures of sinne, as if the Lord made no such great matter of sinne, as faithfull Preachers would make vs beleeue: or, though euill do come vpō others, yet euery man is readie to sooth himselfe, that it shall not come neare him, as if they were at agreement with hell. &c. and therefore are bold to elude and mock at all the iudgements of God, saying: *Let vs eate and drinke, for to morrow we shall die:*

And Mal. 3.14. *It is in vaine to serue God, &c.* Or else (as was answered) they doe so presume of the mercy of God, as if there were no iustice to be feared from him: as Ier. chap. 18. verse. 18. and Micah. chap. 3. 11. and againe, Ier. 7.4. &c. 9. 10.

But howsoeuer they flatter themselues, and suffer themselues to be bewitched of the Deuill: yet their iudgement sleepeth not, as it is expresly testified and denounced against all such, by the holy Prophets of God. Isai. chap. 5. 19. and cha. 22. 12. 13. 14. and cha. 28. 14. 15. &c. and Amos. cha. 5. 18. and chap. 6. 1. &c. and chap. 9. 10. Read also Psal: 10. 4. 5 6. and 50. 21. & 73. 11. and 94. 7. and Zech. 1. 12. And 1. Cor. 15. 32. 33. 34. Iob. ch. 22. 13.

Sinne may in this respect be compared to the poison of that kinde of Serpent, which though it sting deadly, yet affecteth the flesh of him that is stung with a pleasant and tickling delight.

Secondly, that the present pleasure of sinne, which is very vehement and inticing to our wicked nature, as a most sweet sugred & drunken baite is another speciall hinderance of repentance: it may be euident from that which we read of the wicked man: Iob: 22. 11. &c. *His bones are full of the sinne of his youth, and it shall lie downe with him in the dust. When wickednes was sweet in his mouth, &c. Degustatis male iucundis voluptatibus* (saith one) *vix diuelli ab his possumus*. We can hardly be haled from ill pleasures that be delightsome after we haue once tasted them. And Iames. 1. 14. Lust is compared to an inticing baite: And Heb. 11. 25. the Apostle giueth to vnderstand, that the wicked are caried after the momentanie pleasures of sinne. Which, *Moses* guided by the spirit of God, refused, and *chose rather to suffer affliction, with the people of God*, and therein made the best choise. But the wicked, they say, as the adultresse saith, Pro. 7. 18. *Come let vs take our fill of loue, vntill the morning: let vs take our pleasure in daliance*. And cha. 10, 23. *It is as pastime to a foole, to doe wickedly*, And Ier. 4. 10. *The wicked delight to wander*. And 2. Tim. 3. verse. 4. The wicked are described to be *louers of pleasure more then louers of God*. The Apostle speaketh not onely of inordinate and vnlawfull pleasures, but also of pleasures in things lawfull: so farre forth, as by the immoderate vse of them, the minds of any, are withdrawne from the loue of God. Thus the pleasure of sinne, and all sinfull pleasure, is a hinderance of repentance.

Thirdly, that hope of long life, with those false imaginations mentioned in the answere, are a great hinderance of repentance: not onely mens practises, in putting off from day to day, but euen the open speaches of many doe declare. For they say still, time enough yet. Euery one thinketh he hath a dispensation in youth, to follow the lustes of youth. It is enough, we thinke, to be sober and stayde, when we come to age. Yea and *the Deuill hath made this beltish prouerb currant in the mouthes of many: A young Saint an old Deuill &c.*

This wicked vanitie and presumption of youth, K. *Salomon* doth most wisely discouer, and sharply rebuke, and also correct by wholesome counsell. Eccles. 11. 9. 10. and so forth from the beginning of the next chapter. *Reioice ô young man in the daies of thy youth, and let thine heart cheare thee in the daies of thy youth: and walke thou in the waies of thy heart, and in the sight of thine eies*. As though he should say, Seeing thou wilt needes haue it so: well, goe on. But know (saith the wise King) that for all these things, God wil bring thee to iudgement: &c. Read also for the reproofe of this folly: Luke. 12. 20. Mark. chap. 13. 33. &c. 37. and Luke. 21. 34. 35. 36. and 1. Thessa. 5. 2. 3. Reuel. 3. 3. and chap. 16. 15.

And besides, though a man should liue long: who knoweth whether he shall haue grace, at the last to repent. It is well obserued, that although God would let vs haue one example of repentance at the last end, recorded in the holy Scriptures, namely the thiefe on the Crosse, that none, truly repenting at so sodaine an instant, should despaire: yet he hath recorded no more then one, that none might be imboldened to presume. Finally, this may euerie man assure himselfe of, that if hee doe not truelie repent, nothing

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nothing that he himselfe, or that any other can possibly doe for him, shall stand him in any steed before God. *Except yee repent, yee shall all perish*: as our Sauiour Christ flatly affirmeth, Luke chap. 13,3.5.

Fourthly, that wicked company is a hindrance to repentance, yea a mightie prouocation, to goe out euen to a desperate course of sinning: the holy Ghost giueth to vnderstand, by a most carefull warning against this danger. Pro. 1. 10, &c. and chap. 23,19,20, and chap. 24,21,22. Read also, chap. 22. verse 24. 25.

And fiftly, concerning the example of the multitude, and the broad and licentious way that they walke in, how dangerous a prouocation that is; it may be likewise perceiued by the admonition of the Lord: Exod. 23,2. *Thou shalt not followe a multitude to doe euill &c.* And Luke. 13,24. *Striue to enter in at the straight gate &c.* And Mat. 7. 13. 14.

Sixtly, what a stumbling blocke the prosperitie of the wicked is, wee may consider from the example of Dauid: Psal. 73. 2. 3. &c. As also in the same place, of what strength the seauenth hinderance is, in that there are no bandes euen to their death: but all goeth on, in an euen course, as the cloth that is wouen with euen and vnbroken yarne. But that this is no sure token, that God is pleased with such. Reade Iob. 21. 6.7. &c. And though one of a thousand, liuing wickedly, doe truly repent at the last: what incouragement may any take from thence, seeing such a one (a thousand to one) though he liue an hundreth yeeres, yet he shall be accursed. Isay. 65,20. Vaine is it therefore, that the cõmon sort are so much led away to like and speake well of them that haue liued wickedly, when they dye quietly like a bird as they say, and counterfet a little charitie in forgiuing all the world, &c.

Touching custome in sinning, how that confirmeth sinne, and hindereth all well doing: reade Ier. 13,23. *Can the Black-more change his skinne, or the shee Leopard her spots? then may yee also doe good, who are accustomed to doe euill.* Reade also. Titus. Chap. 1,12,13. Because the Cretians were accustomed to lying &c. the Apostle informeth *Titus, that they must be the more sharpely rebuked that they might be sound in the faith.*

The danger, and hinderance of flattering and corrupt Preachers, is testified: Ier. 23,13.14.21.22. and Lament. chap. 2.14. And Ezek, 3.6, &c. 10,22, read also Mat. chap. 23,13, and Luk. 11.52.

That the false opinion, which the wicked haue of the folly and vncomfortablenes of a godly life, is no small hinderance of repentance: it may well bee expressed from that figuratiue description of the thoughts of the wicked, in the Apocryphall booke of wisedome. chap. 5,4. We fooles, thought the righteous mans life madnesse, and his ende without honour, &c. And so *Festus* esteemeth *Paul* madde by much learning. Acts 26. 24. Reade also, chap. 18,15. What a base opinion, *Gallio* had of the Gospell of Christ. And thus (no doubt) but the common opinion, that true godlinesse, in the practise of godly sorrowe and repentance, is no better then a melancholy humour &c. it is a notable let vnto repentance. But the contrary is most true, that the right godly life, is the onely true comfortable & ioyfull life: yea so, that there is much ioy in godly sorrowe, in so much as it leadeth to repentance, not to be repented of. 2. Cor. 7. 10. Read also, Psal. 32,10,11, and Psal. 33,1.2.3. and Philip. chap. 4. verse. 4,5, 6,7. This therefore, ought to be an incouragement to repentance. It is a most certaine thing, that there is no sorrow in godlinesse: but all the sorrowe of the true seruants of God, is for that they can be no more godly. Touching that which was reckoned in the eleuenth place, experience sheweth plainely, that such as are most busie censurers of others, are most negligent in correcting their owne falts. And therefore well exhorteth and warneth the Apostle Iames, chap. 3,1. *My brethren, be not many maisters, knowing that wee shall receiue the greater condemnation.* And our Sauiour Christ *the great*

Maister of vs all, hee saith to the rebuke of this dangerous hinderance of repentance, *Why seest thou the moate in thy brothers eye, and perceiuest not the beame that is in thine owne eye? Or, how saiest thou to thy brother, Suffer me to cast out the moate out of thine eye, and behold a beame is in thine owne eye? Hypocrite, first cast the beame out of thine owne eye, and then shalt thou see clearely to cast out the moate out of thy brothers eye*. Matth. 7. 3. 4. 5. But grant that other be neuer so bad, wee must not measure our selues by their example, but by the holy and incorrupt word of the Lord.

Finally, how the Diuel vseth all his craft and power, altogether to hinder, or if he cannot doe that, yet at the least to frustrate our repentance, by causing vs to returne as it were to the myre of our sinne againe, we haue already seene.

IT remaineth, that you shewe on the contrary, by what holy reasons and meanes, wee may further our selues in the way of true repentance. Sundry of them haue beene already mentioned.

Question. Which may the rest be?

Answere. *A due consideration of the things following.*

First, of the shortnes and vncertaintie of our fraile liues.

Secondly, of the end of our creation yea of our preseruation, redemption, iustification, sanctification, and calling to the faith and hope of our endlesse glorification: all of which, with one voice doe cry aloud vnto vs that it is our most bounden dutie, in all things, and by all meanes, to seeke to aduance the glory of our God.

Thirdly, by due consideration of the great dishonour, which we doe to God, so long as we continue in our sinnes, and therewithall, a due consideration of our owne dishonourable and vile estate, vnder the seruerie of the Diuell, so long as we doe so continue: as also of the great wrath which by the increase of our sinne, we treasure vp against our selues, against the day of wrath, and declaration of the iust iudgement of God, which shall one day, yea in a moment, certainly come vppon the whole impenitent world.

Fourthly, a like due consideration of the fewnesse of those which shall bee saued, for want of repentance: and of the fearefull plagues, which doe in the meane while fall vpon some notorious sinners, for the common admonition and warning of the rest: yea and also by the consideration of our owne punishments, and of the sharpe and long continued afflictions, which here and there, God laieth now and then, vpon some of his deare children, who (our owne consciences being iudges) haue serued God much more carefully, and better then our selues.

Fiftly, hope of forgiuenesse, is a very comfortable motiue, and incouragement to repentance: and the rather, if therewithall we shall consider, that the repentance of a sinner, causeth not onely ioy to the godly on earth, but also to God himselfe and his holy Angels in heauen.

Sixtly, an other speciall meanes of furthering repentance, is a diligent treasuring vp of the word of God in our hearts, partly for direction of life, and partly for comfort of faith: as also a religious frequenting of the table of the Lord, among other the faithfull seruants of God.

Finally, the holy societie and familiaritie of the godly, in the common conuersation of our whole liues, is a continuall cherishing, and watering of repentance, as it were by the sweet dewes of heauen.

Explicatio & proofe. These indeede are very effectuall reasons, and meanes, if they be duly considered and vsed.

And in this respect, first, concerning the shortnes and vncertainty of our life: *Moses* teacheth vs to make this notable praier to God? *Teach vs so to number our daies, that we may apply our hearts vnto wisedome*. Ps. 93, 12. For howsoeuer we may promise to our selues many daies; yet as our Sauiour Christ telleth the rich man reioycing at his prouision, laid vp for many yeares: *this night may our liues be taken from vs, for any thing we know e.*

Secondly,

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Secondly, touching the end of our creation, that this should moue vs to repentance, that so we may glorifie God in a godly and religious life: read Ps. 95.6. *Come let vs worship, and fall downe, and kneele before the Lord our maker.* And Psal. 100. *Serue the Lord &c. For hee hath made vs.* The same is much rather, the ende of our redemption. Luke. 1,74.75, and 1. Cor. 6.19.20. and Tit. 2.11.12. &c. And so of our calling likewise. 1, Pet. chap. 1, 15, 16. and chap. 2.9, 10. &c.

Thirdly, how can any, hauing the least grace, duly consider, that we dishonour God by our wicked liues, according to that, Rom. 2.24. And that it is our owne dishonour, as being therein slaues to the Diuell. Ephes. 1, 2. And also that wee thereby treasure vp wrath against our selues. Rom. 2, 5. How can it be I say, but that these cōsideratiōs, must through the grace of God, effectually moue vs to repentance? As the Apostle reasoneth against one sinne, so will we reason against all other: *Shall I take the members of Christ,* (that is, those members which are in profession honourably ingrafted into him, to the honour of his name) *and make them the vile and base members of an harlot?* (*to his dishonour*) *God forbid.*

Fourthly, from the consideration of the fewnes of those that shall bee saued, for want of repentance: our Sauiour Christ sheweth vs, that wee ought to take an earnest occasion from thence, to striue to enter in at the straight gate. Luke 13, 23, 24. And that there is no saluation without repentance, it is euident from the beginning of the same chap. And 1. Sam. 12, 25. *If yee doe wickedly ye shall perish, both ye and your king.* Reade also. Luk. 3.8, 9. and chap. 13, 6, 7. and Reuel. 2.21, 22, 23, & ch. 3.15, 16. Likewise, the examples of Gods iudgements vpon others, ought to admonish vs to repent. 1. Cor. 10. verse 11. Read also, Ier. 3, 8, and Dan. 5, 20, 21. 22, 23, 24, &c.

Euery mans owne punishments, ought much rather to haue the same effect in himselfe. Iob, 33, 29, 30. The want of making this vse of Gods corrections, is reproued, Isay 9, 13. *The people turneth not vnto him that smiteth them, neither doe they seeke the Lord of Hosts.* And Amos ch. 4, 6, &c. 11. Finally, this ought to be the vse of those afflictions, which God laieth vpon his best seruants. For thus we ought to reason, as the holy Scriptures teach vs. *If the righteous be scarcely saued: where shall the sinner and vngodly appeare?* And if such and such things be done to a greene tree, what shall be done to that which is dry?

Fiftly, that hope of forgiuenes, is a comfortable incouragement to repentance, it may be considered from that we read, Hosh. 6, 1. 2, 3, yea such an incouragement to repentance it is, that (as one saith truly) without hope of forgiuenes, none can kindly repent. *Nemo recte egerit pœnitentiam, nisi qui speranerit indulgentiam.* The Angels reioyce, when a sinner repenteth. Yea, God himselfe, is after a sort reioiced with it, Luk. 15.

Sixtly, that the treasuring vp of the word of God in our hearts, is a principall furtherance of repentance, it is proued by that we read, Ps. 17, 4. *Concerning the workes of men, by the words of thy lippes, I kept mee from the pathes of the cruell man.* And Ps. 19.11. *By thy commandements thy seruant is made circumspect,* And Ps. 119.11. *I haue hid thy promise in my heart, that I might not sin against thee.* And ver. 98. *By thy cōmandements thou hast made me wiser then mine enemies: for they are euer with me, &c.* Read also Pro. 2, 10. 11, &c.

Finally, for the benefit of the societie of the godly, to the nourishing and bettering of repētance, read, Ps. 141, 5, Heb. 3, 13, & ch. 10, 24, 25. Read also Ps. 133. No doubt, the goodnes & cōmoditie of the cōmuniō of Saints, cōsisteth in this, as in a speciall part of it, that we are thereby incouraged, & confirmed, in a godly course of life. Holy instructions, admonitions, and exhortations, are as the dewes of heauen, which make the barrē earth of our soules fruitful &c. Hetherto of repentance, what it is, and which are the helpes, or hinderances of it.

Question. Now when are we thus to repent?

Answere. *We must begin presently, euen while it is called to day, as the holy Ghost speaketh; and thence forth we must labour to increase so long as we liue.*

So indeed we read. Psal. 95, 7. 8. *To day if ye will heare his voice, harden not your hearts, &c.* And Heb: 3. 7: 8, 13.

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Answere. *Sundry of the former reasons, moving to repentance, are likewise of speciall weight, to moue vs to speedie repentance.*

Explicatiō and proofe. It is true. For seeing our life is short, and vncertaine, it is necessary, that wee should not neglect the present opportunitie, lest that should come vpon vs, which is written. Pſ. 73, 19, *O how sodenly are they destroied, perished & horribly consumed, As a dreame when one awaketh!* Answerable to the example of the sodaine destruction of the Sodomites: &c.

Seeing also the increase of sinne (especially, if it bee ioined with contempt of the Gospell, which most graciously calleth vs to repentance) it increaseth wrath we haue cause to feare: yea rather, wee may be sure, that if we obstinatly refuse to repent, it shall be easier for *Tyrus* & *Sydon*, and for *Sodom* & *Gomorrha* then for vs, at the day of iudgemēt. Mat. 11, 20, 21, 22, 23, 24. Moreouer, seeing continuance in sinne confirmeth sinne, and maketh it more difficult & hard for vs to repent afterward, as wee haue learned from the Prophet Ieremiah: there is great cause, that we should speedily breake off the euil custome of sinning, that it get no prescription of time against vs.

These reasons haue beene already mentioned.

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Question. WHerefore, that wee may proceede: By whom are wee then to be conuerted or cauſed to repent vs of our ſinnes?

Answere. *By the holie Ghost, whose entire work our whole regeneration is, and in no part or parcell of it, any of our owne.*

Explication and proofe. It is most certainlie so. It is hee alone, who worketh both Repentance, and also Faith, with all spirituall and heauenlie wisedome, and vnderstanding in vs, with all the increases and renewings of euery decaye therof: as wee read, Iohn. 3, verse. 5. *Verilie, verilie,* (saith our Sauiour Christ to Nicodemus) *except a man be borne againe of water, and of the Spirit, hee cannot enter into the kingdom of God.* Read also, Galat: 5.22. *The fruite of the Spirit is loue, ioye, peace, long suffering, gentlenes, goodnes, faith, meeknes, temperance.* And Ephes: 5.9. *The fruit of the Spirit, is in all goodnes, and righteousnes, and truth.* And: 2. Cor: 3.17. 18. *Wee are changed into the image of the Lord, from glorie to glorie, as by the Spirite of the Lord.* And in this respect, the holie Ghost is called *the Spirit of Sanctification*; and wee our selues, are said to be sanctified, by the sanctification of the same Spirit, and not otherwise. Rom: 1.4. Christ our Lord *was declared, mightilie to be the Sonne of God, touching the Spirit of sanctification, by the resurrection from the dead.* And ch: 15. vers. 16. *The Gentiles are acceptable to God, beeing sanctified by the holie Ghost.* And 2. Thess: 2.13. *Called to saluation, through the sanctification of the Spirit.* And 1. Pet. chap: 1.2. *Elect vnto sanctification of the Spirit.* Read also Isai: 4.4. and chapt: 59.21. Mal: 3.2.3. and Matth. 3.11. Likewise Iere: 31.8. *Conuert thou me, and I shall be conuerted.* And verse 31. 32.33. *The Lord* (saith hee) *will put his Lawe in the inward partes of his people, and write it in their hearts.* This hee doth, by the finger of his holie Spirit. Ezek: 36.25. and Ioel: 2.28. Thus the whole worke of our regeneration, and sanctification is of the Spirit. Yet so as God giueth his children this grace and power, that they doe carefullie vse the meanes seruing herevnto: euerie one for his own part, and mutuallie one for another, as seruants to the prouident grace and mercie of God: As Ezek: ch: 18.30.31. *Returne ye* (saith the Lord) *and cause others to turne away from all your trangressions: so iniquitie shall not be your destruction. Cast away from you, all your transgressions, whereby you haue transgressed, and make yee a newe heart, and a newe spirit: for why will yee die ô yee house of Israel?* And our Sauiour Christ saith to Peter, *Simon, Simon behold, Sathan hath desired to winnowe you as wheat: but I haue prayed for thee that thy faith faile not: therefore, when thou art conuerted, strengthen thy brethren.* Luk: 22.31.32. And the Apostle Iames, ch. 5.19.20. *Brethren if any of you haue erred from the truth, and some man hath conuerted him. Let him know, that hee which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, and hide a multitude of sinnes.*

But yet further, I would haue you shew, by what means the holy Ghost doth work our regeneration, and all the graces therof: to wit, knowledge, faith, and repentance, with euery other grace belonging therevnto, and withall the increases of the same.

Question. Which are they?

Answere. *Principallie, and in an ordinarie course, the preaching of the glad tidings of the Gospell, and all the holy instructions thereof in our hearing: by such faithfull ministers of the word, as hee for the same purpose, sendeth vnto vs.*

Herevnto also serueth the opening of the doctrine of the Lawe, and the vses thereof, by the same ministerie of preaching.

Moreouer, diligent and reuerend reading, and meditating vppon the holy Scriptures, by euery one by himselfe apart: as also conferring with other wise & godlie Christians, for mutuall edification, and comfort, in the clearing of necessarie questions and doubtes, which at anie time arise in our mindes: and therewithall the teaching and incouraging of those that are ignorant and weake.

Likewise the serious meditation of our Baptisme, with often and due resorting to the Lordes Table.

Finallie, earnest and constant prayer vnto God, for his gratious blessing vppon all these meanes.

The Practise of Repentance.

These indeed are the ordinarie meanes, whereby it pleaseth the holie Ghost, to worke his whole most gratious work in the hearts of all the children of God. What his more immediate working is, wher it pleaseth him, for supplie of the wants of any of these meanes, yea euen of the principall of them, as in the case of infants, &c: it is not for vs curiouslie to inquire, or trouble ourselues, let vs leaue it as a hidden secret to his own Diuine pleasure & wisedome: and with all thankfulnesse, let vs for our partes make the best vse of all the blessed meanes which he hath vouchsafed, aboue many others, to make vs partakers of.

And first, that the preaching of the Gospell, is the principall means of our Regeneration: Read Iames, 1.18.19. *Of his owne will (the Father of lightes) hath begotten vs by the word of truth, that wee should be as the first fruites of his creatures. Wherefore my deare brethren* (saith the holie Apostle.) *Let euery man be swift to heare, &c.* And 1. Pet. 1, 22. *&c. Seeing your soules are purified in obeying the truth, through the Spirit, to loue brotherlie without faining, loue ye one another with a pure heart feruentlie. Beeing borne anew, not of mortall seed, but of immortall by the word of God, who liueth and indureth for euer. For all flesh is grasse. The grasse withereth, and the flower falleth away. But the word of the Lord indureth for euer: and this is the word which is preached among you.*

Thus, the whole work of our regeneration, is generally ascribed to the preaching of the word, as the principall meanes which the holy Ghost vseth therevnto. Now more particularlie, touching knowledge giuen by meanes of the word, and principallie by it preached and applyed to our consciences: Reade Prou: 1. verse. 1. 2. 3. 4. 5. *The parables of Salomon, &c. To giue wisedome and instruction, &c. To giue vnto the simple, sharpnes of wit, and to the childe, knowledge and discretion. A wise man shall heare, and increase in learning, and a man of vnderstanding, shall attaine to wise counsells, &c.* And cha: 23, 19. *O thou my sonne, heare and be wise.* And Psa: 2. 10. *Be wise, ye kings, be learned yee iudges of the earth:* that is: Submit your selues to be taught from the word of God, that yee may be wise. Read also, 2. Corinth: 4. 6. &c.

Touching Faith, by the preaching of the word: read Rom: chapt: 10. verses, 14. 15. 17. and chapt: 1. 17. *By the Gospell, the righteousnes of God is reuealed from faith to faith.* And Ephe: 4. 13. *Till we all meet together in the vnitie of faith, and knowledge of the Sonne of God, vnto a perfect man, to the measure of the age of the fulnesse of Christ.* And for repentance, let that one famous example, Actes: 2. 37. aboundantlie suffice. Where also obserue (according to that which hath heretofore bene noted) that the lawe of God hath his office to the convincing of the conscience, and consequentlie to the furthering of repentance.

Likwise also, more priuate instructions, together with the publike ministerie, yeeld their helpe herevnto: Rom: 1, verses 11. 12. and as was alledged a little while since, out of the last chapt: of the Apostle Iames, verses 19. 20. Neither is it to be doubted, but as in all other learning, they that are skilfull, doe by teaching the ignorant, growe more experte themselues: so is it in the Arte of all Artes, as touching those that instruct others vnto the kingdome of heauen.

Vnto reading also, and meditation, ther is a promise of blessing, Psal. 1. 2. And Reuel: 1. 3. *Blessed is hee that readeth, and they that heare the wordes of this Propheste.* And withall, mark also, that he requireth the keping of those things that are written therin. According to that of Iames, 1. 22. *Be yee doers of the word, and not hearers onely.* For this must in no wise be forgotten, that practise is a singular meanes of confirming: yea of increasing that knowledge, faith, and repentance, which is allreadie begonne in vs. As for Baptisme, it cannot be, but the due knowledge, & meditation of it, is a means of helping forward regeneration, seeing God hath appointed it, to be vnto vs, a signe & seale therof: as both our Sa: Christ, *Ioh:* 3. 5. And the Apo: *Paul*, Tit. 3. 5. do giue to vnderstand, by their speeches, wherin they do not obscurely point vs to the institution

and vse of this Sacrament. Likewise, if the fault be not in our owne selues, great profite is to bee obtained by often resorting to the Lordes Table. 1. Corinth: 11. 17.

Finallie, that prayer is a helpfull meanes, to further Knowledge, Faith, and Repentance, yea the whole work of our regeneration: it may be discerned of vs, from the testimonie of the Apostle Iude, in the 20. verse of his Epistle, writing thus, *Beloued edifie your selues in your most holy faith, praying in the holie Ghost.* The gratious promises which God hath made vnto prayer, doe euidently confirme the same. *Aske, and yee shall receiue* (saith our Sauiour Christ) &c. Nowe, this wee knowe, is a speciall petition, which wee are to aske of God, that it would please him to increase our Faith: as wee haue the example of the Disciples of our Sauiour Christ. Thus much for the explanation and proofe of this answere.

NExt to this, it is not (as I suppose) amisse, that you shew, after what manner (I meane, in what course and order) the holie Ghost doth work this worke of our regeneration and newe birth: with the increases thereof in the seuerall parts or branches of it, so farre as for the present, wee can discerne.

Question. What is the order of this his working?

Answere. *First, hee sheweth euery one of the Elect children of God, his owne ignorant, sinnefull, and damnable estate: yea hee subdueth their soules, to an acknowledgement of the iust deserued damnation, which is due thervnto, and accordinglie to feare and tremble at the curse of the Lawe.*

Secondly, hee inlighteneth the minde to see the Saluation of God, with hope to bee a partaker thereof.

Thirdlie, hee stirreth vp the affection of the heart, to a longing desire after it: and therewithall to mourne for sinne, which might iustly separate betwixt vs, and it. Yet so, as hee causeth the heart to long with patience, in waiting for the comfort and assurance of attaining vnto it.

Fourthlie, he powreth into the soule and conscience, a feeling, and ioyous tast of Gods loue, and of his gratious readinesse to shew mercie: yea, hee giueth such a certificat, of their particular Adoption, to bee the children of God, that they reioyce more therein, then if they had wonne the whole world.

Finallie, the holy Ghost doth not cease to stirre vp euerie true beleeuer, to an earnest care and indeuour of daylie profiting by all holy meanes, both in Knowledge, and Faith, and also, in Repentance, and obedience of the Gospell: comforting, and strengthening them also, against all such lettes and discouragementes, as they doe meete withall.

For the first of these, read Iohn. ch: 16. 9. 10. 11. 12. *The holie Ghost* (as our Sauiour Christ hath taught vs) *reproueth the world of Sinne, and of Righteousnesse, and of Iudgment. Of sinne,* (saith our Sauiour:) *because they beleeue not in mee: &c.* Wherby it is euident, that not to beleeue in Christ, is a very great and a grieuous sinne.

For the second, read Ephes: 1. 17. 18. where the holie Ghost is called *the Spirit of wisedome and Reuelation, inlightening the eyes of our vnderstanding, to know the hope of the calling of God. &c.* Read also, 1. Cor: 2. 9. 10. *The things which the eye hath not seene, &c. God hath reuealed them vnto vs by his Spirit: For the Spirit searcheth all things, yea the deepe things of God.* And for the comfort of Hope; see Rom: 8. 24. Wee are saued by Hope.

Thirdly, for that desire, and longing after Saluation, which the holy Ghost worketh: read in the same chapt: the 23. verse, and also verses, 26. 27. *Wee which haue the first fruits of the Spirit, doe euen sigh in our selues, waiting for the Adoption, euen the redemption of our bodies. Likewise the Spirit also helpeth our infirmities, for wee knowe not what to pray as wee ought, but the Spirit it selfe maketh request for vs, with sighes which cannot be expressed. &c.*

And

The practise of Repentāce.

And the children of God are noted by this property, that they loue the ſaluation of God: Pſal: 40. 16. And (which is in effect all one) they are ſaid to be ſuch as *loue the appearing of the Lord*. 2. Tim. 4. 8. And therefore they pray, *Come Lord Ieſu, come quickly*. Reuel. 22: 20. And Pſal: 119. 41. *Let thy louing kindnes come vnto me, ô Lord, and thy ſaluation, according to thy promiſe*. Neuertheleſſe, they wayte with patience: according to that of the Patriarke *Iaacob*: Gen: 49. 18. *O Lord, I haue waited for thy ſaluation*. And as *Simeon* (vpon whom was the holy Ghoſt, as the Euangeliſt teſtifieth) *waited for the conſolation of Iſrael*. Luke. 2. 25. And as we read Rom: 8. 25. *If we hope for that we ſee not, we doe with patience abide for it*. According alſo, to that in the 123. Pſal. *Behold, as the eyes of ſeruants looke to the hand of their Maiſters, and as the eyes of a maiden, to the hand of her Miſtres: ſo our eyes waite vpon the Lord our God, vntill he haue mercie vpon vs*. And that the holy Ghoſt cauſeth the children of God, to mourne for their ſinnes, it hath beene ſhewed before: in which reſpect, they are ſaid to be *ſuch as mourne in Sion*. Iſai: 61. 3. The which mourning alſo, miniſtreth hope of Gods mercy. Lamen: chap: 3. 19. 20. 21. Ezek: chap. 9.

For the proofe of the fourth branch, read Rom: 5. 5. *The loue of God is ſhed abroad in our hearts, by the holy Ghoſt, which is giuen vnto vs*. And chap: 8. 15. 16. *Ye haue receiued the Spirit of adoption, whereby wee crie Abba Father. The ſame Spirit beareth witneſſe with our Spirit, that wee are the children of God*. Herein as the Apoſtle *Peter* teacheth, wee haue cauſe *to reioice with ioy vnſpeakeable, and glorious*. 1. Ep: 1, 8. And in compariſon hereof, all is *but dung*, as the Apoſtle *Paul* truly eſtimateth. Phil: 3. 8.

Finally, touching the care of further profitting, both in knowledge, faith, and repentance, which the holy Ghoſt worketh: it may be proued from that wee read Philip: 1. 7. *God will performe the good worke, which hee hath begun*. And the prayer of the ſame Apoſtle warranteth the ſame. 2. Theſſa: 1. 11. *God will fulfill all the good pleaſure of his goodnes, and the worke of faith, with power*. Hee will leade from knowledge to knowledge, from faith to faith, and from glory to glory, according to the image of God. Rom: 1. 17. 2. Corinth: 3. 18. Read alſo Prouerb: 4. 18. *The way of the righteous ſhineth as the light, which ſhineth more and more, vnto the perfit day*. And for proceeding in knowledge, conſider of that, 2. Cor: 5. 16. *Henceforth know wee no man after the fleſh, yea though we had knowne Chriſt after the fleſh* (that is, not ſo purely as we ought) looking too much to his abaſement, &c. *Yet henceforth know we him* (ſo) *no more*. A figuratiue conceſsion, like to that, 1. Corinth. 4. 6. Conſider alſo of the ſimilitude, which the ſame Apoſtle vſeth in the 13. chap: of the ſame Epiſtle, verſe, 11. *When I was a childe, I ſpake as a childe, I vnderſtoode as a childe, I thought as a childe: but when I became a man, I put away childiſh things*. So it is in the ſpirituall age as it were of Chriſt, not onely in compariſon of our eſtate heere, with that it ſhall be in the Kingdome of glory: but alſo in reſpect of that differing meaſure of grace, heere in the Kingdome of grace, which now wee ſpeake of. For as in the worke of nature, all the parts and powers, are not perfect at once, but they growe in the wombe firſt. Eccleſiaſt. 11. 5, and after by the milke of the mothers breaſt, &c: ſo is it in the worke of grace. Wee are borne of the Spirit, wee muſt growe vp ſtill, by the milke of the word. 1. Peter: 2, verſes. 2. 3.

Read alſo Hebrewes. 5. 12. 13. 14. and 1, Corinthians. 3. 1. 2. 3. By this ſpirituall foode, the inward man is renued daily, though the outward man be daily decaying. Read alſo Epheſians. 4. 11. 12. 13. 14. 15. 16.

Thus we muſt vſe the ſame meanes for our continuall increaſe in knowledge, faith, and repentance; both for wiſdom & practiſe, and alſo for cõfort and ſtrength, all the daies of our liues: the ſame meanes, I ſay, wherby God

vouchsafed to giue vs grace to make our beginnings in the same. Vnto the which care (as was answered in the last place) the holy Ghost will comfort and strengthen all that be his, so that they may say with the holy Prophet, Psal.42.5. &c. *Why art thou cast downe, ô my soule, and vnquiet within me? Wait thou on God. For I shall yet giue him thankes, for the helpe of his presence.* And for this cause, our Sauiour Christ calleth the holy Ghost by the name of a most gratious comforter, or incourager: Iohn, Chapters 14. 15. & 16.

HEtherto of the doctrine of Repentance, yea of the whole worke of our regeneration and sanctification. From the examination and declaration whereof, it may be perceiued, that albeit there is little or no difference betwixt our sanctification and regeneration; in so much as we may truly say, that our regeneration is no other grace, but that whereby we are wholly sanctified and set apart vnto God, from the sinfull corruption of our naturall birth, and the euil fruites thereof, to serue God in our whole man, both bodie, soule, and spirit: yet there is some difference or distinction, to be put betwixt our regeneration or sanctification generally taken, and repentance. I would haue you therefore, shewe in this our issue of this doctrine, what that difference is.

Question. What I pray you haue you learned that this difference is?

Answere. *First I haue learned, that regeneration is more generall then repentance, comprehending Faith, as well as repentance; yea and knowledge also, the forerunner of them both.*

Explication and proofe. You haue learned that which the truth it self teacheth. For so our Sauiour Christ (instructing *Nicodemus* in the true knowledge, faith & repentance of the Gospel: Ioh. chap. 3.) includeth all vnder regeneration, or new birth. As also the Apostle Paul doth. 2. Cor. 5. 17. saying; *If any man be in Christ, let him be a new creature.* And Gal. 6. 15. *In Christ Iesus, neither doth circumcision anaile any thing, nor vncircumcision, but a new creature.* Regeneration therefore, and repentance, differ as the part from the whole, or as the speciall from the more generall, or as the effect differeth from the cause.

Question. What other difference may there be?

Answere. *A second difference may be this, that the worke of regeneration (to speake properly) is but one entire action once onely wrought, euen as wee are but once naturally borne: whereunto also, Baptisme the Seale of our regeneration answereth, in that being once baptized we are neuer to be baptized againe. But repentance is not onely a continued, but also a multiplied and increased grace and action, in the seuerall parts, and in the whole practise of it.*

Explicatiõ and proofe. It is true: so that we may say, Regeneration doth properly note the first change of the naturall man, whereby is inspired, as it were, the whole and entire seede of godlines, though it doe but by little and little vtter it selfe, by reason of the contrarie lusting that is in our flesh: like as by naturall birth, we haue the seede of all sinne in vs, howsoeuer it doe not all at once breake forth, by reason that it is restrained, and holden in, and as it were chayned, by the secret hand of God. Yet so, as wee denie not, but regeneration also may be said to increase, in respect of the particular and seuerall parts or graces thereof, knowledge, faith, repentance, &c. according to the increases which it pleaseth the Lord from time to time to giue vnto it.

And thus be it spoken of the doctrine of the Gospell in generall, concerning faith and repentance.

A briefe

The doctrine of the Gospel dispersed through the holy scriptures.

A briefe summe of the doctrine of the Gospell.

Question. NOw in what place of the holy scriptures is the Gospel conteined?

Answere. *It is dispersed through the whole bodie of them, from the 15. verse of the third chapter of Genesis, to the verie end of the Revelation; as it were the veynes & sinewes, or rather as the blood and life, yea as the euerliuing soule and spirit of them: but it is expressed and opened most fully and cleerly, in the writings of the new Testament.*

Explicatiõ & proofe. It is so indeed. For though (as our Sauiour Christ saith) the bookes of *Moses*, and of all other the holie Prophets, do testifie of him. Iohn. cha. 5. 39. 46. (Read also Acts 3. 21. 24. & chap. 10. 43. *To him giue all the Prophets witnesse, that all that beleeue in him, shall receiue remission of sinnes.* And 1. Pet. 1. 10. 11. 12. And Reue. cha. 10, 7. And ch. 14. 6. where the Gospell thus testified from the beginning, is by the holie Angell, called *an euerlasting Gospell*. So that the Gospell may not vnfitly be compared to the riuer of the garden of *Eden*, which diuided it selfe into all quarters round about it, compassing farre and neere, Gen. 2. 10. &c.) Neuertheless, (as you haue further answered) it is most fully, and most cleerly, opened by the holie Euangelists & Apostles of our Lord Iesus Christ, in the bookes of the new Testament: according to that we reade, Ro. 16. 25. 26. And Ephe. ch. 3. 1. 2. 3. 4. And 1. Pet. 1. 12. & Matth: 13. 16, 17. *Blessed are your eyes* (saith our Sauiour Christ to his Disciples) *for they see, & your eares, for they heare. For verily I say vnto you, that many Prophets & righteous men, haue desired to see those thinges which ye see, and haue not seene them: and to heare those things which ye heare, and haue not heard them.* From these holie Scriptures, are we therfore to learne and beleeue the whole doctrine of the Gospell, euen as it is in them recorded from the verie first beginning, to the ende and conclusion of them. But herewithall let vs consider further, that partly for help of memory, and partly for consent in profession of the doctrine of the Gospel: the same doctrine concerning faith, hath bin by some excellent & holy Ministers of the word, euen from the time of the primitiue Churches, gathered into as short a summe as might be, out of the bookes both of the old & new Testament. The which summe so briefly compriſed, is cõmonly called the Apostles Creed, because, for the most part, it is gathered out of their writings: or else it is called the Articles of our belief, because the chief points of faith are cõtained in it. Of this sum of the doctrine of faith, intend we henceforth by the grace of God to enquire. And afterward (if so it shall further please him) of the doctrine of the Sacraments of the Gospel, which are the seales of all the Articles of our Christian faith. And also of the Lords prayer; which is a principal rule of Christian prayer, a singular exercise of faith, &c.

Question. Which therefore first of all, be the Articles of our Christian beliefe, as they are in that briefe summe compriſed, and by the common consent of all true Churches of Christ, euen frõ the most incorrupt times, cõmended vnto vs?

Answere *I beleeue in God the Father almightie, maker of heauen & earth: And in Iesus Christ his onely sonne our Lord, which was conceiued by the holy Ghost, &c.*

Explicatiõ & proofe. This summe of the doctrine of the Gospel, concerning the chiefe Articles of our faith, gathered out of the holie scriptures (as hath bene said) it conteineth an bridgement of the most high & diuine mysterie of the nature of God: that is to say, of the incomprehensible Trinitie of persons, in the vnitie of one most absolute & perfect spirituall essence or beeing of the Godhead, so farre as it is meet for vs to enquire, or may be knowne and discerned of vs. And therwithall, it setteth out vnto vs fraile creatures, and most miserable sinners, the free couenant of Gods diuine mercy, fauour and grace towards vs. Here-

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A briefe summe of the doctrine of the holy Gospel contained in the articles of our Beliefe.

withall also, it layeth forth these two things: first, the causes of our iustification: and secondly, the fruites or benefits thereof. The causes are these, first (to speake more generally) the whole Trinitie of persons, Father, Sonne and holy Ghost, eternally consenting in the vnitie of the Godhead, to elect and ordaine vs therevnto. But more particularly the Father (for orders sake) as the efficient cause: the Sonne (in that hee tooke our nature, and therein liued, preached, wrought miracles, fulfilled the righteousnes of the law, and at the last died for vs, and rose againe, &c.) the materiall cause: The holy Ghost, (in that by the preaching of the Gospell, he giueth faith) the formall cause: The finall cause, being the euerlasting praise of the same most glorious & free grace and mercie of God. Now the fruite and benefit of this grace of God towards vs, beeing generally comprehended vnder this worde saluation; the particulars are partly expressed, Communion of Saints in one holy catholike Church, forgiuenes of sinnes, resurrection of the body, and euerlasting life: and partly, they are to be collected from those that be mentioned, as vnspeakable peace of conscience heere, yea euen against death and hell it selfe: and the immortality of the soule in heauen, euen from the very time of our departure out of this life, &c.

This summe of the chiefe Articles of our faith therefore, containeth an abridgement of the Historie of all the greatest, and most glorious counsels and workes of God, and of his most wonderfull benefits towards vs: (Election, Prouidence, Creation, Adoption, Redemption, Iustification, Sanctification, Saluation, and Glorification) and to these ends and purposes, a like abridgement of the incarnation of the sonne of God, and therewithall, of the vnion of the humane nature with the diuine, in one most holy person of a mediator, and also of the sufferings of the sonne of God: &c. all of them (as was said before) proceeding from the infinite bountie of Gods mercie, to vs most vnworthie men. Of the which most great counsels and works of God it is worthily written by the Apostle Paul: 1. Tim: 3. 16. ⁂ *Without controuersie, great is the mysterie of godlines, which is, God manifested in the flesh, iustified in the Spirit, seene of Angels, preached vnto the Gentiles, beleeued on in the world, and receiued vp in glorie.* Read also Rom: 8. 29. 30. &c. *Those which God knew before, he also predestinated to be made like to the image of his sonne, that he might be the first borne among many brethren. Moreouer, whom he hath predestinated them also he called, and whom he called, them also he iustified, and whom he iustified, them also he glorified. What shall we then say to these things? If God be on our side, who can be against vs? &c.* And Ephes: 3. 8. 9. 10. &c. *Euen to me the least of all Saints (saith the holy Apostle) is this grace giuen, that I should preach among the Gentiles, the vnsearchable riches of Christ. And to make cleare vnto all men, what the fellowship of the mysterie is, which from the beginning of the world hath beene hid in God, who hath created all things by Iesus Christ. &c.*

⁂ *Omologoumenos* Confessedly, or by a generall acknowledgement, to wit, of all true Christians.

Of these most high and excellent things we will by the grace of God treat and inquire, according to this summe of the Articles of our faith in the order following.

First of all, wee will consider of some speciall ground of holy Scripture, whence euery article or point of our faith, may be warranted: and from whence also, the right sence & meaning thereof may be interpreted and opened. For the word of God contained in the bookes of Canonicall Scripture (the which God himselfe hath giuen and authorized for the instruction of his Church) it is the onely certaine and vndoubted ground and foundation of faith. And therefore also, it is our bounden dutie, to yeeld it the honour of teaching and confirming euery truth of God, from the sacred testimonie and witnesse thereof. And thus we read, how in matters of faith, the Scripture referreth it selfe to the Scripture; the latter to the former: Luke, 24. verses, 25. 26. 27. and verses, 44. 45. 46. 47. And before this, in the 22. chap: ver. 37. Reade also

A briefe summe of the doctrine of the holy Gospell contained in the Articles of our Belief.

so Acts: chap: 26. verse, 22. and 1. Corinth: 15. 1. 2. 3. 4. and 2. Pet: 1. 19. And verily, it were too great & sluggish a folly, for any to content themselues so with any briefe abridgement, that the originall copie (wherein is the more full and perfect declaration of all things) should be neglected. A man will not doe so with his seuerall Deeds, and more large writings, shewing the conueiances of his landes: for any briefe extent or survey which hee hath taken of them. And shall we be more vnwise, concerning the grand euidence of our saluation? Nay rather, as great landed men, by how much they see by a short viewe, that their possessions are very ample, &c. they will make the more reckoning, of all their auncient Court-rouls, or Charters, &c. So let vs by all meanes prouoke our selues, notwithstanding any other testimony, to make our principall and most precious account, of the authenticall and diuine records of God. And that not onely for the points themselues, which concerne our faith: but also for the right vnderstanding of them, and for all holy circumstances belonging to them.

For in this respect, the holy Scriptures are so necessarie, that without them, wee should not by the shortnesse of our Creede, heare of many points, necessarily to bee bee beleeued of vs, for our holy instruction and comfort. And they that are mentioned, could not without the holy Scriptures bee throughly vnderstood of vs, as will appeare in the handling of the points themselues. For in the Articles of our faith, (as they are abridged) the doctrine of creation is mentioned but in part; for nothing is expressely set downe of mans creation, or of any other creature vppon earth, or of the Angels in heauen. Nothing is mentioned of the prouidence and gouernment of God ouer his creatures. And in the doctrine of redemption likewise, nothing is mentioned concerning the life, doctrine, or miracles of our Sauiour Christ. Neither is it expressed, what wee are to beleeue concerning the holy Ghost, nor wherein (as touching a principall part) the communion of Saints consisteth; nor what is the state of our soules immediately after this life, and so forth till the resurrection of our bodies, vnles wee bee aduertised by interpretation, that (though euerlasting life is set after the resurrection of the bodie) yet is it not then onely to begin: but that beginning by regeneration in this life, it continueth for euer, notwithstanding this naturall life endeth in death. And howe should wee knowe what is to bee beleeued, concerning the descension of our Sauiour Christ to hell, but by the interpretation of those Scriptures, whence that phrase of speech may be opened vnto vs?

Fidei fundamentum gratuita promissio. Ab ipsa (inquit Caluinus) incipit, in ipsa cõstat, in ipsam desinit. Instit: lib: 3. Cap. 2. Sect. 29. The promise of free grace is the foundation of faith. From it (faith maister Caluin) it beginneth, in it it consisteth, and it endeth also in the same.

Wherefore, in the second place, we will from the ground and warrant of the holy Scriptures, open the meaning of euery article.

Thirdly, insomuch as faith looketh directly, to the most free and gracious promise of GOD, wherein standeth the comfort and stay of it: yea, seeing it is the wisedome and prudence of Faith, to looke alwaies hereunto, as wee see the practise of it very often in the 119. Psalme, and Psalme 56, 3, 4, 10, 11. and Psalme 57, 1, 2, 3. we will therefore inquire out the promises of GOD, made to his people, concerning euery article. For in this respect, the faithfull are called heires by promise: Galatians 3, 29. *and children of the promise.* Chap. 4. 28. Read also, Heb. Chap. 4. 1. and chap. 10, 36, & chap. 11. ver. 13. Read the whole Chapter, and Rom. 4. from the 13. ver. to the end.

Fourthly, wee will shewe what comfortable fruites and benefites belong to the beleeuing of euery article.

Fiftly, seeing faith cannot bee idle, wee will likewise search out, what those duties bee, which GOD requireth as fruites of obedience and thankefulnesse, for so singular fruites and benefites of his loue, as faith assureth vs off.

The generall diuision of the Articles of our Beliefe.

Finally wee will note the iuſt puniſhment and danger of infidelitie: but eſpecially of hereticall and obſtinate opinion & fancie, gainſaying the truth and ſoundnes of any part of our true and orthodox Chriſtian faith and beliefe.

Queſtion. BVt before wee come to theſe points, how may the Articles of our faith (the ſumme whereof you haue rehearſed) be moſt ſhortly ſorted and diuided?

Anſwere. *Into theſe two generall heads.*

Firſt, they ſhewe both me & euery Chriſtian, how we ſtand bound to beleeue in our God.

Secondly, what euery one of vs ought to beleeue concerning the whole company of the people of God, called his holy Catholike or vniuerſall Church.

Explication and proofe. They may be ſo diuided indeede. And the like is the order of the lawe of God, for the direction of our life: and of praier, for the exerciſe of our faith: and of the Sacraments alſo, for the ſtrengthening of our faith. God hath worthily the firſt place, whoſe glory we ought principally to reſpect: and then it followeth, how God hath a moſt gracious regard of our ſelues, & of all the reſt of his people. So that if we would define faith, according to the articles thereof: we might well ſay; though (as may peraduenture be thought ſomewhat out of place now) yet not altogether without ſome good vſe: that it is a comfortable apprehending and applying of the whole doctrine of the Goſpell, in the right vnderſtanding of the ſeueral articles of it, to a mans own particular benefit, with ſome meaſure of aſſurance, that hee is a true member of the Church of Chriſt: and that his part is in all the ſpirituall priuiledges or prerogatiues, which doe belong vnto it, in the holy fellowſhip and communion of the Saints of God.

And further, the ſumme of this briefe profeſſion of our common faith, is in effect no more but this; that the onely true God, euen the father of our Lord Ieſus Chriſt: is (through the mediation and interceſſion of the ſame Chriſt our redeemer and Sauiour) become my father; and that for his ſake, hee hath receiued me to mercy, and ſanctified me, and ſealed me by his holy ſpirit, to be one of his adopted children: and that he will for euer, make me a partaker of all the benefits of the moſt holy meditation, of the ſame Ieſus Chriſt his onely ſonne our Lord, to my endles ſaluation, euen to the fruition of vnſpeakable felicitie and glory in his heauenly kingdome. But theſe things require a very ample and large vnfolding.

Beliefe in one onely God.

Queſtion. LEt vs therfore come to the firſt part of your diuiſion of the Articles of faith.

How doe they teach vs, and all Chriſtians, that wee ſtand bound to beleeue in our God?

Anſwere. *Firſt, that he is onely one in his diuine nature, or ſpirituall Eſſence and beeing. Secondly, that he is neuerthelesse in the ſame onely one nature and eſſence, three diſtinct perſons.*

That this is ſo, it wil further appeare, in the particular opening of this moſt high myſterie.

Queſtion. In what words doe they teach vs, that we ſtand bound to beleeue in our God, as being one onely in nature or eſſence and beeing?

Anſwere. *In theſe wordes: I beleeue in God.*

Explication and proofe. It is true, and therefore is the word (God) but once mentioned, (euen to the ende that the vnitie of the Godhead might bee the more plainely teſtified and obſerued) although the ſame word, is in vnderſtanding to bee referred to euery one of the three perſons following, in this wiſe.

I beleeue

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The ground of it.

I beleeue in that one onely God: who is God the father, God the ſonne, and God the holy Ghoſt: & yet not three Gods, but only one God. For like as whē mention is made indefinitely of the name of God, the whole Trinitie may bee vnderſtood coeſſentially and coniointly: ſo whē we apply the ſame name (God) to any of the three perſons alone, wee muſt take it perſonally, according to the diſtinction of the one from either of the other, by the proper & incommunicable proprietie belonging to the ſame, though not without reſpect to the vnitie of one eſſence of them all. So that, as it is well opened in the other Creeds of *Athanaſius* and the *Nicene* Counſell: we beleeue in one God, who is the father almighty, &c. And we worſhip one God in Trinitie, & Trinitie in vnitie. Neither confounding the perſons, nor diuiding the ſubſtance, &c. as we are further to conſider afterward.

Queſtion. BVt in the meane while, what ground of holy Scripture can you alledge, that God is one onely true God?

Anſwere. *The 35. ver. of the 4. ch. of Deuteronomie, in theſe wordes: The Lord is God, and there is none but he alone. And ver. 39. Underſtand therefore and conſider in thine heart, that the Lord, hee is God in heauen aboue, and vppon the earth beneath: there is no other. And in the 4. ver. of the 6. chap. Heare ô Iſrael, the Lord our God is Lord onely.*

Explicatiō & prooſe. This being a chiefe and principall ground of all faith, and true godlines: it is is euery where moſt plentifully teſtified in the holy Scriptures. Of the which teſtimonies, it ſhall be to good purpoſe, that we doe ſet down ſome more. And firſt, we wil begin with the words of God himſelfe. Deut. ch. 32. 39. *Behold now* (ſaith the Lord) *that I, euen I am he, and that there is no God with me: I kill and giue life, I wound and I make whole; neither is there any that can deliuer out of my hand.* Likewiſe Iſaiah, 42, 8. & ch. 43, 11, 12, 13. *I, euen I, am the Lord, & beſide me there is no Sauiour, &c. You are my witneſſes* (ſaith the Lord) *that I am God.* And in many other places of the ſame Prophecy, ch. 44, 6, & ch. 45, 5. *I am the Lord, & there is no other: there is no God beſide me.* The ſame is repeated ſix times in that ch. The often repetitiō ſheweth, that we haue need to be often & earneſtly put in mind of it, to the end it may be firmly rooted in our hearts. To this truth & principle of our faith, do the ſeruants of God, euery where giue witnes. As 1. Sam. ch. 2. v. 2. *There is none holy as the Lord* (ſaith *Hannah* in her holy thankſgiuing) *yea, ther is none beſides thee, and there is no God like vnto our God.* And Pſalme 18, 31. *Who is God beſides the Lord? And who is mightie ſaue our God?* And Pſ. 83. 18. *Iehouah is alone, euen the moſt high ouer all the earth.* And Pſ. 86, 10. *Thou art God alone.* And Nehemiah. 9. 6. *Thou art Lord alone.* And 1. Cor. 8, 4. *There is no other God but one.* Yea 2. Kings 5. 15. This teſtimonie is drawne from *Naaman* the Syrian, in experience of Gods gratious power, in the cure of his leproſie: *Behold* (ſaith he) *now I know that there is no God in all the world but in Iſrael.* His meaning is, *that they onely profeſſed the Religion of the true God, the onely God of all the world.*

There are many more teſtimonies: but we will ende with that of our Sauiour Chriſt: Iohn. chap. 17. 3. This is life eternall to knowe thee the onely true God, &c.

As touching the name of God attributed to the Gods of the Heathen, in the holy Scriptures: that is but according to the abuſiue ſpeech of the heathen, and for a refutation of their heatheniſh error. And when it is aſcribed to Angels, or men, it is not to be vnderſtood properly: but in reſpect of that ſpeciall dignitie and power, which God hath as it were lent them, aboue others, &c.

Let vs now proceede.

Shew likewiſe, from what ground of holy Scripture, you haue bene taught, that it is euery Chriſtians dutie to beleeue in this our one onely true God.

Queſtion. What proofe haue you for it?

Anſwere *Our Sauiour Chriſt admoniſheth his Diſciples to haue faith in God. Mark. ch. 11. v. 22*

Explicatiō & prooſe. The words of the greeke text are. *Haue ye*: (that is, ſee that ye haue) *the faith of God*; but in the ſelfe ſame ſenſe, according to the *Syrian* tranſlation: Let the

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The ground of it.

faith of God be in you. Our Sa: Chr: calleth it, the faith of God, because he requireth his people to beleeue in him: & for that all faith placed any other wher, is vtterly profane, wandring & vaine. Yea (like as we saw euē now) that God by his holy spirit, gaue *Naaman* the Syrian grace to beleeue in God, from the experience of his gracious power manifested vppon him, in his miraculous cure: so doth our Sa: Ch: from the example of the fig-tree dried by the power of his diuine word, instruct his Disciples to gather an argument, for the strengthening of their faith, to beleeue in euery word of God, and principally in his promise touching euerlasting saluation. According to that of wise *Agur*. Pro. 30. 5. *Euery word of God is pure, he is a shield to them that trust in him.*

Question. Haue you any other proofe, that it is the dutie of the people of God thus to beleeue in him?

Answere. *In the 62. Psal. we haue not onely the doctrine, but also the practise set forth vnto vs, by a very notable and liuely example.*

Question. Rehearse you the words of this Psalme: which are they?

Answere. *Yet my soule keepeth silence vnto God.* Or as we may read it in the Hebrew text, thus. *My soule quietly resteth or reposeth it selfe onely in God* (saith the holy Prophet) *for of him commeth my saluation. He onely is my strength, and my saluation, and my defence: I shall not much be moued.* Yea he repeateth the same words againe, to shewe his singular affiance placed onely in the Lord.

And then hee doth with like earnestnes (from the experience of his owne comfort) exhort and incourage all other the people of God, to doe the like; saying. *Trust in him all ye people, powre forth your hearts before him.* Selah.

Explication and proofe. This Psal. is very notable, no lesse for the wisdome, then for the earnestnes of the holy Prophet to this purpose; as was made plaine from the interpretation thereof. In the which, it was more largely declared then now time will suffer to be repeated, that the faithful seruant of God, reioiceth in that victorie, which (through the grace of God) he had obtained, against his troublesome temptations: in that he did bid silence (as it were) to his soule, against all impatient murmurings, by a quiet attendance vpon Gods mercy. In the same confidence also he triumpheth against his aduersaries. Neuertheles, because he felt his naturall infirmitie and corruption still present with him, he doth (together with this holy and triumphant reioycing) admonish his soule, to continue still in silence to God, and in a quiet resting vpon him, whithout wearines in waiting. And thus this first part of the Psal. vnto the 8. v. doth very liuelily represent vnto vs, the nature of faith, which continually animateth it selfe, to a holy strife and resistance, against the temptations of the flesh, the world and the diuell. For the beleeuing man, is not to be imagined, to be as one altogether at rest, and as one rowing at pleasure in a still and calme water; but hee is rather to be likened to one, that is (for the most part) tossed in the rough and raging waues of the maine sea, where one huge billow followeth vpon the neck of another: so that if hee should not looke well to his tackle, & cast the anker-hold of his soule, into the sure hope of Gods deliuerance, he could not be saued. And this plainely sheweth, that although the doctrine of beleeuing in God, is a lesson wherewith wee begin to teach and catechize children; yet it is in the practise of it, so great a lesson, that the oldest among vs, haue not so learned it, that we may perfitly take it forth, as children vse to speake.

Wherefore, let vs I pray you (euen al and euery one of vs) giue diligent heed to the Prophets holy exhortation; whom God hath set forth, as a most experienced School-maister of faith vnto vs, as it followeth in the latter part of the Psal. When at any time we find our selues combred in our minds (euen as if we should be ouerwhelmed with temptations) let vs practise the remedy which he telleth vs of, frō his own probatum-est: that is, let vs empty our hearts, by powring forth our complaints and supplications to our good and mercifull God. So no doubt shall the force of all the temptations bee broken, and continually let out, as the swelling waters by a most commodious sluce.

Neither

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Neither let vs marueile, though toward the end of our Pſalme, the Prophet ſo greatlie debaſeth truſt in Man or in Riches: for alas, what are they, to deliuer or ſaue a man, &c?

Wherefore, ſeeing (as the Prophet concludeth) both power and mercie belonge vnto God: let vs (according to the paterne which is ſet before vs) quietly repoſe our ſoules, onely in and vpon the Lorde; nothing doubting, but with him wee ſhall finde moſt tempeſtiue, ſeaſonable, and happie deliuerance and ſaluation.

Reade alſo Pſalm: 33. 16. 17. and 146. 3. &c. Thus then, wee haue *Dauid* for one notable example. But he is not alone: wee haue *Abraham* alſo, Geneſ: 15. 6. & Rom. 4. 3. *Abraham beleeued the Lord, and hee counted that to him for righteouſnes.* And Paul, Acts 27. 25. I *beleeue God* (ſaith hee) *that it ſhall be ſo, as it hath bene told me.* Yea we haue a multitude of examples, which the Apoſtle calleth a clowd of witneſſes: Heb: ch: 11. And v. 6. of the ſame ch: it is affirmed generallie, *that enery one that cometh vnto God, muſt not onely beleeue that God is: but alſo, that hee is a rewarder of them that ſeeke him.*

Hitherto, concerning the proofe and ground of the article.

The meaning of it.

Queſtion. NOw in the ſecond place, how were you taught, according both to the doctrine, and alſo to the examples of faithfull men, recorded in the holie Scriptures, to vnderſtand theſe wordes: I beleeue in God?

Anſwere. *I haue bene taught, that in profeſſing that I doe beleeue in God; my meaning muſt bee this, that I am verelie perſwaded, that the onely true God of Heauen and of Earth, is, and (according to his moſt holie and faithfull couenant) will forener be my good and gracious God, in all things: and that therefore, I doe vndoubtedly put my whole truſt and confidence in him, looking for all good things from him, for comfort in all and againſt all euill, and finally for my deliuerance out of all euill, and for eternall happines and glorie in his heauenly kingdome, through his free grace and mercie alone.*

This is ſo euident, from that which hath alreadie bene declared, that wee will not ſtand vppon any further explanation or proofe of it. We will therefore goe on forwarde.

But before yee can beleeue in the onely true GOD aright, it is neceſſarie that yee knowe, who, and what manner of one, God is; that yee may be able to put an infinit difference betwixt him, and all things whatſoeuer beſides.

This hath bene partlie declared from the preface or generall reaſon of the tenne Commandements, in the former parte of our Treaſurie. Yet becauſe the more full declaration, or (as we may ſay) adornation and enriching of this excellent point of Doctrine, belongeth to the Goſpell; therfore it is meet, that here wee doe make a more full inquirie into it.

This wee may doe (as I ſuppoſe) in the order following.

Firſt, if wee ſearch out and ſorte togither, the excellent titles of the Deitie, which ſhew and declare what manner of one hee is, moſt entirelie in his owne Diuine nature.

Secondly, if wee conſider what thoſe titles bee, which ſhew what manner of one hee is, in reſpect of his creatures. And therein: firſt, what hee is more generallie toward all. And then more particularlie, what hee is: Firſt, in reſpect of their ſeuerall degrees in humane ſocietie: and then, in regard of their ſeuerall eſtate and condition touching the life and worlde that is to come, concerning both the wicked & alſo the Godlie. But principally if we call to mind, which thoſe moſt gratious Titles of God are, which concerne his elect people, and holie Churche, which is the moſt proper (and as we may ſay) the eſſentiall argument of our Chriſtian beleefe.

Not, that wee think that anie thing in God, is to be ſeuered from his nature, as if it were accidentall in or to him: For we know, that he was Eternallie, and

Beliefe in one onelie God. *The meaning of it.*

in all perfection, that which hee is, without beginning, and so shall continue the same for euer, and world without end: but partly because we are to respect the order and time, both how and when, God hath manifested himselfe, by his externall works, either of creation and gouernment: and partly because we seeke some helpe to succour the weaknes of our vnderstanding, and the frailty of our memorie thereby.

Question. First therfore, I desire that yee rehearse those titles that doe shew vnto vs, what manner of one God is, most entierlie in his own nature. Which are they?

Answere. *First, as our Sauiour Christ teacheth vs*: Ioh: 4. 24. *God is a Spirit* (that is to say) *he is a most spirituall, and Diuine nature, or Essence, and Beeing.*

Explication and proofe. That is the meaning of our Sauiour Christ indeed. For he doth not in those words speake of the third person of the Trinitie, but of God in his Diuine nature, simplie and indefinitlie considered: so that it is the same in sense, with that which God himselfe saith of his owne nature and essence, in that he calleth himselfe: *I am, that I am*, Exo: 3. 14. As though the Lord should say: I am such a one as cannot be comprehended of any creature, as touching the perfection and Eternitie of my nature: who doe cause all other things to bee, but am caused of nothing, &c. And of the same word (as it is vsed in the holie language) doth the Lord vsually call himself by the name *Iehouah*; to the end he might be acknowledged, not only a perfect beeing in himselfe, & the onely eternall and efficient cause of all creatures: but also to be the cause of the effecting of all his promises and blessings, in the proper times, & seasons therof: as the Lord doth interpret his owne meaning. Ex: 6. 2. 3. *Moreouer* (saith the text) *God spake vnto Moses, and said vnto him, I am the Lord, and I appeared to Abraham, Isaak, and to Iaacob, by the name of Shaddai*, (that is all-mightie, or all-sufficient God) *but by my name Iehouah was I not knowen vnto them.* That is, I promised to *Abraham, Isaak & Iaacob*, the land of *Canaan*, for an inheritance; but I did not performe it vnto them, as touching the reall, and actuall possession of it, as I will now to you their posteritie, &c: as it followeth in that chapter. It is asmuch as if the Lord should haue said to the Iewes, at the cõming of Christ in comparison of the former ages, that hee neuer shewed himselfe so manifestlie, or by his name *Iehouah*, as hee did then: in so much as all the promises of God are *Yea & Amen* in Christ. In which respect, our Sauiour Christ himselfe telleth his disciples, that they were blessed aboue all other that were before thē: *in so much, as they nowe saw and heard, that which the Prophets and Righteous men among them, desired to heare and see, but could not.* Wherfore, worthilie might they then, and wee our selues now, in speciall manner hearken to the exhortation of the 68. Psal: vers: 4. *Sing vnto God, sing praises to his name, exalt him that rideth vpon the heauens, in his name Iah, and reioyce before him.* & Isa: ch: 26. 4. *Trust in the Lorde for euer: for in the Lord God (Be Iah Iehouah) there is strength for euermore.* Read also this name Iah, Ps: 89. 8. *A mightie Lorde, Chasin Iah.* and Ps: 94. twice, verses 7. and 12. and Ps: 118. fiue times, and 135. vers. 4 And in composition often times *Halleluiah*: *praise yee the Lord.* Iah, is but as it were a contraction of the name *Iehouah*. It noteth the Eternitie, yea the Sempiternitie or perpetuall eternitie of God, without beginning & without ending, *He that was, & is, and is to come*: as this name is interpreted in the new Testament, and applyed to Christ our *Iehouah*, the Lorde our righteousnes: as wee are after to obserue, when wee come to consider of the Deitie of his person.

God in respect of his Eternitie, calleth himselfe also the First, and the Last. Isai: 44. 6. and chap: 48. 12. *I my selfe euen I am the first, I am also the last.* & ch: 41. 4. *I the Lorde, doe the first worke, & I am he that doth the last.* Genes: 21. 33. *Abrahā called vppon the name of Iehouah, the euerliuing God.*

Question. But what other titles are there, which doe more entierly then the rest declare the nature of God?

Answere. *Next vnto the name Iehouah, which (as I haue learned) wee doe English by the name Lord, & therby are to vnderstand his eternall nature & beeing, as was euen now declared: the most vsuall title of the Lord, is God: the which word as I haue bene also taught, is vsed of vs, in stead of that which signifieth in the Hebrew language, the almightines or omnipotencie of God, as though hee should call him the God of all might or power.*

Explication and proofe. So is it indeed: For the Hebrew word *El*, or *Eloah*, & in the plurall number *Elohim*,

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Elohim, ſignifieth the power, yea the manifold power and vertue of the Diuine nature: yea & with ſome learned interpreters alſo, the diſtinction of the perſons in God, vnto whom equallie, the almighty power of the diuine nature of God, doth belong, as we ſhall further conſider afterward, by the grace of God. Thus then the moſt vſuall titles, belonging to the nature of God, are in our language, *Lord* and *God*: as though we ſhould call him (as in other words we doe) *the Eternall & Almightie God*. In regard of which eternitie of God, the name of God, is oftentimes in the holy ſcriptures, ſaid to be eternall: & likewiſe, that his mercie endureth for euer: & that all his promiſes are ſure and ſtedfaſt; that his faithfulnes ſhall neuer faile; that his throne is for euer; & that his righteouſnes is everlaſting; and that ther is no end of his kingdome. And in reſpecte of his omnipotencie. *He that is mightie hath done for mee great things* (ſaith the Virgin Marie) *and holie is his name*. Luk: 1. 49. And the almightie God by the name *Shaddai*, Pſal: 68. 14. and Pſ: 91. 1. and often in the book of Iob, ch: 5. 17. & ch: 6. 4. 14. and chap: 8. 3. 5. and chapt: 22. fiue times, verſes. 3. 17. 23. 25. 26. But of the titles of the iuſtice, & mercie, & gouernment of God, we ſhall haue further occaſion to rehearſe them among ſome other ſorts of the titles of God.

The meaning of it.

El, & Elohim.

Pſalm: 50. 1. Deut. 32. 15. *Eloah.*

LEt vs therefore come to thoſe, which ſhew what manner of one God is named to be, in reſpect of his creatures: wherin alſo are noted the actions or works, as likewiſe the diuine properties and attributes of God.

Queſtion. And firſt (to ſpeake more generallie) which are they?

Anſwere. *Creator, gouernour, and preſeruer of all things, moſt high poſſeſſor of heauen and earth, The Lord God of all fleſh, and of the Spirits of all fleſhe. The ſearcher of the hearts and reynes, Iudge of the whole worlde, who iudgeth without reſpect of perſones: The iudge which maketh lowe, and which maketh high, Lord of hoſts, and if ther be any other like to theſe?*

Explicatiõ & proofe. Theſe are euery where to be found in the holie Scriptures *Creator Eccleſ:* chap: 12. 1. and Iſai: ch: 42. 5. and chap: 45. 12. & ver. 18. Acts 17. 43. &c. Pſalm: 33. 6. 7. 8. 9. Pſalm: 74. 16. 17. And Pſalm: 94. 9. Iob. chapt: 32. 22. &c.

Gouernour, Pſal: 22. *The Lord ruleth among the Nations*. And Pſ: 33. 10. 11. *The Lord breaketh the Counſell of the heathen, and bringeth to nought, &c. He that chaſtiſeth the Nations*, Pſal: 94. 10. and Pſalm: 47. 8. *God reigneth ouer the heathen*. And Pſal: 66. 7. *Hee ruleth the world by his power*, Iſai: 16. 1. *The ruler of the worlde*. Preſeruer, Iob, chapt: 7. 20. *O thou preſeruer of men*. And 1. Timot. 4. 10. *Wee truſt in the liuing God, who is the preſeruer of all men, ſpecially of thoſe that beleeue*. And Pſalm: 36. 6. *Hee that preſerueth man and beaſt. No man could haue anie power or authoritie to gouerne, if God did not giue it him*. Iohn chap: 19. 11. and Rom: 13. 4.

Moſt high God, poſſeſſor of Heauen and Earth, Geneſ: 14. 22. and. Pſalm. 104. 24. Tremell. *The Lord God of all fleſh*, Ierem. 32. 27. *& of the Spirits of all fleſh*, Numb: 16. 22. and chapt: 27. 16. And Hebr: 12. 9. *Father of Spirits*. Zech: 12. 1. *The Lorde who hath formed the Spirit of man within him, &c.* And Ezech: 18. 4. *All ſoules are mine, both the ſoule of the Father, and alſo the ſoule of the ſonne are mine. Searcher of hearts and trier of the reines*. 1. Sam. 16. 7. *The Lord beholdeth the heart*. And 1. Kings. 8. 39. *The Lorde onely knoweth the hearts of all the children of men*. And Prou: 16. 2. *The Lorde pondereth the Spirits*. Pſalm: 7. 9. *The righteous God trieth the hearts and reynes*. And Ierem: 11. 20. and chap: 17. 10. *I the Lord ſearche the heart, and trie the reynes*, Acts. 15. 8. *God which knoweth the hearts*. and 1. Theſſ: 2. 4.

Iudge of the whole world: Gen: 18. 25. *Shall not the iudge of all the world doe right?* ſaith Abraham to the Lord. Read alſo Iob. chap: 34. 10. &c. 19. *He iudgeth without reſpect of perſons*. Deut: 10. 17. 18. Acts 10. 34. Rom: 2. 11. And in many other places, *The iudge who maketh lowe, who alſo maketh high*. Pſalm: 75. 7. *Lorde of Hoſtes*. Pſalm: 46. 7. *The Lorde of Hoſtes is with vs*.

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And Psalm: 82. thrise in that Psal: And Ps: 84. fower times. and Psa. 89. 8. *O Lord God of Hostes, who is like vnto thee; which art a mightie Lorde, and the truth is about thee?* 32. 18. & Amos 4. 13. *The Lord of Hostes is his name.*

And note also, that the works of God, not onely of Creation, & of the ordinarie course of Gouernment, but also his extraordinarie and wondrous works, partly such as he worketh by his own immediate hand, & partly such as he worketh by the ministerie of his seruants, both for his people, and against the wicked; they are so manie declarations of his diuine wisedome, mercie, iustice, &c. According to that Psal: 9.16. *The Lord is knowne by executing iudgement.* Selah. A point worthie singular obseruation. And in respect of his mercie, according to that Psal: 68. 20. *This is our God, euen the God that saueth vs. &c.*

Question. NOwe which are the titles of God in a more particular respect of the degrees of his people, in humane societie?

Answere. *He is in this respect, called the most high, & excellent, he that inhabiteth Eternitie, whose name is the Holie one.* Isai: 57. 15. & Ps: 83. 18. *The most high ouer the whole Earth.* & Ps: 97. 9. *And* 1. Tim: 1. 17. *The King euerlasting, immortall, God, onely wise.* And ch: 6. 15. 16. *He that is blessed, & prince onely, the King of Kings, & Lord of Lords, who only hath immortalitie, & dwelleth in the light, that none cā attain vnto, whō neuer man saw, neither cā see, vnto whō be honor & power euerlasting. Amē.*

Explication & proofe. This title of GOD (Gneljon, the most high) is often in the Psalms, namelie in these, 7. 9 18. 21. 46. 47. 50. 56. 57. 73. 77. 78. 82. 83. 87 91. 92. 107.

Read also, 1. Chron: 29. 11. 12. 13. and Psal: 24. 7. 8. 9. 10. *The king of glorie*: that is, the most glorious King. And 82. 1. *God standeth in the assemblie of Gods.* (For Iudges & magistrates assembled, are the honourable assemblies which God himselfe hath called to the seate of iustice,) *and hee iudgeth among Goddes*: that is, among the same Iudges & magistrates, gathered togither in his name: either ratifying euery right sentence which they giue, or reproving the contrarie, as it followeth in the same Psalme. For all Iudgement is properlie the Lords; it is his soueraigne prerogatiue, belonging as it were to his Crowne and Dignitie: Deu: 1. 17. & 2. chro: 19. 6. 9. 10. 11. Read also Eccles: ch: 5. 7. *If in a Countrie thou seest the oppression of the poore, and the defrauding of iudgement & iustice, be not astonied at the matter. For he that is higher then the high regardeth, yea, he that is most high aboue them.* Where the word (*Gebhohim*) vsed in the plurall nūber, noteth the most high excellencie of God. And that also (as some interpret it) in respect of the most high misterie of the holy Trinitie. In Ezra: & Nehē: God is diuers times called, *the God of heauen.* Thus we see what manner of one God is, in comparison of those that bee in higher place aboue the rest. Though they be high, yea *higher powers*, as Ro: 13. 1: yet God onely is *the most high.* Wheras these are mortall: Ps: 146. 3. 4. & Isa: 51. 12. *The Lord God is immortall.* Though they dwell in Princely Palaces, yet their dwelling places are nothing cōparable to the habitation of his heauenly glorie. They are many, & so their gouernment is a parted gouernmēt: but God is one, & hath the whole soueraigntie, entierly vnited in himselfe. Ps: 47. 6. 7. 8. 9. God is called also oftentimes in the holy Scriptures, (*Adonai*) the chief Lord, authoriser, & supporter of all Lordship and Gouernment. And therfore the title is in a speciall forme of writing attributed to God, as some obserue (*Adonai*, not *Adon*, or *Adoni*,) as it is applied to mē. And in this respect of his soueraignty, he is called *Adonei Adonim*) Ps: 136. 3. the *Lord of Lords*, that is, the Lord of all that haue gouernment, whether domestical, eccl: or ciuill. And Mal: 1. 6. The plural nūber for the singular, in the same sense, twise in the same verse. Hence, or according to this, the word (*Heden*) is vsed for (*basis* or *sustentaculum*) the foundation of a thing.

Question. NOwe further, which are the Titles of God, which shewe what manner of one, God is; in respect of those of inferiour estate and low degree, who are humbled in themselues, &c?

Answer. *Hee is the Father of Mercies, the God of all consolation and comfort.* 2. Corinth: 1. 1. 3. 4. and chapt: 7. 6. *The God that comforteth the abiecte. Hee is the Father of the Fatherles, and iudge of the Widowes*: Psalm: 68. 5. and Psalm: 113. 6.

Who

who is like vnto the Lord our God, that hath his dwelling on high? who abaseth himselfe to behold things in the heauens and in the earth. Hee raiseth the needie out of the dust, and lifteth vp the poore out of the dung, &c. And Psalm: 146.7. *He executeth iustice for the oppressed, he giueth bread to the hungry. He looseth the prisoners. &c.* It followeth that you shew which those kind of titles are, which declare what manner of one our God is against the wicked, whether Princes or any other.

Question. Which may they be?

Answere. He ouerthroweth the way of the wicked, *as it followeth in the same*: 146, *Psalm*, He is terrible to the Kings of the earth: *Psal.* 76, 12. *Yea generally, it is a fearefull thing for any contemptuous sinner to fall into the hands of the liuing God. For* vengeance belongeth to the Lord, *and* he will recompence. *Heb*: 10, 30, 30, 31. *and Rom*: 12, 19, *according as Psal*: 94, *He is expresly called*, God the auenger.

Explicatiõ & proofe. To this purpose we may call to mind againe, That God iudgeth without respect of persons. For seeing he will not haue his magistrates to respect the poore in any euill cause: Exod: 23, 3, and Leuit: 19, 15, Much lesse will God himselfe deale partially.

Question. NOw in the last place, what are those titles of God, which doe concerne his Church, and that speciall fauour which he beareth to it, and to euerie true member thereof?

Answere The Lord God of the Hebrewes: *and the God of* Abraham, Isaak *and* Iaacob, *or* Israel: *in many places of the holy Prophets.* The holy one, *Iob. cha*: 6. 10. The holy one of Israel: *Isai. cha*: 6. 3. *and* 41. 14. *and cha*: 43. 15. *and Luke. cha*: 1. 49. Holy is his name. The hope of Israel: *Ierem.* 14. 8. *and Psal.* 46. 1. *and* 62. 8. yea the hope of all the ends of the earth. *Psal*: 65. 5. *The God both* of Iew and Gentile. *Rom*: 3. 29. Redeemer, Deliuerer and Sauiour of his people: *as he is often called, and as he himselfe calleth himselfe, in the writings of the Prophets, and euery where else in the holy Scriptures.*

Explicatiõ & proofe. We shall finde it to be true for a good taste, if we doe call to minde the testimonies alledged before out of Isaiah, to proue that there is but one onely God, who there is called, the onely Sauiour. And likewise, *The God of our saluation.* Psal: 68. 19. 20. and Psal: 25. 5. and 27. 9. Moreouer Isaiah chap: 41. 14. The Lord calleth himselfe *the redeemer, and the holy one of Israel.* And chap. 44. 6. and chap: 47. 4. and chap: 48. 17. and chap: 49. 7. and chap: 59. 20. *I know that my redeemer liueth*, saith Iob, chap: 19. 25. This redeemer (as well writeth *F: Iun:*) is the father in the sonne by the spirit. And to this end and purpose, is the Lord also called the *God who onely worketh wonders, for the deliuerance and safety of his people.* Psal: 77, 14, and Psal: 72, 18, and 136, 4. And Dauid for his part, calleth *God his deliuerer out of all his trouble, and from all his enemies.* 2, Sam: 4, 9. and Psal: 18, 48. And otherwhere, *a present helpe in time of neede: &c.* And againe, *Great are the troubles of the righteous, but the Lord deliuereth them out of all. He is the King of Saints*: Reuel: chap: 15, 3. In all which respects, he is called *The blessed one*: that is, *he that is for his incomparable goodnes to be blessed and praised aboue all, yea euen the wicked being Iudges.* Marke, chap: 14, 61.

And thus we haue holpen our selues with some distinction of the manifold titles of God, that from thence we might learne, what manner a one our God is, in whom onely wee are to beleeue. There are some places of Scripture, wherein the principall of these titles, are purposedly set downe together. It were therefore to good purpose, that you doe rehearse some one or two of them.

Question. Which may they be?

Answere *In the 6, and 7, verses of the* 34, *of Exodus: God himselfe proclaimeth his owne diuine name and nature in these words.* The Lord, the Lord, strong, mercifull, and gratious, slow to anger, and aboundant in goodnes and truth, reseruing mercie for thousands, forgiuing iniquitie, transgression, and sinne, but not making the wicked innocent, visiting the iniquitie of the fathers, vpon the children, and vpon childrens children, to the third and fourth generation.

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The ſame, almoſt word for word, is repeated by *Moſes*: Numb: 14. 18. which he maketh the ground of that his prayer, whereby he intreated and obteined mercy for the people, who had greeuouſly prouoked the Lord to anger againſt them by their infidelitie. Reade alſo Deut. 10. 17. 18. and Pſal. 103. 7. 8. *&c.* The like is in many other places. The which we muſt not think tedious to ſearch out, and to obſerue more diligently, from time to time. For when men of this world, are exquiſite in ſeeking out, and blazing and ſetting forth the titles and ſtiles of earthly Princes: ſhall not the ſeruants of God, much rather, vſe all holy diligence, to ſeeke and enquire after the knowledge of the excellency of God, what his diuine ſtile is; infinitely exceeding all the multiplied titles, that can be attributed to all the Princes of the world? Yes, & the rather are we to vſe al diligẽce herein, for the reproofe of the ſottiſh rudenes of a number who (notwithſtanding they are carefull to obſerue the titles of men) they wil not wholie and right out (as ſome vſe to ſpeake) or with any reuerence vtter one title of God. He is not God Almightie in the mouthes of many, but God a might: as if they might bee haile-fellow well met with him.

Here therefore, we will by the grace of God, ſtaie yet a little longer in this point. For ſeeing it hath pleaſed God, to expreſſe his owne nature, not only ſimply and entierly in it ſelfe: but alſo in way of compariſon, and that partly negatiuely, and by an infinite inequalitie; partly by ſimilitudes, in a certaine proportion of reſemblance, for a further helpe of our weaknes: we wil alſo cõſider of theſe things. And firſt of this, that by an infinit diſparagement (as it were) the Lord expreſſeth himſelfe after this ſort; that he is ſuch a one as none may be compared or matched with him: As Pſal: 89. 6. *Who is equall to the Lord in the heauens?* and *who is like the Lord among the ſonnes of the Gods?* that is, of the moſt mightie vpon the earth. Wherevnto, we may make that for a true anſwere, which we reade, Pſal. 97. 9. *The Lord is moſt high aboue all the earth, and much exalted aboue all gods*: that is, aboue all the Angels of heauen. And againe, Pſal: 86. 8. *Among the Gods* (that is to ſay, among any of thoſe, to whom the name of God is giuen, whether to Angels, or men of magiſtracy and power aboue the reſt; or to falſe Gods, ſuch as are ſo, onely by Idolatrous conceit) *there is none like thee ô Lord, and there is none that can do like thy workes.* And Pſal: 135. 5. 6. *I know that the Lord is great, and that our Lord is aboue all Gods. What ſoeuer pleaſed the Lord, that did he in heauen & earth, in the ſea, and in all depthes.* Herein therefore, the Prophet Iſaiah is earneſt: cha. 40. 18. *To whom then will ye liken God, or what ſimiliſtude will ye ſet vp vnto him?* And v. 25. *To whom now will ye liken me, that I ſhould be like him, ſaith the holy one?* And Exo: chap. 15. 11. *Who is like vnto thee ô Lord among the gods? who is like thee ſo glorious in holines, fearefull in praiſes, doing wonders! &c* And Deu: 32. 31. *Their God is not as our God, euen our enemies being iudges.* And alſo Pſal: 115. 3. &c. *Our God is in heauen, he doth whatſoeuer he will. Their Idols are ſilner and gold, euen the work of mens hands. They haue a mouth and ſpeake not, &c.* And Ier. 10. 16. *The portion of Iaacob is not like them: for he is the maker of all things, and* Iſrael *is the rodde of his inheritance. The Lord of hoſtes is his name.* And Gal: 4, 8. *The gods of the heathen are not gods by nature*, as our God is: to wit, of a moſt ſpirituall diuine nature, infinite and eternall, as hath bene declared before.

To this kinde of expreſsing the Lord, in way of compariſon negatiuely, belongeth that which is written, Numbers 23. 19. *God is not as man that hee ſhould lye: neither as the ſonne of man, that hee ſhould repent.*

Likewiſe 1. Samuel. 15. 29. *The ſtrength of* Iſrael *will not lye nor repent, for hee is not man that hee ſhould repent.* Moreouer Hoſh: Chap. 11. 9. *I am God and not man, the holy one in the midſt of thee, &c.* And Rom: 3. 4. *Let God be true, and euery man a lyar.* As though he ſhould ſay, howſoeuer man is found light and inconſtant: yet this is a principle which ought to be aboue all exception, that God is alwaies, and in all things, perfectly true. And on the

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the contrary, to the ſame effect: Iſai 31.3. *The Egiptians are men and not God and their horſes fleſh, and not Spirit.* Therefore prayeth the Church: *O God giue thou vs helpe againſt trouble, for vaine is the helpe of man.* Pſalm. 108. 12. and Pſ: 20. 7. 8. and 33. 16. Herevnto alſo may bee referred theſe Titles of God, *onely wiſe*, or *infinite in wiſedome*: Epiſtle of Iude, verſ. 25. and Pſ: 147. 5. *Inviſible*, Heb. 11. 27. *Incomprehenſible*. Pſ: 145. 3. *His greatnes is incomprehenſible.* Immortall, as before: 1. Ti. 1. 17. And *who onely hath immortalitie* ch: 6. 16. *He that Reigneth of olde.* Pſ: 55. 19. and Dan. 7. 9. and Iſai: 51. 9. 10. For theſe alſo haue a reference of compariſon, in reſpect of creatures. For man is mortall, and all things elſe tranſitorie, and mutable: God is not ſo: *Hee is the euerliuing God*, Pſ: 102. 23. 24. &c. There is no change in him, he is alwaies the ſame. Iames: 1. 17. And Ierem: 10. 10. *The Lorde is the God of trueth: hee is the liuing God, and an euerlaſting King*, &c. Enerie Creature hath his limited ſubſtance and place: yea place it ſelfe is limited. But God filleth all places, yea he comprehendeth them, bnt is not comprehended. *Hee filleth heauen and earth.* Ier. 23. verſ. 23, 24. *Hee is greater then all creatures.* Iſai: ch: 40. 12. &c. Not that wee are to aſcribe any materiall magnitude or greatnes to God (for he is a Spirit) but ſuch a greatnes as is to vs incomprehēſible, as was ſaid in the Pſalm. Such a greatnes, as filling all places, doth therwithall after a ſort fill all things, he being in them, & they hauing their being in & by him, though he be in no wiſe intermixed with any of them. So that when wee look vpon all things, and ſee the beautie of them, and comprehend in ſome meaſure the greatnes of the heauen and the earth: wee muſt conceyue of God to bee of an infinite Maieſtie and Glorie, euen by the greatnes of his throne and footeſtoole, &c.

Yea and though man hath much knowledge; yet beſide that hee hath none which God hath not giuen and taught him, according to that in the Pſ: 94. 10. & Iſa: 28. 24. 25. 26. And 1. Cor: 7. ver. 7. Beſides this I ſay, How little do we knowe of his wayes, and of his infinit knowledge and Iudgements, which are vnſearcheable? Iob: 26. 14. &c. Read ch: 9. & ch: 33. 13. 14. Read alſo Iſai: 40. 13. 14. Rom. 11. 33. *O the deepnes of the Riches, both of the Wiſedom: and knowledge of God! How vnſearchable are his iudgemēts, & his wayes paſt finding out! For who hath knowne the minde of the Lorde? or who was his Counſeller? Or who hath giuen to him firſt, and hee ſhall be recompenced?* For *of him, and through him, and for him are all things: to him be glorie for euer. Amen.* Let men therfore be as wiſe as they may be: that is, euen as wiſe as it ſhall pleaſe God to make them: yet GOD onely, is perfectly wiſe, like as our Sau: Chriſt ſaith of God, *Hee onely is good*: to wit, as touching the fountain, & alſo the perfection of goodnes.

And thus God vouchſafeth by ſpeach of compariſon, noting (as was ſaid) an infinit diſparagement betwixt him & all creatures, to giue vs ſome help toward the knowledge, which wee in our weakenes may be able to conceiue of him.

Let vs now come to thoſe familiar ſimilitudes, wherby it pleaſeth God, to expreſſe himſelfe in a certaine proportion, for a further helpe of our weakenes.

Theſe ſimilitudes wherevnto God likeneth himſelfe, they are partlie in reſpect of his Church and children: and partlie in reſpect of the wicked.

And that we may by an hyſteroſis beginne firſt with thoſe that concerne the wicked: God is in reſpect of them compared to a mightie Warriour to ouerthrow them: Exod: 15. 3. *The Lord is a man of Warre, his name is Iehouah.* And Pſalm. 76. 3. 4. 5. 6. 7. *There brake hee the arrowes of the bowe, &c.* And Pſalm: 78. 65. 66. &c.

He is compared to a jealous houſband, that will take reuenge of their ſpirituall fornication: as in the 2. Commandement, & Ezod: 34. 14. *The Lord whoſe name is iealouſe, is a iealouſe God.* And Deuterono: 32. 21. *They haue mooued mee to iealouſie, with that which is not God.* And Nahum: chapt: 1. 2. Hee is compared to a Lion, or Beare of the Foreſt, in reſpect of his fearefull vengeance, to terrifie men from ſin. Pſ: 50. 22. Amos 3. 8. & Iſa: 31. 4. Yea & ſometime toward his owne children, Iſa: 38. 13. Hoſe: 5. 14. and ch: 13. 7. 8.

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Finally, our God is to the wicked, euen a consuming fire. Deuter: 4. 29. and Hebr: 12. 29. Read also Isai. 33. 14.

Isai. 60. 1. 2. 3. 19. 20. and Psalm. 27. 1. *God is the light of his Seruants.* & Ps: 43. 3.

But vnto the Church and people of God, who truely beleeue in him, feare him, and walke in his wayes: *The Lorde is a quiet and peaceable resting place.* Psalm: 90. 1. *Lorde thou hast bene our habitation, from generation to generation.*

Hee is a Sanctuarie of refuge in time of danger. Isai: 8. 13. 14. *A strong Tower of defence.* Prou: 18. 10. and Nahum: 1. 7. The Lorde *is God, and a strong holde in the day of trouble, and hee knoweth: (that is, hee tenderly regardeth them that trust in him.) Hee is the rocke of their saluation.* Psalm: 89. 26. *and the horne of their saluation. Hee is my rocke and my fortresse,* saith Dauid: Psalm: 18. 2. And Psalm: 92. 15. *The Lorde my rock is righteous.* And Psalm: 95. 1. *Let vs sing aloude to the rocke of our saluation.* Reade also, Prouerbs, 30. 5. *Hee is a shielde to those that trust in him.*

And manie times in the Psalmes. Namely Psalm: 59. 11. and Psal. 115. 9. 10. 11. and 119. verse. 114. And Genes: 15. 1. The Lord saith to Abraham, *Feare not Abraham, I am thy buckler, and thy exceeding great reward.*

According to that Deuteron: 33. 29. *Blessed art thou O Israell: who is like vnto thee, O people saued by the Lorde, the shielde of thine helpe, and sworde of thy glorie. &c.* And Psal: 17. 8. and 57. 1. And againe Psal: 63. 7. and 91. 4. *Hee is compared to a henne, gathering her chickens vnder her wings, for defence against the Kyte.* Like as our Sauiour Christ speaketh of himselfe. Matth: 23. 37. But among all similitudes, the Lord vseth none so plentifully, as he doth man himselfe, for a representation of his Diuine vertues, insomuch as hee made him of of all other earthly creatures, more answerable to his own similitude and likenes, & so the more fitte to resemble himselfe by. And therfore he speaketh of himselfe, as hauing a resemblance to man, in all his powers, and parts, both inward and outward. Yea therfore also, hath he chosen to represent himselfe, sometimes to his seruants, in the likenes and shape of man by vision. Yet with such a dissimilitude, as was most fit to set out the excellencie of the diuine Maiestie and glorie, exceeding all humane representation & likenes. 1. Kings, 22. 19. Isai: chap: 6. 1. Ezech: ch: 1. 26. 27. and Dan: 7. 9. 10.

The particular speaches, (wherby the Lord is spoken of) as hauing a soule, a heart, a head, face, eyes, nostrills, mouth, hands, feet, &c: they are so frequēt in the Scriptures, that it is needles, and would be ouerlong to rehearse, in what respect the Lord doth thus speak of himselfe. We may read them to very good purpose, in the beginning of the first booke *Of the substance of religion*, by *Amandus Polanus*, who hath diligently gathered them together, and learnedly interpreted them to our hand. *The eyes of the Lord*, note his wisedome and prouidence, *his mouth*, the declaration of his will, *his arme and right hand*, his invincible power and gouernment, *his feete and footesteppes*, the proceeding and execution of his iudgements, &c. Psal: 68. 24. and Psal: 77. 18. and 89 51.

But in all such speaches, we must beware that we conceiue in our mind, nothing carnally of the diuine and Spirituall nature of God. For as it is said in the book of Iob: ch: 10. 4. *that he hath no carnall eyes, neither seeth as man seeth*: so is it to be acknowledged concerning the rest. For in so much as our Sauiour Christ saith of Spirits that are creatures, that they haue not flesh & bones, Lu: 24. 39 much lesse is the *Creator of Spirits*, to be thought to haue so; or to bee any substance of any shape and outward forme.

And thus, if we seek to know God, according to the instructions and testimonies of the holy Scriptures: we shall by the grace of God, know him as he is to be known, a thousand fold more perfitly, thē by all Philosophicall conceit & discourse of reason: & accordingly, we shal rightly beleeue in him. Yet, whē we haue vsed all good & holy diligence, we must rest our selues, in that knowledge which is vnto sobrietie. For as touching the nature of God, (as he is in himselfe) we cannot knowe it but by his backe parts, as hee himselfe speaketh. As for his most perfect glorie, which shineth aboue all visible britghtnes as it were

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were in his face, we cannot possibly behold or looke vpon it, saue onely as hee hath reuealed himselfe, in the face of our Lord Iesus Christ. 2. Cor. 4. 6. And yet this knowledge also is passing knowledge, as touching the full perfection of it. Ephes: 3. 19. And Galat: 4. 9. *Wee cannot know God as wee are knowne of him.* Hitherto therefore of the meaning of the Article, I beleeue in God.

NOwe let vs inquire of the third pointe: to witte, what promise wee the Gentiles haue, that this onely true God, who was in speciall manner the God of Israell, wilbe likewise our God.

Question. What proofe haue you for this?

Answere. *In the first chapter of the Prophesie of Hosea, verse* 10: *thus we read, In the place* (saith the Lorde) *where it was said vnto them, yee are not my people: it shall be saide vnto them, yee are the Sonnes of the liuing God.*

And againe chapt: 2. the last verse: I will haue Mercie on her that was not pitied, and I will say to them that were not my people, Thou art my people, and they shall say, Thou art my Lorde.

This is indeede a generall promise concerning the calling of vs the Gentiles, including euerie one of euerie Nation, whosoeuer shall (in the time and season of this calling) haue grace, truelie to beleeue in God. Reade Rom: 9. 24. 25, 26. &c.

Question. But what proofe haue you, that the time of this generall calling, is allreadie come?

Answere. *In the* 3. *chapt: to the Rom: verse* 29. *the Apostle Paul affirmeth, that euer since the Gospell hath bene Preached to all Nations by the Commandement of our Saviour Christ: God is to be acknowledged, not onely the God of the Iewes, but also of the Gentiles. For* (*saith hee*) *it is one God that shall iustifie the Circumcision of faith, and vncircumcision through faith.*

Explicatio & proofe. By Circumcision of faith, the Apostle vnderstandeth the beleeuing Iewes, that were circumcised; as by vncircumcision the Gentiles beleeuing, though they were not circumcised. His meaning is therefore, that the same Faith in Christ, doth iustifie them both, in the sight of God. And let vs marke to our comfort (seeing the greatest cause and title that wee haue is pleaded) howe earnest the Apostle is in auerring and affirming the calling of vs the Gentiles, into the fellowship of the couenant of grace and saluation, togither with the Iewes. *Is God* (saith he) *the God of the Iewes onelie, and not of the Gentiles also? Yes euen of the Gentiles also.* Read also. 1. Corint: ch: 12, verse 13. and Ephes: 2. 11. &c. And Act: 11. 1. &c. and chap: 15. 7. &c.

This verilie is worthie our speciall obseruation. For in so much as it is certaine, that wee the Gentiles were cut off from Gods couenant: it is necessarie, that wee should haue ground and warrantise of our insition and ingrafting againe. To this purpose, the testimonies alledged, are infinitely more worthe, then their weight in Golde, as a man may say.

Question. BVt that we may proceed: seeing the faith of Gods elect (as it is called, Tit: 1. 1.) is common to all the people of God, whether Iew or Gentile (as hath bene shewed) and there is but one Faith, Ephes: 4. 5. Why doe wee in the profession of our faith single out our selues as it were (euery one for his owne part) saying: *I beleeue in God, &c:* And not, *We beleeue.*

Answere. *First, because it is of the verie nature of the true Iustifying Faith, to make particular application of the Promises of Almightie God, to euerie one whom God hath indued with it.*

Secondlie, because it is the duety of euery true beleeuer, to make profession of his owne Faith, rather then of any other mans: in so much as no man knoweth the truthe and certaintie of the faith of any other, so vndoubtedly as hee may doe of his owne.

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Thirdly, because no man can be saued, but by his owne Faith.

Finallie, to the ende that euery beleeuer might be admonished and prouoked (each by the example of other) to seeke to haue the ground of faith firmely setled in him selfe: and euerie one to trie and examine himselfe concerning the truth of his owne faith, lest hee should (at vnawares) deceiue himselfe in a vaine opinion and imagination of faith, in steade of faith it selfe.

Explication and proofe.

These are verie good reasons in deede; for the particular confession, and profession, of euerie Christian his owne Faith. For the proofe wherof, touching the first, let vs consider, that it is the vsuall manner of the publishing of the Gospell, to applie it particularlie: as Roman: 10. 9. *If thou shalt confesse with thy mouth the Lord IESVS, and shalt beleeue in thy heart that GOD hath raised him vp from the dead, thou shalt be saued.* & Gal: 4.7. Act: ch.: 16. 14. 15. and verse 31. *Beleeue and thou shalt be saued.* Likewise Chapt: 8. 37. Philip saith to the Eunuch (Lord Treasurer to *Candaces* the Queene of the Æthiopians) *If thou beleeuest with all thine heart, thou maiest be baptized.* And hee answered, *I beleeue that IESVS CHRIST is the Sonne of GOD.* And then the Euangelist *Philip* baptized him. The same was the ordinarie manner of the Ministers of the Gospell, in the primitiue Church: to require a particular profession of the faith of such, as were from time to time, conuerted from Paganisme, and admitted to be Baptized for members of the Church of Christ.

Yea, it was the verie cause, why this forme of profession was collected, and set downe in this particular manner.

Touching the second pointe, reade, 1. Pet. 3. 15. 16. *Be yee readie alwaies to giue an answere to euerie man that asketh you a reason of the hope that is in you. And that with meekenes and reuerence, hauing a good conscience, &c.* And Reuelat: Chapt: 2. 17. Where the assurance of euerlasting life, and the care of newnes and godlines of life here (either of them springing from faith) they are fitlie compared to the *Manna* that is hidden, and to a white Stone, wherein a newe Name is written, which no man knoweth, sauing hee that receiueth it.

We may indeed, yea wee ought charitablie, and that with good hope and trust toward God, conceiue of such as are fruitfull in good workes, that they are the true elect of God; speciallie, if they are in speciall manner fruitfull, as the Apostle Paul was verie well perswaded of the Thessalonians. 1. Epi: 1. 3. 4. & 2. Epi: 1. 3. 4.

And of the Philipp: chapt: 1. 6. 7. But the certaine, yea the onely vndoubted certaintie, is principallie to be found of euery man, in the perswasion of his owne heart, confirmed vnto him by the testimonie of the Spirite of God.

Thirdly, that euery man liueth by his owne faith, and not by the faith of an other. Reade Hab: Chapt: 2. 4. *The iust shall liue by his Faith.* Yea by that faith whereby hee is assured, that Christ liueth in him; according to that of the Apostle Paul, Galat: 2. 20. *I liue*, (saith hee) *yet not I nowe, but CHRIST liueth in mee: and in that I nowe liue in the flesh, I liue by Faith in the Sonne of GOD, who hath loued mee, and giuen himselfe for mee.* And Rom: 8. 35. 38. 39. Hee teacheth that euery Christian ought to bee so perswaded, that hee may comfort himselfe: that neither death nor life, nor any thing else, shall bee able to separate him from the loue of God, which is, in Christ Iesus our Lorde.

For the last pointe, reade 1. Cor: 11. 28. and 2. Cor: 13. 5. *Proone your selues whether you are in the faith: examine your selues: knowe yee not your owne selues, how that Iesus Christ is in you, except yee be reprobates?* That is, no better then such, as for the present, haue no grounde to thinke better of themselues, then of such as bee counterfetted Christians, and no true members of Christ, &c.

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So then, by all these reasons it is manifest, that the articles of our faith, and the faith and beleefe of them, doth belong to euery true Christian, that none may put them off from himselfe: as that the common sort of Christians should say; these thinges containe such high mysteries, that they belong onely to learned men: or that any of the learned should say; these are so cõmon matters, that they are rather for children then for vs. No, no: they are both for children which be of yeeres of discretion, and for growne men too: they are for the learned to studie a more exact and full knowledge of them, and also for the most simple Christian to labour to vnderstand and beleeue them in some measure: whosoeuer doe minde vnfainedly, the way of their eternall saluation.

It is not enough for any to say, I beleeue as the Church beleeueth, vnlesse he do know that the Church beleeueth as it ought to do. Nay rather, it is the duty of euery Christian, to seeke after such a measure of knowledge, that he may be able to discerne betwixt the true Church of Christ, and euerie false or Antichristian Church: betwixt the true faith of the one, and the erroneous faith of the other, &c. according to that we reade, 1. Iohn, 4. 1. *Dearely beloued,* (saith the Apostle) *beleeue not euery Spirit, but try the Spirits whether they are of God, &c.* And Math: 7, 15. *Beware* (saith our Sauiour Christ) *of false Prophets*: that is, of such as teach false doctrine, &c. Otherwise, wee shall indanger our selues to the wrath of God, and to be partakers of those plagues which GOD will cast vpon them. Reuelation: chapter: 14. 9, 10. 11, 12.

Let euery true Christian therefore, not onely say, *I beleeue*: but let vs euerie one be carefull, to vnderstand and beleeue those high mysteries which we doe commonly professe, euery day better then other. For this wee may be sure of, that none can beleeue them in any measure, but such as doe vnderstand them in some measure.

Question. But that wee stay not too long in one thing: Why doth euerie one of vs say: *I beleeue in God*: and doe not content our selues to say, *I beleeue God*?

Answere. *In the vse of our language, when wee say: I beleeue in God, it is a more significant phrase of speach, to expresse that particular apprehension and application of Gods mercie and goodnes (as belonging particularly to euery one) then if euery one should onely say: I beleeue God.*

Explicatiõ & proofe. It is so in deede. For a man may be saide to beleeue God: to wit, that hee is true, though hee be interressed in no part of the benefit of the iustification and saluation of God. And besides, this phrase of speech is very fit and commodious, to put a difference betwixt our faith toward GOD, and that which wee beleeue concerning the Church of GOD. For albeit we doe beleeue, that God hath his catholike Church, consisting of Iewes and Gentiles, & that there is a communion of Saints, &c: yet we may not say without great caution, that wee beleeue in the Church, no not in the true Church of God.

It sufficeth that wee beleeue, that God hath his catholike and inuisible Church, in the which there is certainely a sweete communion of Saints: and that to the true members thereof, forgiuenes of sinnes belongeth, and also the resurrection of the bodie and euerlasting life: though wee doe not beleeue in it.

The most that wee may beleeue concerning the true Church of God, is that it is a faithfull witnesse of Gods holy truth, to vphold it against all Infidels and Athiests that denie it, and against all heretikes which seeke to deprane it: to the end it may remaine inuiolable, to the posteritie and ages to come, according to that of the Apostle Paul. 1, Timoth. 3, 15. *The house of God which is the Church of God, it is the pillar and ground of truth.* But of this more afterward.

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There is a like good vse also, of the difference which learned Interpreters put betwixt the diuerse phrases of the Latine speach: * *Credere Deum: sc: esse Credere Deo*: and *Credere in Deum*. For as touching the former two, the wicked may doe them: the last onelie, is proper to the children of God.

* To beleeue that God is. 2 To giue some credit to God, as true. 3 To repose sure trust in God, as most gratious and mercifull to a mans selfe truly beleeuing in him.

And although in the holy Scriptures (as they are written in the Hebrewe and Greeke languages) there is not so exact a difference put betweene these kinde of phrases: yet they must be diuerslie vnderstoode and interpreted, according as they are referred either to GOD, or to man. For although the preposition *Beth* in the Hebrewe, be ioyned with the word of beleeuing when it is referred to men, as well as to GOD: as wee finde it, Exodus, 14.31. and 2. Chronicles, chap. 20, verse, 20. (As though wee should in our language reade it thus. *Beleeue ye in the Lord and in his Prophets*:) yet of necessitie, must wee vse a differing interpretation, because GOD onely is simply and for himselfe to be beleeued in; but no creature, no not the holy Prophets, are to be beleeued, but for the Lords sake, and according to the Lord, as they are faithfull witnesses of his vndoubted truth.

And againe, although sometime the Preposition *Beth* which is in the Hebrewe, as Genesis. 15. 6. is left out in the Greeke allegation: as Romanes, 4, 3. yet wee are to vnderstand *Paul*, as well as *Moses*, to speake of one and the same true and vndoubted iustifying faith. For both of them, speake of one and the same faith of *Abraham*: who most faithfully and firmely beleeued in God.

The same is to bee saide of diuers other places of the newe Testament, that the word of beleeuing vsed without a preposition (as Acts, 27. 25. and 2. Timothie, 1. 12. Acts, 8. 37. Romans, 10, 9.) doth note the true Christian faith, as well as where the preposition is added: as Iohn, 6, 29, and 1. Ep: 5. 10. Rom. 4. 5. and 1, Tim: 1. 16.

Finally sometimes, though the preposition be added, as Iohn, 2, 23. and chapters 12, 42: yet the word of beleeuing so vsed, doth not note a true and vndoubted faith, in some of those that are saide to beleeue in Christ. But of this enough, though not vnprofitable, as I trust. Hetherto of the meaning of this article of our faith: *I beleeue in God.*

NOwe let vs come to the fourth point of our inquirie touching the same.

Question. What are the comfortable fruites and benefites, which belong to that gratious promise, which GOD of his mercie, hath made to all and euerie one of those that shall beleeue in him, that hee will assuredly bee their God?

Answer. *To speake generally, It is our whole blessednes and our onely true glorie and reioycing, that wee haue the onely true GOD for our GOD. For our safetie and whole welfare vnder his protection and gouernment, in the way of his true worship and seruice, (yea euen in the manifolde afflictions and trials of this life) it is infinitely to be preferred aboue all worldly riches, honour, and pleasure, whatsoeuer might be enioyed, vnder the most flourishing gouernment and defence of the richest, mightiest, and bountifullest Monarch, of the whole world.*

Explicatio and proofe. It is verily so, according as the Lord our GOD is of infinite wisedome and power, and of vnmeasurable riches and mercie, &c. aboue all the Potentates and Rulers in the whole world. For the proofe whereof, wee shall not reade in vaine, Psalm, 33, 12. and Psalme. 89. 15. 16. &c. and 144. 15. and 146, 5. Wee may see the confirmation heereof further, if wee reade Psalme. 84. 4, 5, 9, 10, 11, 12. and Psal. 141. 4. 5.

And seeing (as hath beene alreadie shewed) GOD is all onely goodnes, perfectly good, and the alone fountaine thereof: it must needes bee, that it is the onely happinesse, and (as wee may say) the *summum bonum*, the perfect blisse of the whole Church, and of euerie member thereof: to haue

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God to bee their God, and to participate of that goodnes, which is infinite in him. Reade Geneſis, 17.7, 8. *I will eſtabliſh my couenant* (ſaith the Lord to *Abraham*) *betweene mee and thee, and thy ſeede after thee in their generations, for an euerlaſting couenant, to bee GOD vnto thee, and to thy ſeede after thee. &c.*

It is the couenant of all mercie, not onely concerning the bleſſings of this life, but alſo concerning the happineſſe of the life to come: as our Sauiour Chriſt interpreteth it, Matthew, 22.31.32. Luke, 20.35.36.36.37.38. Reade alſo Ezek. 36, 26.27,28. &c. 37, 38. And Hebr: 8, 10. And chap. 11.13,14, 15, 16.

Verily, there is no doubt, but if wee doe truly beleeue in our onely true God, wee may aſſuredly perſwade our ſelues, that according to his manifold, and moſt gratious promiſes; hee will vſe his diuine wiſedome, power, mercie, iuſtice, faithfulnes, and truth, to our vnſpeakeable benefit aboue all that wee can aske or thinke. For what comfort and ſecuritie can be greater: nay what can be equall to this, to haue the moſt gratious promiſes of him, who is moſt faithfull, made vnto vs? Pſal. 36. 5. and 89.2. and 146.5. 6. To haue the moſt readie aide of him that is the ſtrongeſt? Rom. 8, 31. To bee guided by the counſell of him, that is the wiſeſt? Pſal. 16,7. and 73.24. Who knoweth how to deliuer thoſe that be his out of their greateſt perils & dangers: 2. Pet. 2, 9. in ſo much as to him belong the iſſues of death? Pſal. 68. 20. and 1. Cor: 13, 13. Finally, what comfort can be like to the comfort of a great offender (ſuch as wee are all before God) to ſtand at the mercie of him, that is moſt pittifull and mercifull: to all ſuch as attend vpon his mercie, and craue it of him: Pſal. 86. 15. and 147. 11. Micah, 7, 18. &c. in ſo much as it ſhall neuer be in vaine to call vpon him? Pſal. 17,6,7,8.

Behold therefore, how all things are in all perfection, in the diuine nature of God: whatſoeuer may be required, to the grounding and eſtabliſhing of vndoubting beliefe in him. If hee did onely perfectly knowe how to doe vs good, and were not able to performe it: Or if beeing wiſe and able, hee were not willing: Or beeing both wiſe, and able, and willing, if hee were not faithfull and conſtant, to confirme and eſtabliſh his goodnes toward vs: there might be ſome occaſion of doubting. But ſeeing the Lord our God, is both perfectly wiſe, and ſufficiently able, and readily willing, and conſtantly bent to doe vs good, yea to make vs for euer partakers of all his mercie and goodnes: there is no place left, why wee ſhould bee in any the leaſt doubt thereof.

Theſe comfortable fruites, and prerogatiues of faith, haue heeretofore cauſed the Church of GOD, to place all faith and truſt onely in GOD: and ſo ought they to doe ſtill. Yea, notwithſtanding wee ſhould haue at anie time (if ſo it were poſsible) as valiant and mightie Captaines and Rulers, and as tender and vigilant Foſter-fathers vnto vs, as *Moſes*, *Ioſhua*, *Dauid*, and other were to them: yet muſt our faith and truſt, bee fixed onely in the liuing GOD: who alone, maketh all meanes of ſuccour, mighty and effectuall for the defence of his people.

For the proofe whereof, conſider that which wee reade, Pſalme, 20. and Pſalme, 21. Heere call to minde againe, Pſalme, 89. 15. &c. and Pſalme, 144. 15. *Bleſſed are the people whoſe GOD the Lord is*. Wherevpon alſo, iuſtly is the exhortation made vnto all the people, that they would reioyce in him: Pſalme, 66. 1, &c. and 67, 4. and 68, 32. yea many Pſalmes together, following after the 95, Pſalme.

The experience of this comfortable fruite of faith, is teſtified in the holie Scriptures, both generally and particularly. *Our Fathers truſted in thee* (ſaith the Prophet *Dauid*) *they truſted in thee, and thou diaſt deliuer them. They called vpon thee, and were deliuered: they truſted in thee, and were not confounded.* Pſalme, 22, 4, 5.

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And more particularly concerning himselfe, *In the Lord doe I put my trust: how say ye then to my soule, flee away from your mountaine as a little bird?* to wit, as one chased away as easily as a silly bird is scared from place to place: Psal. 11, 1. And Psalm. 18. 16, 17. Likewise *Iehoshaphat*, and *Hezekiah*, godly Kings of *Iudah*: they trusted in the Lord, and prayed vnto him, and they were deliuered from their mightie aduersaries. 2, Chron: 20, 20. and chap: 32. The Lions also did not hurt *Daniel*, because hee beleeued in his God. Dan: chap. 6. 23.

According to the comfort of the same experiments, iustly may we hearken to the generall incouragement of the same the holy Scriptures of God: such as we may read. Psal. 31. 24. *All ye that trust in the Lord, be strong, and hee shall establish your heart.* And Psal. 37, 3, 4, &c. and 55. 22. Read also Heb. 13. 5. 6. And consider that God hath bound his holy promise with an oath: that hee might thereby, helpe the weakenes of our faith. chap. 6. 17. 18. 19. Yea, this comfort may wee haue in our greatest afflictions, that the Lord will not leaue vs. Prou. 24. 16. and Rom. 8. 28. There are many comfortable testimonies, euery where in the holy Scriptures, to this end. Great therefore, is the generall comfort, and benefit of faith in one onely true GOD, euen one onely, in his diuine nature and essence, as hath beene prooued before.

And yet one thing more let vs obserue heere, the which may be of good vse for afterward: and that is this. Whereas wee doe generally ascribe all comforts to beleefe in GOD, as hee is one onely in nature, wee doe not exclude the Trinitie of Persons. For faith in the vnitie of the Godhead, and faith in the Trinitie of Persons, it is all one and the same faith: and the comfort of both, is one and the same comfort. So that as a learned Father saith well: * *I cannot thinke of the vnitie, but the brightnes of the Trinitie shineth about me: neither can I distinguish the Trinitie, but my thoughts doe send me to the vnitie.*

Grego: Nazianz. Ou phthano to en noesai, kai tois trisi perilampomai. Ou phthano ta tria dielein, kai eis to en anapheromai.

Onely for orders sake, and to make the doctrine of faith, and the manifold instructions thereof, more plaine: wee take the occasion heere, to gather the comforts of faith, as they are in the holy Scriptures rehearsed vnder the name of God indefinitely, and without distinction of person; as afterward wee shall likewise, by the grace of GOD, obserue the comforts which be ascribed to faith, as it beleeueth distinctly in euery person: yet so, as it continually looketh to the vnitie of the Godhead, without all distraction or diuision of the minde.

The like is to bee considered concerning the duties. But before wee come to them, let vs more particularly examine the comforts of this principle of our faith in one onely true God; in that hee is the eternall, and almightie, the most wise, and gratious Creator, Gouernour, and Preseruer of all things, the most righteous Iudge of all men, &c. according to the seuerall titles belonging vnto him.

Question. AND first, what is the comfort of this, that the Lord our God, is *Iehouah*, the onely eternall and euerliuing God, in whom wee liue and moue and haue our beeing, as the Apostle *Paul* teacheth. Act. 17. 28. Yea that he is in his diuine nature, a most holy GOD: What (I say) is the comfort of this?

Answer. *The comfort arising from hence, is this; that the same our God, who hath giuen vs a beeing, and life, and moning, who also is the father of our soules and spirits: will (no doubt) preserue and maintaine vs in this life, according to his owne good will and pleasure, against all aduersarie power whatsoeuer. Yea more then this, that hee will sanctifie vs to himselfe, and effectually accomplish all the holy promises which he hath made, to his whole Church, and to euery true member thereof: concerning a most happy and glorious estate after this life, euen for euer and euer.*

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So indeed, the Lord himselfe assureth his people from this his name *Iehoua*; as we read: Exod. chap. 6, 2, 3, 4, &c. Whereupon also, the Church of God praieth against the enemies thereof, that they may be so confounded in their wicked enterprises, that they may know by experience, that God, who is called *Iehoua*, is God alone, euen the most high ouer all the earth: Psal: 83, 16, 17, 18. Read likewise, Psal. 31, 14, 15. *I trusted in thee ô Iehouah, I saide thou art my God. My times are in thy hand, deliuer mee from the handes of mine enemies, &c.* And Psal. 68: verse: 4. *Exalt God in his name Iah, and reioyce before him.* For according as hee is in himselfe eternall, so it pleaseth him to bee our God for euer, and euer: Psal. 48, 14. And Psal. 102, verse 24, &c. euen to the ende of the Psalme. The eternitie of the Church is lincked with the eternitie of God, by vertue of the most gracious and faithfull promise of his couenant. And Psal. 111, 9. *He hath cõmanded his couenant for euer, holy and fearefull is his name.* Finally, as our Sauiour Christ hath testified, Matth. 22, 32. *God is not the God of the dead, but of the liuing*: hee therein assuring the faithfull, of their immortalitie with faithfull *Abraham*, and that euen from the faithfulnesse of the immortall God. And that God, being in himselfe most holy, wil sanctifie his people; it is euidẽt by his ordaining & sanctifying of his Sabbath, euen from the beginning: Gen. 2, verses 2, 3. And Exod. 31, 12, 13, 14. And Ezek. 20, 12. God calleth it a signe betwixt him and his people, that hee doth sanctifie them. Yea, and it is a speciall meanes of sanctification, to all such as doe religiously sanctifie it by the exercise and practise of the holy duties of Gods worship. Reade also, Hab: 1, 12. Psal: 22, 3, 4, 5. And the praier of our Sauiour Christ: Iohn 17, verses 17, 18, 19. *Sanctifie them with thy truth: thy word is truth, &c.* All is very comfortable.

The comfort of faith in Gods almightie power, and in this, that hee is our Creator and Gouernour, followeth next in order: but seeing wee shall haue a speciall occasion offered vs hereafter, to inquire of them: wee will of purpose omit them here.

NEuertheles, we wil proceed to those comforts, which arise from other consideration; and namely from this in the next place; that the Lord our God is of a most spirituall nature and beeing, of infinite Maiestie, filling both heauen and earth, &c.

Question. What therefore is the comfort of this?

Answere. *The comfort hereof is this, that God euery where present with vs by his spirit; is a mercifull beholder, pittier, and moderator of all our troubles and griefes: our vpholder in euery griefe and distresse: and finally, our deliuerer out of all our troubles, though with our bodily eyes we see him not.*

Explicatiõ and proofe. For the proofe of this, read Exod. 3, 7, &c. *I haue surely seene the trouble of my people which are in Egypt* (saith the Lord) *and I haue heard their cry, because of their taske-maisters: for I knowe their sorrowes.* That which the Lord did then, hee doth continually, as the necessities of his people doe require; as we may further perceiue, by other proofes of the same kinde. As Zech: 4, 10. *The eyes of the Lord goe through the whole world.* Neither is he an ydle beholder, in seeing how things goe, as we may further perceiue by that we reade in the 9, chap. and 8. verse of the same prophesie. *I will campe about mine house against the army, against him that passeth by, and against him that returneth, and no oppressor shall come vppon them any more: for nowe haue I seene with my eyes.* Likewise, Prou. 15, 3. *The eyes of the Lord in euery place behold the euill and the good.* And Psal. 33, verses 13, 14. *The Lord looketh down from heauen, and beholdeth al the children of men. From the habitation of his dwelling, hee beholdeth all them that dwell in the earth. He facioneth their hearts euery one, and vnderstandeth all their workes, &c.* Likewise, Psal: 34. verses 15, 16. *The eyes of the Lord are vppon the righteous, and his eares are open to their crye. But the face of the* LORD *is against them that doe euill, to cutte off their remembrance from the earth.*

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And Heb. 11.27. We haue the example of Moſes, who comforted himſelfe againſt the fiercenes of the king of Egypt, by looking vp to him that is inuiſible, as the Apoſtle teacheth: that is, by looking vp to God whō he deſcribeth to be hee that is inuiſible: according to that 1. Tim. 1, 17. where he is called the King inuiſible.

NOw let vs goe forward. What is furthermore the comfort of this, that he Lord our God, is moſt perfect, entier, and abſolute in himſelfe: ſo that albeit he is euery where preſent (filling heauen and earth, and vpholding all things) yet he is neuertheles, altogether an other, and moſt perfectly, (in his diuine nature and eſſence) ſeperated from them, neither is contained in any place, nor vpheld by any creature, &c.

Queſtion. What I ſay is the comfort hereof?

Anſwere. *This may exceedingly comfort vs, that although all creatures in heauen and earth ſhould ſeeme to forſake vs, yea to be vtterly bent againſt vs: yet ſo long as we put our truſt in God, we may be ſure that both he can, and alſo that he will cheriſh & maintaine vs, yea in this fraile life, ſo long as hee ſeeth ſo meete, againſt all creatures that ſhould conſpire to diſcomfort and deſtroy vs.*

Explication and proofe. It is true that you ſay. For God worketh moſt freely in all things: hee is nothing intangled and ſnared any way: hee is not limited, nor tyed to any ſecond meanes and cauſes. And for the proofe of this comfort, reade Heb. 13.5.6. God hath ſaid, I will not faile thee, neither forſake thee. So that wee may boldly ſay, *The Lord is my helper, neither will I feare what man can doe vnto me.* Read alſo, Pſal. 34, 19. *The Lord is neare to them that are of a contrite heart, &c.* Whereupon, well obſerueth Maiſter *Caluin*, that herein is contained a doctrine, full of moſt ſweete conſolation and comfort; that God doth not then leaue vs, when a huge heape of euils doe ſo ouerwhelme vs, that we are (as one would ſay) ſtifled thereby: or ſo daunted, that we cannot tell almoſt what wee may doe. His wordes vpon thoſe wordes of the Pſalme, are theſe, *Plena ſuauiſſimæ conſolationis doctrina, Deum nunquam quidem a nobis diſcedere, quum malorum congeries nos quaſi examinatos obruit.*

Here alſo call againe to minde, Pſal. 23, 4. *Though I ſhould walke through the valley of the ſhadowe of death, I will feare no euill: for thou art with me: thy rod and thy ſtaffe they comfort me.* A particular experience whereof, we finde recorded, 1. Sam. 30, 6. Where we reade that *Dauid* comforted himſelfe in his God, when his owne company mutinouſly intended forth-with to haue ſtoned him. Remember alſo to this purpoſe, the 46. Pſalme. And Pſalme 115. the third verſe. *Our God is in heauen, he doth whatſoeuer he will.* Moreouer, Deut. 8, 3. and Mat. 4, 4. *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of the Lord.* And 1. Sam. 14. 6, and likewiſe, 2. Chron. 14, 11. *The Lord helpeth with fewe, as well as with many.* And Zechar. 4, 6. *Neither by an army, nor ſtrength, but by my ſpirit ſaith the Lord of Hoſts.* And Iſay. 59, 16, &c. and Chap. 63. 5. As God in the beginning made all things of nothing, without any helper: ſo, (as it pleaſeth him) he can helpe as it were without helpe, &c. But let vs proceede to ſome other particulars.

Queſtion. WHat is the comfort of this, that as the Lord our God is of an infinite, and (as one would ſay) of a tranſcendent nature, and in his diuine Maieſtie of incomprehenſible greatnes: (as Pſal. 145. 3. *His greatnes is incomprehenſible*) ſo he is alſo in dignitie and worthines infinitely excelling al creatures whatſoeuer?

Anſwere. *The comfort hereof is, that when our God ſhall giue iudgement on our ſide: all creatures muſt be ſilent before him, and reſt in his iudgement.*

In the meane while, it may iuſtly be a ſpeciall comfort to the ſeruants of God, that as they ſerue him, which is the chiefe Lord and maiſter aboue all, ſo their ſeruice is the moſt honourable and happie ſeruice that may be.

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Here indeed, the common prouerbe may haue chiefe place: *There is no fishing to the fishing of the sea, nor seruice to the seruice of the King, &c.* The reward of no earthly Prince, is or can be cõparable to the reward of the king of heauẽ. For this happines of the seruants of God, Read how they are priuiledged aboue all other, yea euen in the times of greatest danger: Isay. chap. 65, 8, 9, 13, 14. Thus saith the Lord, *As wine is found in the cluster*, & one saith: *destroy it not, for a blessing is in it; so wil I doe for my seruãts sakes, that I may not destroy them whole.* As though hee should say, were it not for my seruants sake, *Israel* should bee whole destroied. For so it followeth in the next verse, in these wordes: *But I wil bring a seede out of* Iaakob, *& out of* Iuda, *that shall inherit my mountaine: mine elect shall inherit it, and my seruants shall dwell there. And* Sharon *shall be a sheepfold, &c.* And verse 13. Thus saith the Lord God: *behold my seruants shall reioyce, and yee shall be ashamed, &c.* Read also Mal: ch. 3, 16, 17, 18. The Queene of Sheba prouounced *Salo*: seruãts to be happy men, in that they serued so wise a King: 1. Kin. 10, 8. but more happy was *Salomon* himselfe, in that hee was the seruant of the most wise God. Herein also did king *David* his father reioyce: as Ps. 119, 124, 125. *Deale with thy seruant according to thy mercy, and teach me thy statutes. I am thy seruant, grant me vnderstanding, that I may knowe thy testimonies.*

Finally, that Gods sentence shall stand on the behalfe of his seruants, so as none shall be able to reuerse it: it may be perceiued from that we read: Isay ch. 41, 1, &c. *Keepe silence before me, &c.* And Micah. 7, 16. *The nations shall see and be confounded for all their power. They shall lay their hands vpon their mouth, &c.* And Habbak: 2, 20. When the Lord chief Iustice of a nation, giueth sentence; none (no not of the bench) replieth: much lesse shall any dare reply, when the Lord of Lordes, the chiefe Iustice of all the world shall pronounce his sentence and iudgement, Read Isay 52, 7, 8, 9. and Rom. 8, 31, 32, 33, 34.

Question. WHat is the comfort of this, that the Lord our God is infinite in wisedome, and that according as he hath made all things in wisedome (as Ier. 10. 12. and Ps. 104, 24. *Lord, how manifold are thy workes! in wisdome hast thou made them all*) so doth he in like perfection of his diuine wisdome, order and gouerne them all. What I say, is the comfort of this?

Answere *It is very comfortable to vs, in that, hereby we are assured, that there is no wisdome, nor vnderstanding, nor counsell, which can possibly preuaile against the Lord.*

And likewise, it is no small comfort to so many as are wise in the Lord, and according to the instructions of his holy word: that they may thereby assure themselues, that they are truly wise, and of the truth, as the Apostle Iohn writeth. 1. Ep. chap. 3, and verse 19. And that no craft or subtiltie of their aduersaries, shall finally preuaile against them, no more then they can preuaile against God himselfe.

Explicatiõ & proofe. It is true: as it is expressly testified: Pro. 21, 30, Read also, Ier. 8, 9, & ch. 9: 23, 24. Iob. 5, 12, 13. Luk. 1, 51, & 1. Cor. 3, 19, 20. Read also. Psal. 23. 4. *The Lord is my shepheard &c. Yea, though I should goe through the shadow of death, I will feare no euill: for thou art with me, thy rod and thy staffe they comfort me.*

Question. Now what is the cõfort of this, that the Lord our God is likewise, not onely long suffering, & of great patience toward vs, when we offend him: but also infinite in all goodnes and mercy, according to his owne most free grace and purpose? Psal. 145, 8, 9.

Answere. *It cannot but be exceeding comfortable, if we consider that no multitude or greatnes of sinne, nor any indignitie & vnworthines of person, can hinder the most free course, (and as it were the streame) of Gods mercy, from those that doe truly seeke mercy and forgiuenes at his hands.*

Explicatiõ and proofe. Likewise, it cannot be but exceedingly comfortable, to consider that the mercy of our God, yea that the bountifulnes of his mercy, is greater then all our wants and miseries can be: and that he will in his due time, aboundantly succour and relieue vs, in and against them all.

This infinite goodnes and mercy of God, is most comfortably described, and testified, in the 103. Psal. verses. 8, 9, 10, &c. Read also, Ier. 31, 10, 11, 12, 13, &c. and Mich. 7, 18, 19, 20, and Ezech. 16, 1, 2, 3, 4, 5, 6, &c. God is so exceeding

exceeding in mercy, that the wickednes of the wicked, cannot altogether alienate, and restraine his mercy from them: Act, 14, 17. Much rather then, will he be mercifull to his children, that feare him: Isay 30. 18, 19, &c. chap. 49; 15. &c. 1. Tim. 4. 10. Yea, God preserueth bruite beastes: much more will he preserue men; specially his owne elect children, Psal. 36. 6. and 147, 9. and that also most freely euen for his owne sake Isay 43, 25. Rom. 9, 15.

Let vs proceede to the rest.

Question. What is the comfort of this, that the Lord our God is perfectly righteous?

Answere. *That he wil in his good time, right all iniuries and wrongs, done to his faithfull seruants: and that he will certainely fulfill, both all his promises towards his seruants, and also all his threatenings against the wicked.*

Explication and proofe. For a proofe of this comfort, arysing from the most perfect and incorrupt righteousnes of God, Read Eccles. 5. verse 7. *If in a countrie thou seest the oppression of the poore, and the defrauding of iudgement and iustice, be not astonished at the matter: for he, that is higher then they that be high, regardeth, yea euen he that is the most high, aboue them all.*

And further for the proofe of the rest of this answere, read 2. Thes. 1, 6, 7. and Heb. 6. 10. Rom. 3, 25, 26, and Psal. 119. verses 137, 138. *Righteous art thou ô Lord, and iust are thy iudgements. Thou hast commanded thy Testimonies, which are exceeding righteous and faithfull.* And Psal. 33, 5. *The Lord loueth righteousnes and iudgement.* And Psal. 37, 28. *The Lord loueth iudgement and forsaketh not his Saints: they shall be preserued for euermore, &c.* And Psal. 45, 7. *Thou louest righteousnes and hatest wickednes.*

Question. SHewe therefore now furthermore, what the comfort of this is, that the Lord our God is most faithfull and true, immutable and vnchangeable in all his promises: as Psal. 89, 28, &c. and 105. 8, and 110. 4, and 146. 6, Rom. 11, 29. Numb. 23, 19.

Answere. *Nothing can bee more comfortable, then the assurance of Gods euerlasting mercy and fauour, to our eternall happines and saluation.*

Explication and proofe. It is vndoubtedly true. *The fauour of God is better then life,* as Psal. 63, 3. *Thy louing kindnes is better then life, therefore* (saith the holy Prophet) *shall my lips praise thee.* And we may all of vs iustly say, as we read, Psal. 60, 6, *God hath spoken in his holines therefore I will reioyce.* And againe, Psal. 56, 10. *I will reioyce in God because of his word &c.* And Psal. 119, 162. *I reioyce at thy word as one that findeth a great spoile.*

YEt one thing more, and so an end of this point of our inquirie for this time.

Question. What is the comfort of all these, laide (as it were) in the ballance together? I meane that the Lord our God, one onely, alwaies without any change, is both infinitely wise, and also infinitely mercifull and righteous, and most constant faithfull and true: whereunto let vs adde, that he is also of an infinite and almightie power:

What I say, is the comfort of all these, laide as it were in the scholes, together?

Answere. *The comfort hereof, shall be found by due estimate, to be aboue all valuation & waight.*

Explication and proofe. It shall verily be found to be so, to all true beleeuers. If, (as was said in the beginning of this part of our inquirie) God did onely perfitly know how to doe vs good, but were not able to performe it: or if being both wise and able, hee were not likewise willing: or being wise, and able, and willing, if he were not faithfull and constant, to confirme and establish his mercy toward vs: there might be some cause of doubt and discomfort. But seeing all these meete, and are perfectly linked together, yea infinitely aboue all that perfection, which we are able throughly to discerne: so that God is euery way good, yea perfect goodnes it selfe, and therefore may iustly be called the God of all consolation and comfort, as was answered before: the comfort of the faith of euery true beleeuer, must needes exceede all comfort of sence, yea of the vnderstanding

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it selfe. Let vs therefore I pray you, here call againe to minde, the holy exhortation of the holy Psalmist, Psal. 31, 24. *All yee that trust in the Lord, be strong &c.* Psal. 34, 8. *Taste yee and see that the Lord is good: blessed is the man that trusteth in him.* Let vs againe and againe, to the increase of our comfort, consider that which is written, Psal. 37, 3, 4, &c. and 55, 22, & Heb. 13, 5, 6, and ch. 6, 17, 18. Where the Lord to the end hee might certifie vs, of his immutable counsell and purpose of confirming his mercy to his faithfull children, hee hath added his oath to his promise. Doubtlesse the Lord will not leaue the least of his, in the least of their troubles; much lesse will he leaue thē in the greatest of them, Pro. 24, 16. & Ps. 27, 3, 4, &c. and 76, 7, 8, & 145, 14, and 146, 7, &c, and Ps. 91. Which is to this purpose a most comfortable Psalme.

And thus feeding and solacing our soules, with the comforts of our faith in our one onely true God, Let vs cheerefully proceed to the consideration of the duties belonging to the same.

FOr is it not, thinke you, most equall, that according to the comfort of faith, which (as hath beene shewed,) is vnspeakable: that there should be, at the least in some speciall measure, an answerable care and desire, to shewe forth speciall fruites of true thankfulnes and obedience, to so good a God, who is all perfection of goodnes it selfe:

Question. I say, is it not thinke you so meete?

Answere. *It cannot, with any reason, be denied, but that it is most equall and iust, that it should bee so: according to the determination of God himselfe, who in the beginning of the 17. ch. of Gen. saith thus to Abraham, the father of the faithfull: I am God all sufficient, walke thou before me, and be vpright.*

Explicatiō & proofe. This indeed, may well be a general ground of all obedience, as a iust fruite due to the manifold comfort of our faith in one onely true God. For in that the Lord saith: *I am God all sufficient*, he giueth therby assurance of al protection and blessing (according to that ch, 15, 1. *I am thy buckler, and thine exceeding great reward.*) And the wordes following in the 17. ch. *Walk before me*; they are words requiring all good seruice and dutie, as it is further expressed in the other wordes next after them. *Be thou vpright.* Or as they may well be englished: *Be thou entire*: that is, See thou detract no part of holy obedience, but obey in one dutie as wel as in another. And accordingly there is no doubt, but *Abraham* had conscience, and care of walking in such a kinde of obedience before God, euen from the comfort of Gods couenant made with him, as the former words of God doe declare. Read also the notable example of *Iosua*, and of the people of God: Iudges. ch. 24, 14, 15, 16, 17. *We will serue the Lord* (say they all) *For he is our God.*

But it shall be profitable for vs, to inquire more particularly, into the seuerall duties, as we haue done into the seueral comforts. The which (though peraduenture, it will be found painfull to doe) yet in so much as this our labour, is imploied about the getting of treasure, to the most precious inriching of our poore soules; let vs therfore, account no paines or trauaile, too great to be spent about it: remembring well, what toile, with extreame danger, worldly minded men are usually content to indure, in an vncertaine hope of obtaining earthly, that is to say transitorie *and deceiuable riches*, as our Sauiour Christ calleth them Luke, Chap. 16, 9, &c.

And further also, let vs herewithall obserue (concerning the duties of faith) that some of them may be accounted as more appertaining to the truth & vprightnes of iudgement. Others to the purenes of affection, answereable to the vprightnes of the same good iudgement & holy discretion. And some againe, are belonging to life and conuersation as outward fruites of both the former.

Of these duties therefore, let vs henceforth inquire, according as the occasion shall be ministred vnto vs: and that in such order as we haue inquired after the comforts.

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And first, which are the duties belonging to the comfort of this, that the Lord, who hath created vs, vouchsafeth to be our God; and that he hath chosē vs for his inheritance, and therefore hedgeth and walleth about, buildeth and planteth among vs, as it were in his fee-simple; esteeming the children of the world but as cōmon or wast and heath ground, in comparison of his church: Which, I say, are the duties, belonging vnto this comfort?

Answere. Question.

As the Lord of his most free grace, hath set vs vp to be a precious and peculiar people, (euen as it were a choise inheritance to himself, as we haue seene before): so is our most bounden dutie, as a necessarie fruite of our faith, to set vp and aduance him aboue all in our hearts; esteeming him as our most honourable portion and inheritance for euer, yeelding also, at all times, the best and most plentifull fruites of obedience, which possibly we may.

Explication and proofe.

It must needes be so, according to that we read: Deut. 26, verses, 16, 17, 18. 19. And Psal. 16. verse. 5. and Psal. 119. verse 57. And Isay, chap. 51, &c. Read also, Leuit: 19, 3, 4, &c. in many verses of that chapter. Ye shall doe thus, and thus, &c: *For I am the Lord your God*: And Psal: 50. 7. *Heare ô my people, &c. For I am God, euen thy God* Finally, Ps. 95. 6. 7. *Come let vs worship and fall downe and kneele before the Lord our maker. For he is our God, and we are the people of his pasture, &c.*

But proceed to some other duties belonging to the same comfort:

Question. Answere.

Which may they be?

From this comfort, the grace of faith striueth against naturall infidelitie, and distrust, or doubting of the goodnes and mercy of God.

It renounceth all selfe-trust, and trust in any creature.

It abandoneth all selfe-loue and vaine glory, yea and all inordinate loue of any creature, which would hinder, or impaire our loue toward our God.

And on the contrarie.

It delighteth it selfe in the knowledge of God, & labowreth after the own growth and increase.

It maketh euery true beleeuer, willing and ready, boldly to professe his faith, yea euen before the aduersaries thereof, to the glory of God: though (if need so require) it be to the perill and losse of their life. Finally, the faith of euery true beleeuer, worketh by loue, and is (to the power of euery one of them) beneficiall and helpfull, to euery Christian brother and sister, as they themselues finde all succour and helpe from God.

Explication and proofe.

That true faith is at warre with infidelitie, it may be prooued from the praier of the man in the Gospell: *Lord* (saith he) *I beleeue, helpe my vnbeliefe*: Mark. 9, 24. And by the praier of the more choise Disciples of our Sauiour Christ: Luke. 17, 5. *Lord increase our faith*. Read also Psal. 42, and Psal. 43. Dauid was in earnest combate against his temptations of vnbeliefe.

That it renounceth all selfe-trust: read 2. Cor. 1, 9. Likewise, all trust in creatures; as the practise of the seruants of God, euidently sheweth: as Psal. 25. 1, and 31, 1. and euery where.

That faith striueth against selfe-loue: read Galla. 5. verse 6. and against vaine glory, as against a deadly enemie to the true faith: Iohn. 5. 44. For *how can ye beleeue* (saith our Sauiour Christ: speaking to the ambitious Pharisies, *who receiue honour one of an other, and doe not seeke the honour which commeth of God alone?* It striueth also against all inordinate loue of the creature, because it cannot stand *with the loue of the father*: 1. Iohn, 2, 15.

That faith delighteth in the knowledge of God, and seeketh after the own increase, the praier of the Apostles (before alledged) may confirme: as also the excellent estimation which they haue hereof, aboue all things of this world. Philip. 3, 7, 8. Read also, 1, Cor. 15, 34, and Isai: 43, 10. That it is ready to professe and vtter it selfe, to the glory of God; it may be considered from the precept of the Apostle *Peter* in this behalfe. 1. Ep, 3, 14, 15, 16, and ch. 4, 16, 19. And the same is plentifully confirmed, by the practise of thousands, and ten thousands of holy Martyres: who haue not regarded their liues to that ende. Read also, 2. Cor. 4, 13, &c.

Finally

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The Duties

Finally, touching that loue, which euery true beleeuer beareth to his Christian brethren, as a fruit of their faith and loue to God: read Iames, 1.14,15,&c. And ch.1,27. Read also, 1, Iohn.4,7,8,20, 21, and chap.5, 1, These are the first sort of duties.

Question. NOw in the second place, which are the duties belonging to the comfort of this, that the Lord our God is eternall, euerlasting, and most holy?

Answere. *It is the dutie of faith from that comfort, which the eternall, euerlasting, and most holy beeing of God yeeldeth vnto it; to acknowledge an infinite difference and inequalitie betwixt him and all other: yea euen the most excellent of his creatures, whether men, or Angels; who as they haue their beginning of God, so they are either mortall, as men here in this world, or else they haue their immortalitie onely from him, as Angels from their first creation, and as the faithfull shall haue it in the kingdome of heauen.*

And further also, seeing we, and all things else, receiue our beeings, and life, & all that we haue from God: faith doth likewise acknowledge, that it is the bounden dutie of all mankind, whom hee hath indued with reason and vnderstanding, both to imploy themselues, and also to vse all things whatsoeuer they doe through his goodnes inioy, so as hee may haue the whole honour and glory thereof.

Moreouer, faith (looking for immortalitie from the eternall and immortall God) prouoketh euery true beleeuer, the more seriously to follow after peace and holines, without which, none shall see God, as the Apostle teacheth vs. Heb. 12,14.

Finally, faith (looking for immortalitie) endureth with patience, al the afflictions of this life, accounting the greatest of them (and those also of longest continuance) to be but light and momentany, in comparison of that most excellent and eternall waight of glory, the which, it doth comfortably looke and wait for.

Explication and proofe. It is vndoubtedly true: according to that profession, which the Apostle *Paul* maketh in the name of other, as wel as of himself, 2.cor.4.17,18. And Heb,10. 34. And therefore much lesse will true beleeuers sell their birth-right, as profane *Esaue* did, preferring the transitorie things of this life, to euerlasting happines: as it followeth recorded in the same Chap. Read also Leuit: 11,44, and ch. 19,2, & ch.20,7,8. & 1. Thes.4,3. & 1. Per.1,15,16. Read also: Mal.2,11. where is set down an earnest reproofe of the Iewes, for that they profaned the holines of the Lord, which they ought to haue loued and reuerenced.

And that all, whosoeuer haue reason and vnderstanding (by the gracious gift of God) ought to imploy themselues; with their vnderstanding, memories, &c. and vse all things else, to the honour and glory of God: it may be euident from that conclusion of the holy Apostle, Rom. 11,36. insomuch as of him: to wit, as from the author: and through him, as the disposer and gouernor: and for him: that is, for his glory, are all things. For this is the end & scope of all. Therefore it is most meet, that the Lord our God should be glorified in and aboue all, as faith doth iustly, and dutifully acknowledge. And in this respect it is, that the Church of God is so often exhorted, and that it doth also so often praise God, in his glorious name Iehouah, and in his name *Iah*, vsed in the same sence: as we read, Ex.15,3. & Ps.68,4. & in the titles of many Psalms at the end of this word *Halleluiah*, praise yee the Lord. Read also, Isay.26.4. where this eternitie of the Lord God (expressed in the names *Iah*, and *Iehouah*) is noted for the ground of faith.

Halleluiah, Praise ye the Lord

Finally, that we may end with the proofe of that, which was first mentioned in the answer: read Ps: 102.23. *He abated my strength in the way, and shortened my dayes.* And *I said, O my God take mee not away in the middest of my dayes: thy yeares endure frō generation to generation. Thou hast aforetime laid the foūdation of the earth, & the heauens are the work of thy hands. They shall perish, but thou shalt endure: They shall euen all waxe olde as doth a garment: as a vesture shalt thou change them, & they shalbe changed. But thou art the same, and thy yeares shall not faile.* And Ps: 35. 10. *Lord who is like vnto thee, who deliuerest the poore frō him that is too strōg for him, &c?*

These are the second sorte of duties.

Beleefe in one onely God.

SHewe now in the third place, which thoſe duties are, which faith yeeldeth from the cõfort of this, that the Lord our God is of a moſt ſpirituall nature, infinite & euery wher preſent, vnmeaſurable, inuiſible and incomprehenſible.

Queſtion. Which be they?

Anſwere. *From theſe conſiderations, faith doth withdrawe the thoughts of our mindes from thinking God to be like any bodily creature in outward forme or ſhape; much more the hands from making and ſetting vp any bodily repreſentation of him; moſt of all, the heart, from yeelding any diuine worſhip to any creature, the which it doth acknowledge to belong onely to the Lord our God.*

Explication and proofe. This indeede is one ſpeciall dutie of faith, touching the ſpirituall nature of God, in that he is infinite and euery where preſent, &c. according to that we read: Iſay: 40, 18. Ier. 16, 6. Deut. 4, 15, 16, 17, 18, 19. And Act. 17, v. 24, &c. 29,

Queſtion. What other duties doe belong to the ſame comfort of faith?

Anſwere. *It requireth of euery true beleeuer, that he be wiſe vnto ſobrietie, without all curious ſearch into the diuine nature of God: the which may ſo onely be known, as it is alwaies to be acknowledged infinitely exceeding all that our weake knowledge and vnderſtanding can reach vnto.*

It teacheth vs to worſhip God in ſpirit and truth. It warneth vs to beware of all hypocriſie, and to take heede that we do in no wiſe peruert or corrupt the moſt holy and pure doctrine of his truth.

Theſe and ſuch like are the duties belonging to the former comfort of faith.

Explication and proofe. They are ſo in very deed: as may appeare, firſt frõ that generall admonition which we read, Rom. 12, 3. Let no man vnderſtand, aboue that which is meete to vnderſtand, but let him vnderſtãd according to ſobrietie, as God hath dealt to euery man the meaſure of faith. For if we may not in things reuealed, boaſt of a greater meaſure of knowledge thẽ God hath giuẽ, much leſſe may we pry curiouſly into his vnſearchable ſecrets. Read alſo, Deut. 29. v. 29. Pro. 25, 1, 2, 16, 27. And Iudg ch. 13, 18, 22. There is alſo a wiſe admonition (though Apocriphall) to the ſame purpoſe, Eccleſ. ch. 3, 22. Seeke not out the things that be too hard for thee, neither ſearch the things raſhly that be to mightie for thee.

Secondly, call againe to mind here in this place, that excellẽt example of our Sauiour Chriſt: Iohn 4, 24. *God is a ſpirit, & they that worſhip him, muſt worſhip him in ſpirit and truth.* For ſuch as God is, ſuch alſo muſt his worſhip be.

Thirdly, read Pſ. 44, 20, 21, *If we have forgotten the name of our God, and holden vp our hands to a ſtrange God ſhall not God ſearch this out? For he knoweth the ſecrets of the heart.* And Pſ. 139. *O Lord thou haſt tried and knowne me, Thou knoweſt my ſitting & my riſing, &c.* The whole Pſal. is of exceeding good vſe to this purpoſe.

Finally, read, Ier. 23, v. 23, 24, 25. *Am I a God at hand,* (ſaith the Lord) *and not a God farre off? Can any hide himſelfe in ſecret places, that I ſhall not ſee him,* (ſaith the Lord) *Doe not I fill heauen and earth, ſaith the Lord? I haue heard what the Prophets ſaid that propheſie lies in my name* ſaying, *I haue dreamed, I haue dreamed, &c.* And Pſ. 119 verſe 168. *I haue kept thy precepts and thy teſtimonies: for all my waies are before thee.* Hether to of the third ſort of duties.

Queſtion. Let vs come to the fourth. what duties belong to this comfort of faith, that although all creatures ſhould forſake vs, yet the Lord our God will not leaue or forſake vs?

Anſwere. *This ought to cauſe vs to preferre the Lord our God in our hearts, and to loue and imbrace him infinitly aboue all creatures: ſo that euery one of vs ſhould reſolutely ſay in himſelfe, as we read Pſ. 73, 25. whõ haue I in heauen but thee? and I haue deſired none in the earth with thee. And ſo forth, as it followeth to the end of the Pſalme.*

I ought to cauſe vs to doe ſo indeede.

Queſtion. AND what are the duties belonging likewiſe to this comfort of faith, that the Lord our God is the moſt worthy and excellent; yea euen infinitely moſt high, and excellent aboue all?

Anſwere. *We ought, for this, to reuerẽce him with moſt high reuerẽce aboue al as much as we may poſſibly attaine vnto: according to that in the 89. Pſ. v. 6, & 7. Who is equall to the Lord in heauen,*

heauen, and who is like the Lord among the sonnes of the mighty? God is greatly to be feared in the assembly of the Saints, and to be reuerenced aboue all that are about him.

This also is very right, and meet, and our bounden duty.

Question. NOw, what are the duties of faith, in respect of this comfort, that the Lord our God is infinite in his diuine wisedome, and that accordingly, hee doth rule and gouerne all things?

Answere *The duties heereof are these.*

First, that we denie our owne naturall and fleshly or worldly wisedome, condemning it as meere folly and enmitie against God.

Secondly, that we make it our wisedome, to be wise in the Lord, and according to the instructions, limits, and bounds of his holy word.

Thirdly, that we iudge reuerendly of all those counsels and waies, and works of God, whereof we cannot sounde the reason.

Fourthly, that, while wee walke in his holy wayes, yea, or hauing erred from them, doe vnfainedly returne, and repent, and seeke the Lord; we doe hope for a blessed issue, out of the most intricate and confused temptations, feares and dangers, and euen out of death it selfe. And therefore also, (as a further fruit hereof) that touching all such deliuerances and blessings, we submit euen our most holy prayers, desires, & indeuours herein, to the most gratious wisedome of God: as to him that knoweth best, both what, and when, and how, euery thing may proue best for vs, and accordingly, will most gratiously dispose of the same.

Finally, that we acknowledge all wisedome (whatsoeuer is in men or Angels, or in anie creature else, according to their kind) to be the gift of our only wise God: and that we glorifie him in this behalfe, vsing our wit & all other his good gifts, onely to that end.

For the proofe of the first of these duties, read Rom. 8.7. *The wisedome of the flesh is enmitie against God.* The issue whereof is death, to those that follow it, as it is in the former verse. And Pro. 14.12. Read also 1, Cor. 3.18. *Let no man deceiue himselfe. If any man among you seeme to be wise in this world, let him be a foole that he may be wise.*

Explicatiõ and proofe. For the proofe of the second duty, Read Deu. 4,6,7,8, and Ier. 8. ver. 9. and ch. 9. verses 23,24. as before in the comfort.

For the third, read Ro. 11,33. and Eccles. 3,11. *He hath made euery thing beautifull in the time and season thereof, &c. Yet no man can finde out the worke that God hath wrought from the beginning euen to the end.* And chap. 7,15,16. &c.

For the proofe of the fourth duty, read Psal. 34.17,18,19.20. and 68.20. 1. Cor. 10.13. Eccles. 7,28. Read also Psal. 25.10. *The way of the Lord, is strength to the vpright man.* In which respect, well saith our learned Interpreter, *Via Domini est per invia.* That is, God maketh way where there is no way.

For the last duty of giuing God the glory, for the gift of all wisedome and vnderstanding: Read Exod. 31,1,2,3.4.5.6. 1, Sam: 18.14. and Isai. 28.23. &c. to the end of the Chapter. Read also Prou. 6.6.7.8. and cha. 30.24.25.26. 27.28. Ier 8.7. And yet more principally: Read Dan. 2,19.20,21,22,23. And in the Ep: of Iude verse, 25. *To God onely wise our Sauiour be glory, and maiestie, and dominion, and power, both now and for euer, Amen.*

The duties belonging furthermore, to the comfort of faith in the almighty power of God, and generally touching the work of creation and gouernment, we doe here of purpose omit, as we did before in the comforts: becausse wee shall afterward haue a speciall occasion to consider of the same.

WE come to the duties of faith cõcerning the long suffering & patience, yea the infinite mercy and goodnes of the Lord our God.

Question. Which are they?

Answere. *By how much the mercies of the Lord our God are more aboundant toward vs, by so much ought wee, first of all, to take the more diligent heed that wee doe not in any wise despise or lightly esteeme them.*

Secondly, that we doe not distrust or despaire of the same his mercies, as if there were any defect or failing in them.

Thirdly, that we doe not in any case presume or waxe wanton against them, albeit, God is easily intreated, and ready to forgiue such as offend him.

Explicatio and proofe.

These euils (euen as very wicked extremities) are carefully to be auoided; yea to be accursed, and abhorred of euery true beleeuer. For they are most contrary to the nature of true faith.

Against the first wherof, read Rom. 2.4. *Despisest thou the riches of Gods bountifulnes, and patience, and long suffering?* We must take heed therefore, that wee be not like those graceless subiects, or children, which are ready to despise the clemencie and lenitie of their gentle Princes and Parents.

Against the second, read Ier: Lamen, ch. 3.22. *His compassions faile not.* Read also Isai. 1.18. and ch 40.28.29.30.31. And Rom: 5.20. *Though sinne aboundeth, yet grace aboundeth much more.* and 1, Tim: 1,15.

Against the third, read Rom: 6,1, &c. *What shall we say then, shall we continue still in sinne, that grace may abound? God forbid. &c.* Read Ep: Iude, 1,4. Though God be perfectly mercifull, yet we must know, that he is not so mercifull, but that he is iust also.

We may not thinke God to haue but one eye, as it were. As he hath an eye of mercy, so he hath an eye of iustice. As he knoweth how to pitty humbled sinners, and repenting sinners, &c: so will he surely punish seuerely, euerie obstinate and presumptuous transgressour and rebell. He will deale wel, with those that are well disposed, &c.: but he will deale roughly with those that be froward, according to that which we read, Psal. 18.25.26. This, hath God himselfe, with so loud a voice proclaimed of himselfe (as wee saw before) that we neede to speake the lesse of it now.

Question.

BVt is there no other duty belonging to that singular comfort, which faith taketh in the infinitnes of Gods mercies: but only, that we abuse thē not?

Answer.

Yes: it is on the contrary, the most bounden duty of euery one of vs, whosoeuer doe beleeue in the mercies of the Lord our God; to be so much the more loth to displease him in any thing: yea rather to be so much the more carefull and studious to please him in all holy obedience; by how much he is not onely more loth to enter into iudgment against vs, but also more ready, euery way to doe vs the most and greatest good.

Explication and proofe.

Thus generall indeed, is the duty, or (as we may rather say) the dutifulnes of faith, in the comfort of Gods aboundant, yea infinite mercies. The mercies of the Lord our God, ought to be esteemed of vs, as the most pretious and dainty Iewell that we haue to deale withall. And accordingly, they are most charily & holily to be dealt with of vs. For if we should prophane the mercies of God, what refuge or sanctuarie should be safe for vs to flie vnto for rescue, against the hote and fierce pursuite of his iustice? For the proofe wherof, read Rom. 2.4. *The bountifulnes of God leadeth thee to repentance.* And ch: 12.1.2. *I beseech ye therefore bretheren, by the mercies of God, that ye giue vp your bodies, a liuing sacrifice, holy, and acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this world, &c.* Read also 2, Cor: 7,1. and 1. Sam. 12.24. and Isai, 5.1. &c. Moreouer, call to mind, Mat. 4.17. 1. Iohn. 3.8.9.10. and Gen. 39.9 And Psal. 130.4. *Mercy is with thee (O Lord) that thou maiest be feared.* And Psal. 5.7. *In the multitude of thy mercy, I will come into thy house, and in thy feare will I worship toward thine holy temple.* Yea, we ought to serue the Lord *with ioyfulnes, and with a good heart for the aboundance of all things*: Deut. 28.47, And Psal. 119,64. *The earth, ô Lord, is full of thy mercy, teach me thy statutes.*

Question.

BVt shew you, yet something more particularly (if you can) what some of the duties of faith are, which doe belong to the comfort of Gods infinite mercy and goodnes toward vs. Which may some of them be?

Answere.

Seeing the Lord our God is so aboundant in mercie to vs, that hee forgiueth vs all our sinnes, though neuer so great and grieuous, so often as we do truly repent and turne vnto him: it is our duty, to be readily affected, to forgiue one another our mutuall offences, and both to admit & seeke reconciliation, how often & in how great matters soeuer we haue iust occasion, euen so farre as they concerne one another. Moreouer, seeing the Lord our

God

God is in all things beneficiall to vs, pitying & tendering vs in all our neceſſities, though we are altogether vnworthie: it is likewiſe our duty, to our ability to doe good vnto all, though ſpecially, to thoſe that be of the houſhold of faith, as God himſelfe cõmandeth.

Finally, it is our moſt bounden duty to yeeld vnto our God the whole glory and praiſe of all his mercies: Yea euen of thoſe, which he maketh vs partakers of, by any of his good and holy inſtruments.

Explicatiõ & proofe. It is moſt meet that we ſhould do ſo indeed. For whoſoeuer the inſtrument may be, and howſoeuer we are to be in ſome meaſure thankfull to them; Yet God is the onely author, and therefore the whole praiſe, muſt principally redound to him alone: according to that which we read, 1. Cor. 3. 21. 22. 23. Read alſo Pſal. 13. 5. *I truſt in thy mercy, mine heart ſhall reioice in thy ſaluation: I will ſing vnto the Lord becauſe he hath dealt louingly with me.* And Pſ. 22. ve. 22. &c. *Praiſe the Lord ye that feare him, &c. For he hath not deſpiſed nor abhorred the affliction of the poore, &c.* and 27. 6. & Pſ. 30. verſes, 11. 12. *Thou haſt turned my mourning into ioy: thou haſt looſed my ſackcloth, and girded me with gladnes. Therefore ſhal my tongue praiſe thee, and not ceaſe: O Lord my God I will giue thanks to thee for euer.* And Pſal. 71. 14. 15. 16. Read alſo Pſa. 103. 1. &c. and Pſa. 116. 1. &c. and Pſa. 136. The whole Pſalmes is ſingular to this purpoſe. And Iſai 63. 7. There are many other places like to theſe.

Touching the other branches of this anſwer, read for the proofe of mutual forgiuenes: Math. ch: 5. 23. &c. and ch. 18. 21, 22, &c. to the end of the chap: And Luk: 17, 3, 4, and Col: 3, 12, 13. *Now therefore as the elect of God, holy and beloued, put on tender mercy, kindnes, humblenes of mind, meekenes, long ſuffering: forbearing the one the other, forgiuing one another, &c.*

And for mutuall beneficence, read Gal. 6, verſes, 9. 10. *Let vs not be wearie of well doing, &c. And, while we haue time, let vs doe good vnto all, &c.*

Thus much for the preſent, touching the duties of faith, from the comfort of Gods mercies.

Queſtion. IT followeth that you ſhew, what duties belong to the comfort of faith, in reſpect of the incorrupt and moſt perfect righteouſnes of the Lord our God: which are they?

Anſwere *The righteouſnes of God, noteth his faithfulnes in the certaine and ſure performance of all his gratious promiſes: and therefore we are in this reſpect moſt thankfully and dutifully to praiſe him. It noteth alſo the ſeueritie of his Iuſtice in the puniſhment of the wicked: for the which we are not onely to praiſe him, but alſo to feare before him.*

Finally, the righteouſnes of God, doth note the whole vprightnes of his wil and nature, as the perfect rule and ground of all righteouſnes: and therefore we are iuſtly to account euery word of God and all his waies and works, aboue all exception, moſt perfectly iuſt.

Explicatiõ & proofe. It is very iuſt indeede, that we ſhould ſo doe. *The iuſt Lord* (ſaith the holie Prophet) *is in the middeſt of his Citie: he will do no iniquitie: euery morning doth he bring his iudgment to light, he faileth not: but the wicked will not learne to be aſhamed,* Zeph. 3. 5. Neuertheleſſe (as the Lord in the ſame place ſheweth further by his holy Prophet) it is the duty of his people, to feare him, becauſe of his iudgements, and to receiue inſtruction, & c. Read alſo Iſa. chap. 26. 9. And Pſa. 52, 6. *The righteous ſhall ſee it and feare.* And Heb. 11. 28, 29. *Let vs haue grace, whereby we may ſo ſerue God, that wee may pleaſe him with reuerence and feare. For euen our God is a conſuming fire.*

I know, O Lord (ſaith the holy Pſalmiſt) *that thy iudgements are right, and that thou haſt afflicted me iuſtly.* Or in truth (*in fide*) that is, no otherwiſe then thou haſt forewarned in thy word.

That wee are to praiſe God for his righteous iudgements againſt the wicked, read Pſal. 9. 11. 12. and 35. 8. 9. &c. and 44. 5. 6. 7. 8. and 47. 11. &c. and 52. 9. and 58. 10. 11. and 64. 9. 10. and Pſal, 119. 62. *At midnight will I riſe to giue thanks vnto thee, becauſe of thy righteous iudgements.* That is, for thoſe righteous lawes of God, the breach wherof he iuſtly puniſheth vpon the wicked, which band themſelues together, to rob and ſpoile his faithfull ſeruants.

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Touching the faithfulnes of God, the which (as was answered) is sometimes meant by the righteousnes of God: It is written Ier. Lament. chap. 3, 23. *His compassions are renued euery morning. Great is his faithfulnes.* For the which (as was answered in the beginning of the answer) wee stand bound most thankfully and dutifully to praise our God. And so we read Psal. 89. 5. Where, often mention is made of the faithfull couenant and oath of God. *O Lord* (saith the Prophet *Ethan*) *euen the heauens shall praise thy wonderous worke, yea thy truth in the congregation of Saints, &c.*

But there are other duties, belonging to the comfort of faith in the constant faithfulnes & vnchangeable truth of God. Of whō it is written. 2, Tim: 2. 13. *Though we beleeue not, yet abideth he faithfull, he cannot denie himselfe.* And Tit. 1. 2. *God that cannot lie, hath promised eternall life before the world began.* And Ro: 3. ver: 3, 4. *What though some did not beleeue? Shall their vnbeliefe make the fauth of God without effect? God forbid. Let God be true, and euery man a liar, &c.*

Question. VVHat therefore may the other duties of this comfort of faith be?

Answer. *It requireth earnestly of vs, first that we depart from iniquitie.*

Secondly, that we ioine to our faith euery other vertue of true godlines, and the holy fruites and practise of them, to the warranting vnto our owne consciences, the truth of our assurance touching our election and saluation.

Thirdly, that we remaine firme and constant, in the faithfull profession of our hope, without wauering: as also in the practise of true loue toward our Christian bretheren without ceasing.

Fourthly, that we doe not onely continue, but also grow and increase in all holinesse, continually.

Finally, the comfort of God his most stedfast fidelity and truth, requireth of euery faithfull beleeuer, that he admit nothing, either interpretation of holy Scripture, or prophesie, or miracle, or any pretended reuelation, or assertion, either of man or Angel, to the preiudice of any the least part of the diuine truth of Gods word, which is most perfect and intire in it selfe.

Explicatiō and proofe. It is very true: euery part of this your answere hath expresse warrant from the holy Scriptures of God.

For the proofe of the first, read 2. Tim. 2, 19. where the Apostle making mētion of some of corrupt minds *that had erred frō the faith*, who also had *destroied the faith of certaine*; he affirmeth neuertheles, *that the foundation of God remained sure, and both had and hath stil this seale; The Lord knoweth who are his* (that is, he so knoweth them, that he wil certainly preserue them, to wit so many as shal truly forsake their sinnes: according to that which followeth in the same text) *let euery one that calleth on the name of Christ, depart from iniquitie.*

For the proofe of the second part, read, 2. Pet. 1, 5. &c. *Therefore giue ye euen all diligence thereunto: ioyne moreouer vertue with your faith, and with faith knowledge: and with knowledge temperance & patience, &c.* And thus brethrē (saith the holy Apostle) *vse diligence to make your calling and election sure: for if ye doe these things, ye shal neuer fal. For by this meanes, an entrance shal be ministred vnto you aboundantly, into the euerlasting kingdome of our Lord and Sauiour Iesus Christ.*

Notable to this purpose, is the profession of the holy Prophet, Ps. 119, v. 166. and v. 174. Where he ioineth this trust and longing after saluation, with delight in obeying the law of God. *Lord* (saith he) *I haue trusted in thy saluation, and haue done thy cōmandements.* And againe, *I haue longed for thy saluation ô Lord, and thy Law is my delight.* To this purpose also, is that of the Apostle Paul. Phil. 2. 12. *My beloued, as ye haue alwaies obeied, not as in my presence onely, but now much more in my absence, so make ye an end of your owne saluation with feare and trembling.* And Rom. 11, 20, *Thou standest by faith, be not high minded, but feare, &c.*

For the proofe of the third part of the answere, read Heb: 10, 22. 23, 24, 25, *Let vs draw neare with a true heart, in assurance of faith, &c. And let vs keepe the profession of our hope without wauering: for he is faithfull that hath promised. And*

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The duties

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let vs consider one another, to prouoke vnto loue, and to good works, not forsaking the fellowship which wee haue among our selues. &c.

Touching the 4. part, read 1. Thess: 4. 1. &c. *Furthermore, we beseech you brethren, and exhorte you in the Lorde Iesus, that yee increase more and more, as yee haue receyued of vs, how yee ought to walke, and to please God, &c.* And chapt: 5. 23. 24. *Nowe the verie God of peace, sanctifie you throughout; and I praye God, that your whole spirit, and soule, and bodie, may be kept blameles, vnto the comming of our Lorde Iesus Christ. Faithfull is hee which calleth you, who will also doe it. Brethren pray for vs.*

For the proofe of the last branche, reade, Rom: 12. 6. All Prophesie must be according *to the proportion of faith*: Reade also, Galat: 1.8 9. *Though that wee or an Angell from heauen, preache vnto you otherwise, then that which wee haue preached vnto you, let him be accursed. As we said before, so say we now againe &c.* And againe. 2. Thes: 1. 2. 2. *We beseech you, &c. Be ye not sodainly mooued from your minde, nor troubled, neither by spirit, nor by worde, nor by letter: &c. let no man deceiue you by any meanes, &c.* and verses, 9. 10. 11. 12. And 1. Iohn 2. 21. *No lye is of the truth.*

Hetherto of the dueties of the particular comforts.

Question. NOw what is the duety of all the comfortes of faith, in our one onely very true God, eternall and almightie, infinite, inuisible, &c. they being all put as it were together?

Answere. *It is our duty, both generally, & in euery particular respect, in most solemne, reuerēd, & religious māner, to magnifie the most glorious & reuerend name of the Lord our God.*

Explicatiō & proofe. This is indeede a generall duety as it were, belonging both iointly and severally, to all the former comforts of faith. The practise wherof, we may read to our own instruction, and for our example, and imitation. 1. Chro: 29. 10. &c. King *Dauid* blessed the Lorde before all the congregation: And *Dauid* saide, *Blessed be thou, O Lord God of Israell, our father for euer, and euer. Thine O Lord, is greatnes and power, and glorie, and victorie, and praise: For all that is in heauen and in earth is thine: Thine is the kingdome, O Lord, & thou excellest as head ouer all: Both riches and honour come of thee, and thou raignest ouer all, and in thy hands it is to make great, and to giue strength vnto all. Now therfore our God, wee thanke thee, and praise thy glorious name.* Read also, Psal: 47. and Ps: 72. 18. 19. & Ps: 89. 52. & 106. 48. Rom. 16, 25, 27. 1. Tim. 1. 17. and ch: 6, 15, 26. and 1. Pet: 5. 10. 11. and in the Epistle of Iude, verses 24. 25. and Reuel: 5. 13.

Thus therfore, according to the holy exhortation, Psalm: 34. 3. Let vs euerie one, for our owne parts, praise the Lord with the rest of his faithfull seruants: and let vs all magnifie his name together. Yea, let vs, to this ende, abound in all particular fruites of true thankfulnesse, to his most plentifull honour and praise, as much as wee may possiblie attaine vnto. For assuredlie, faith receiuing the manifolde and aboundant comforts, of the manifolde and superabounding grace of God, it standeth deeply bound to yeeld all the fruits of thankes that may bee: neyther can it receiue the grace of our most gracious God in vaine.

THe last point of our inquirie, now onely remaineth, concerning this Article of our faith in one onely true God: that is, touching the danger of not beleeuing in him:

Question. What is that?

Answere. *Such as will not beleeue in him to their comfort, neither walke dutifully before him, in the obedience of faith, as a fruite thereof: besides that they shall want that vnspeakeable peace and comfort of conscience which faith yeeldeth (the which of it selfe is a heauy punishment) they shall finde in the end, that both the wisedome, and power, and iustice of God: yea, that euen God himselfe, and all that he is in his eternall and infinite nature, will be armed against them, to their euerlasting and most wofull destruction.*

Beleefe in one one-y God, three distinct persons. Explication and proofe.

The Danger of not beleeuing.

It shall certainly come so to passe indeede, *If yee beleeue not* (saith the Prophet Isai: chap: 7. verse 9.) *surely yee shall not be established.* And further, Ier: chapt: 17. 5. *Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lorde. For hee shalbe like the heath in the wildernes, &c.* And yet further. Psal: 73. 27. 28. *Loe* (saith the Prophet) *they that withdrawe themselues from thee shall perish, thou destroyest all them that go a whoring from thee.* And againe Psal: 78. 21. 22. *Wrath came vpon Israell, because they beleeued not in God, and trusted not in his helpe.* For they perished in the wildernes, chiefly because of this their sin. Likewise Hebr: 10, 38, 39. *They that withdraw themselues from faith, doe it to their perdition.* Finallie Reuelat: 21. 8. *The fearfull and vnbeleeuing, shall haue their portion in the lake that burneth with fire & brimstone, which is the second death.* And if, moreouer & beside all these testimonies, wee would see a very euident (and as one would say) a pregnant iudgement of God, vpon vnbeliefe: Read 2. Kings. 7. 19. 20. The *Prince which answered the man of God*, and said: *Though the Lord would make windows in the heauen, could it come so to passe?* That is, could corne be so cheap in *Samaria*, as thou hast said? To whom the Prophet answered: *Behold thou shalt see it with thine eyes, but thou shalt not eate thereof.* And so it befell him: for the holie storie testifieth, that the people preassing to buye the corne, trode vppon him in the gate, and that so hee died.

From the faith of this Article, (as it is recorded in Ecclesiasticall histories) those Heretikes haue dangerously and damnablie erred, who are condemned by the name of *Tritheites*: who are said to haue helde, that the three persones of the *Deitie*, are three seuerall and separated Gods: & the *Triformiani*, who, of the other side, helde that they were onely three formes and differences in one God, as it were accidentallie belonging to God, without any personall subsistence.

To conclude, all that beleeue not rightly in the one onely true God, (as hath bene declared from the holy Scriptures of God) both *Atheists, Epicures*, and *Worldlings, &c.* They haue the Deuill for their God; they make their belly their God: their riches their God, &c. whose end (no doubt) shalbe most ruefull, and their iudgement sleepeth not.

Wherefore, wee earnestly calling vpon our good God, for his most holie and heauenly grace, to preserue our hearts and mindes in all faithfulnes and good duety to him: let vs with all our power, mightilie striue against infidelitie, and in all holie wisedome, circumspectly auoyde and abhorre all hereticall opinion & fancie. Our good God, of his infinite mercie, graunt it vnto vs, & to all & euery one of his elect childrē, for our Lord Iesus Christ his sake Amen.

Thus farre of these first wordes of the Creede. *I beleeue in God.* From the which hath bene declared, howe wee and all true Christians, are to beleeue in God, as one onely in his most Diuine nature, or spirituall Essence and beeing, together with the comforts and dueties therof.

Beleefe in one onely God, three distinct Persons.

LEt vs now come to that which was further answered, that the Articles of our faith, doe teache vs, that wee are to beleeue so in God to bee one onely in nature: that wee holde him neuertheles, to be three in a most holie and glorious distinction of persones. And first, how can you make it plaine, that this is the true meaning and intent, of the Articles of our beliefe?

Question.

Answere. *Because after the name of our one onely true God, once onely set downe, they doe thenceforth make expresse mention, both of the Father, and of the Sonne, & of the holy Ghost: Yea and that also in the same forme of words and profession, as if euerie one should saye: I beleeue in the Sonne, and in the holie Ghost, aswell as in the Father: the which verily,*

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wee might in no wise doe, vnlesse either of them were verie true God, aswell as the Father.

It is verie true. Wee must onely trust in the true and euerliuing God, and in no other, either person, or thing whatsoeuer: according to that wee read. 1. Timoth. 4. 10. And according to that which was lately alledged out of the Prophet Ierem: chapt: 17. 5. And as we may perceiue by the practise of the seruants of God in their prayers. &c. Psa: 42. 2. Read also Psal: 146. 3. *Put not your trust in Princes, &c.* And Ier: 3. 23. *Trulie the hope of the billes* (that is, of the Idolls accustomed to be worshipped, in such places of Idole worship) *is but vaine, or* (the hope) *of the multitude of mountaines.* But *in the Lorde our God, is the health of Israel.* Wherfore seeing (as by the grace of God it shalbe plentifully declared from the holy Scriptures) we are to beleeue both in the Father & also in the Sonne, & in the holy Ghost: It foloweth necessarily, that the one aswell as the other, is very true God. And therefore also, it is euen of it selfe manifest & cleare: that when we say, *I beleeue in God the Father*, our meaning is, not that God is onely a Father. For then where were the Sonne, and what should become of the holie Ghost. But our meaning is, and so ought to be, that God is so a Father, and wholie very true and perfect God: that yet the Father is no more the onely God, then is the Sonne, neither the Father and the Sonne, more then the holy Ghost. For euery one is whole God, and yet all three are but one God: as hath bene allreadie, and shall againe further be confirmed.

Question. But it will likelie be obiected, that the Articles of our beliefe make no mention of the word *Personne*: what may wee answer to this?

Answere. *Inasmuch as mention is made of three, necessitie of interpretation requireth, that wee should vse this word Personne, aswell for the discouerie and confutation of Heresie, as for the helpe of our vnderstanding, to conceiue and beleeue rightly this most high Mysterie: because wee haue no other word, more fit and familiar, to expresse that very true Subsistence, which each of the three, hath distinct from eyther of the other, albeit euerie one, and all of them, are really and truelie but one and the same Diuine essence, or beeing and nature.*

Explicatiõ & proofe. It is verilie so indeede. For seeing mention is made of three, it may iustlie be demaunded, what three they are? wherevnto wee may not answere, that they are three Gods, for that is contrarie to the doctrine of faith, in one onely true God. What are theythen? Are they three Diuine natures or beeings? Wee may not say so, least wee should at the least seeme to say as much as before, that they are three seuerall Gods. What shall we say that they are then? Are they onelie three diuerse Names, to expresse one and the same thing to our capacitie, without the truth of any distinct Subsistence? This may in no wise be affirmed: for it is flatte contrarie to the holie Scriptures. What shall wee say then, to those that shall vrge vs to declare, what the meaning of our faith is? It is necessarie that wee say, that God the *FATHER*, God the *SONNE*, and God the *HOLY GHOST*, in whom wee beleeue, are three distinct *Persones*; as well to expresse the true meaning of the holy Scriptures, concerning this most high Mysterie; as also to defend the truth therof, against all misconceiuing, and against euerie profane or hereticall gainsayer. Of the which there are manie sortes, as wee are hereafter to note, in the conuenient place of this our inquirie.

Question. But why is this word *Person*, so fitte for this purpose?

Answere *Because the worde Person, doth to the familiar and common vnderstanding of euery man, not onely note that thing which is verilie and in truth to be distinguished from euerie other: but also that, whereby the same thing, may be most liuely so distinguished and discerned of them.*

Explicatiõ & proofe. It is most certainlie true. For the word *Person*, doth in the vulgar construction and conceite, not onely signifie a man himselfe alone, as when wee say, there were about 500. Persons at the Sermon: &c. But also it signifieth that, whereby euery man may be most certainely discerned from other.

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That is to saye, his fauour, or countenance: and his stature, but chiefflie his fauour or countenance: as we vse to say of such or such, that they are beautifull persons, comely persones, goodly persons of flesh and blood, &c.

The same is the vse of the Greek word (*Prosopon,*) which we, in this mysterie and otherwise, doe often englisn by the word *Person.* For 2. Cor: 1.11. the Apostle *Paul* requireth, that many persons, (that is, many Christians both men and women) should giue thanks to God, for the deliuerance of himselfe and *Timotheus,* from a very imminent death.

Ther might other such like places be alledged. But most vsuallie, and properly it signifieth the face of a man, wherby (as was said) euery one is most apparantly discerned from other, as Matth: 6. 17. *Wash thy face.* And cha: 17.2. the face of our Sauiour Christ did shine as the Sunne. And Act: 6.15. the face of Saint *Stephen,* was before the Councill as the face of an Angell: that is, hauing a most comely grace, full of all reuerend grauite, &c. Read also Iames, 1. 23. and often in the new Testament. Hence also, and that more neare to our present purpose, it doth metaphorically, or in way of a speach borowed to an other purpose then it is properlie applied, signifie a more cleare manifestation of that which is in it selfe more secret, and hidden. As for example, the face of God, noteth the brightnes, and glorie of God, so farre as it pleaseth his diuine Maiestie to reueale himselfe: according to that Matth: 18. 10. wher our Sau: Christ saith, that in heauen the Angells see the face of his Father, which is in heauen. And as wee read, 2. Cor: 4.6. God that commanded the light to shine out of darknes, is hee that hath shined in our heartes, to giue the light of the knowledge of the glorie of God, in the face, (that is,) in the reuelation of Iesus Christ: to wit, by the preaching of the Gospell, the which doth manifest vnto vs, the glorie of Gods grace and mercie represented (as it were) in the sweete face and countenance of our Lord *IESVS CHRIST.* And as we read, 1. Cor: 13.12. the same Apostle affirmeth, that we shall see face to face: that is, we shall haue more cleare knowledge of God there, then now we haue, or can possiblie haue here.

The same is the signification of the Hebrewe word (*Panim:*) according to that Genes: ch: 32. 30. *I haue seene GOD* (saith Iaakob) *face to face*: that is to say, appearing most gratiouslie and familiarly vnto him. And Psal: 27.8.9. And psal: 105.4. By the face of God, is meant God himselfe, in respect of his manifestation of himselfe among his people, in the holie Temple, &c. And in this respect, our Sauiour Christ is called the *Angell of the face of God,* Isai: 63. 9. And the Angell in whom is *the Name of God.* Ezod: 23.21.

But more properlie, the same word signifieth the face of a man, and Synecdochicallie, the whole man or Person: as Genes: cha: 32.20. the face of *Esau,* and the face of *Iaakob,* doe note Esau and Iaakob themselues. And chap: 46. 30. The face of *Ioseph* is mentioned to expresse the person of Ioseph. And 2. Kings, chapt: 3. 14. The face of King *Iehoshaphat,* is put for the person of Iehoshaphat. Whence also, it is not lesse fitting (as wee may perceiue) that the Hebrew writers, treating of the distinction of persons in the Diuine nature, should (as they doe) call and expresse them by this word (*Phanim*) then wee doe, by our word *Person.*

Mornæus lib: de verit: Rels: cap: 6.

So then, according to the vse of this worde *Persone,* both in our owne language, and also in the Latine, Greeke, and Hebrewe tongues; our one onely true God is called of the Church of God three Persones: euen because God himselfe hath, according to this māner of his Beeing or Subsistence, made himselfe more clearely and comfortablie knowne to his Church, then otherwise they could euer haue conceiued of him.

And verilie, the doctrine of the holie Trinitie of Persons, in the vnitie of the most sacred Godhead or Deitie, it is the onely liuely vnvailing, as it were, and discouering of the glorious face of God vnto vs. Yea so, as no doubt, heeis not truelie knowne and beleeued in of anie, to whom this mysterie is not in

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some good measure truelie vnderstoode and beleeued.

Neuertheleſſe, euen heerein, according to the moſt reuerend greatnes and glorie of ſo high a myſterie, it becommeth euerie one of vs, to humble the verie Spirit of our mindes, with moſt humble and lowe humiliation, before the footeſtoole of the Throne of Grace: and to take diligent heede, that we doe not carnallie conceiue or fancie in our thoughts, any thing vnworthie the moſt glorious and incomprehenſible Maieſtie of God. For all be it the diuine *Perſones* in God, are truelie, and in verie deede ſo perfectly diſtinct, that the one neither is, nor can bee the other: that is to ſay, neither can the Father bee the Sonne, nor the Sonne the Father, nor the holie Ghoſt either of them both, no more then of any three men, one of them can be perſonallie the other. Yet we muſt in no wiſe thinke, the *Perſones* in the Godhead, to be ſeuered as diuerſe perſons are ſeperated, in one and the ſame nature of man. For as the Diuine nature is infinite, ſo are alſo the Perſones, and therefore there cannot bee any partition, or diuiſion and ſeparation, betwixt them.

Neither maye wee ſuffer our ſelues once to thinke, that the Diuine nature hath a naturall and viſible face, like to the face of Man: for God is a Spirit, that is, (hee is a ſpirituall and inuiſible Nature) as hath bene declared before.

Vultus index animi. The countenance is a repreſentation of the minde

Onelie thus much are wee to apprehend and conceiue in our mindes by compariſon, that like as the face of a man, is that wherby hee may be diſcerned from other: yea and further, that as the excellent countenance of a man, is a reſemblance of that excellent Spirit which is in him, aboue any other earthlie creature: ſo the Doctrine and Reuelation of the Trinitie of Perſones, in one and the ſame Diuine nature of God, doth make God moſt clearely and comfortablie knowne to his people, as one infinitelie vnlike to all falſe Gods or Idolles, &c.

For hee is that God, who beeing Eternall and Allmightie, &c: is not onelie the Father, Sonne, and holy Ghoſt: but alſo a Father to vs, for the Sonnes ſake, according as the holie Ghoſt, both from the Father and the Sonne beareth a moſt effectuall witneſſe to our ſoules and ſpirites. And this is vnto vs, as the face of God, moſt comfortablie ſhining vpon vs.

To this ende alſo, let vs diligently obſerue, that God is not called a Father, only in way of compariſon: to ſignifie his loue toward vs, as tender and deare as the loue of a naturall Father here on earth toward his naturall childe.

But hee is a heauenlie Father, in reſpect of his eternall Sonne moſt naturallie, and in all perfection of truth. And accordingly the Sonne of God is the naturall and onely Sonne of the Father. And the holy Ghoſt likewiſe, is naturallie, and in all perfection of truth and ſubſtance, the Spirit of them both: farre aboue and beyond all that wee, or any Angell of heauen can throughlie conceiue.

So then, whatſoeuer ſimilitude wee doe alledge one way or other, to expreſſe this ſingular and piereleſſe Myſterie, wee muſt of neceſſitie acknowledge, that there is in the things themſelues, an infinite diſsimilitude alſo: ſo that the ſimilitude, can, but onely in ſome reſpecte, ſhadowe out that, which the holie Ghoſt alone, muſt cauſe vs to vnderſtand, ſo farre as it is meet for vs to vnderſtand; euen farre aboue that, which any ſimilitude, of it ſelfe can teach vs.

If wee might beholde in any outward repreſentation, the nature of God; whether ſhould we rather caſt our eyes, then vpon the ſweet face of the Sonne of God *INCARNATE*: in whom *GOD* hath reuealed his glorie, as it were with open face, as wee read, 2. Cor: 3. 18? And yet, as experience hath ſhewed, the naturall face, or outward Perſon of our Sauiour Chriſt, (if we may ſo ſpeake) could not ſuffice to the manifeſting heereof, no not to thoſe, who were daylie conuerſant with him.

For manie looked vpon him bodilie, while hee was here on earth, who by that outward viewe, knewe God neuer the more ſpirituallie.

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It was his holie Doctrine, and his most gratious and Diuine workes, and his excellent vertues, which caused the face & glorie of God, to shine forth from him, vnto those onelie, who had the eyes of their mindes opened so to behold him. And this was that, which mooued the Apostle Paul to say: *Hence forth know wee no man after the flesh, yea though wee had knowen Christ after the flesh, yet now hence forth know we him no more.* And much rather, would the Apostle refuse to knowe Christ, and the holie Trinitie, by anie bodilie, and deade pictures, or images of them by Crucifixe or any other way.

And as for similitudes borowed from any spirituall thing, the soule of man, made in the image of God, may seeme of all other things that wee haue occasion to be best acquainted withall, to be most like; in that, it beeing a spirituall substance, is onely one, though it haue diuerse distinct properties, vnderstanding and reason, memorie, will, and affection: yet how infinite oddes there is, it is easie to vnderstand. For the soule of man, though it be spirituall and immortall, yet it is a created substance. And the qualities thereof are created qualities in the soule, and not the soule it selfe, either anie one, or all of them together. What then? Wee must of necessitie content our selues, and our soules, so to knowe, both the nature of God, and the *Persons* of the Godhead perfitlie distinct in the same: that wee may, as the truth it selfe requireth, acknowledge, that in the full perfection of it, the Diuine nature is infinitelie, aboue the weake capacitie or vnderstanding, eyther of vs, or of anie other creature.

Wherefore, wee, most humblie, and thankfullie acknowledging the vnspeakable mercie of God, for that measure of the reuelation of this most high & incōprehensible Mysterie, which it hath pleased him to reueale vnto vs in his holie Scriptures; and holding our selues fast and Religiouslie to them: Let vs in like humble manner, beseeche our most good and gratious God, to vouchsafe to giue vs of his grace, that wee, soberlie captiuating all similitudes, yea and reason it selfe, to the obedience of Faith, whose nature is to beleeue, that which is aboue all naturall sense and reason, whatsoeuer hath witnesse and warrant from the word of God: let vs, (I say) as on the one hand, cast away all ignorance and neglect of due search after the due knowledge hereof; so on the other hande, let vs in like manner, beware of all presumptuous and vaine curiositie; lest preasing too farre, wee be confounded and ouerwhelmed of the brightnesse and glorie of it.

For like as our bodilie eyes, are not able to looke directlie vpon the seate, or as it were centre of brightnesse, which is in the *Sunne*: no more, nay much lesse, are wee able, with the eyes of our mindes, to behold the infinite brightnesse, and most glorious Maiestie of the Lorde God, the Father of all Light, as hee is in himselfe: whether wee looke to the vnitie of his Diuine nature, or to the distinction of the *Persons* in the same. According as it is said, *No man can* (so) *see God and liue.* Exod: 33. 20. 1. Timoth: 6. 16. Read also Genes: 16. 33. *Trem: interpret:* And Iudges, chap: 13. 22. where it is recorded, that the Parents of *Samson* were afraide they should die, as if they had seene God, aboue that had bene meete for sinfull creatures to see him.

God, who set bownds for the people, which they might not passe toward the mountaine, at the giuing of the law. Exod: 19. 12. 13. Neither would haue the arke of the Testimonie, commonlie looked vpon, vncouered. Numb: 4. verse 5. &c. 20. and 1. Sam: 6. 19. The same our God, no doubt, cannot like, that anie should vnreuerendlie prye into this most holie secreat, concerning his owne Maiestie and Diuine nature: with a minde to see further into it, then it hath pleased himselfe to reueale the same.

Wee may most iustlie saye of this knowledge of the Diuine nature of God, and of the manner or order of the Beeing thereof, as touching the Existence of them internallie, or (*ad intra*) as the learned speake: to witte, how the Father is of himselfe and of no other, eternally without all beginng;

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the Sonne eternallie begotten of the Father, before all time; and the holie Ghost proceeding from them both, and yet neuertheleſſe, beeing alwaies Eſſentiallie preſent, in and with them both: wee may (I ſay) iuſtlie determine of this knowledge, according to that wee read, Pſal: 139. 6. *It is too wonderfull for vs: it is ſo high, that wee cannot attaine vnto it.*

Wee knowe not the way of the winde (or as ſome tranſlate, of the Spirit) to witte, how it commeth into man, nor howe the bones doe growe in the wombe of her that is with childe: Eccleſ: 11. 5. nor how the ſoule of man, dead through ſinne, is againe regenerated and renewed within him. Iohn. 3. 7. much leſſe can wee vnderſtand, what the eternall generation of the Sonne of God, or the eternall proceeding of the holy Ghoſt, do meane.

Neuertheleſſe, as touching the manner of the working of God externallie, or (*ad extra* as they ſay) the Father by the Sonne, and both the Father and the Sonne by the holy Ghoſt, and the holy Ghoſt from them both (whether in the workes of the common creation and gouernement of them all, or more ſpeciallie, in the ſpeciall worke of the redemption of the elect children of God) this knowledge from outward effectes, declared from the holy Scriptures, and teſtified by the holy Ghoſt, inlightening and certifying our mindes, and conſciences thereof; it is, through the grace of God, ſo familiar, and ſo full of comfort, that the more wee vnderſtand and taſte it (the which no doubt, wee may doe with dailie increaſe ſo long as wee liue) the more may wee, with holie reuerence and boldeneſſe, euen to the ſame ende, looke into it: according to that Epheſ: 2. 18. *By him* (that is, by the Sonne of God, our Lord Ieſus Chriſt) *we haue an entrãce vnto the Father by one Spirit.* And chapt: 3. 12. &c. *By faith in him wee haue boldneſſe and entrance with confidence.* Read all that followeth, to the ende of the Chapter. But of the comforts more afterward.

Queſtion. In the meane ſeaſon, that we may proceed, and make all as plaine as we can? What meane you by a *Perſone* of the bleſſed TRINITIE, in the one onely moſt holie and Diuine nature of God?

Anſwere. *A Perſone in the Diuine nature, is an eternall Subſiſtence, the which hauing the whole Deitie or Godhead (as it were in common, or rather in a moſt holie Communion) the one equallie as well as the other: it is neuertheleſſe, diſtinct from either of the other, in way of a ſupernaturall relation, and according to the Diuine manner or order of their Beeing and working; onely by one proprietie, which it hath incommunicable to either of the other.*

Queſtion. Howe is that?

Anſwere. *The FATHER, who is the firſt Perſon in the holie Trinitie, though not the firſt in time or dignitie, but onely in the order and manner of Beeing, as was anſwered euen now; hee hath eternallie, and without all beginning, begotten the Sonne, and ſo hath, both taken to himſelfe, and alſo communicated to the Sonne, the whole nature or Eſſence of the Deitie.*

The SONNE of GOD, is the ſecond Perſone of the ſame moſt holie and bleſſed TRINITIE, eternallie, and without all beginning, begotten of the Father; and ſo hath eternallie receiued the whole Deitie, or Eſſence of the Godhead from the Father.

The HOLY GHOST, is the third Perſon, eternallie proceeding, both from the Father and alſo from the Sonne; and ſo hath the whole eſſence of one and the ſame DEITIE, eternallie and coequallie communicated to him from them both.

Explicatiõ & proofe. This is indeed the true and onely diſtinction of the *Perſones*, in the one onely and vndeuided Nature or eſſence of God. For as touching the Deitie or Godhead it ſelfe, it neither begetteth, nor is begotten, neither yet proceedeth. The diſtinction therefore, by the proprieties rehearſed, it doth onely concerne the *Perſons* of the Diuine Nature. And although the Diuine nature belongeth equallie (as hath bene obſerued) to euery one of the *Perſones*: For the Father is God, the Sonne is God, and the holy Ghoſt is God, not three Gods, but one

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onely God, one in nature, one in wisedome, one in power, one in will, one in glorie: (for the Father is the *Father of glorie*, Ephes: 1.17. *the Sonne, the Lord of glorie*. 1. Cor: 2. 8. Iohn: 1, 14. and ch: 12, 41. and ch: 17. 5. and Heb: 1. 3. Iam: 2, 1, and 2. Pet. 1. 17. Matt: 16. 27. & cha: 25. 31. *the holie Ghost the Spirit of glorie*. 1. Pet: 4. 14. and 2. Cor: 3, 17. 18. so that the Father, who is the God of glorie, Act: 7. 2. and giueth his glorie to no other. Isaia: 48. 11. Yet hee doth after a sorte, giue it to the Sonne, and to the holy Ghost: that is, he is well pleased that they should haue it, because they are one with him) howesoeuer no one *Person* can be any of the other. The Father cannot be the Sonne, or the holy Ghost: the Sonne cannot be the holy Ghost, or the Father: neither can the holy Ghost be either the Father or the Sonne, as was said before.

But of this, that the Father is verie true God, and consequently eternall and euerliuing, infinite in wisdome, power, mercie, iustice, &c: and that the Sonne is so also; and likewise the holy Ghost; wee shall, by the grace of God, make it plaine, in the handeling of the seuerall Articles of our beliefe, the which doe concerne euery one of them.

In the meane while, let vs make some further search after those grounds of holie Scripture, which God, of his infinit goodnes and mercie, hath vouchsafed vs, for our assured direction and warrant, touching the things allreadie affirmed by vs.

Question. AND first, what ground and warrant can you alledge to proue, that our God, in whom wee beleeue, beeing one onely in Nature, is neuertheless three distinct *Persons*?

Answere. *In the 5. chap: of the first epist: of the Apostle Iohn, verse, 7. There are three* (saith the holie Apostle) *which beare record in heauen, the Father, the Worde, and the holy Ghost: and these three are one. And in the Gospell, according to the same Apostle*. chapt: 10. 30. *I and my Father* (saith our Sauiour himselfe) *are one*.

Explicatiõ & proofe. Read also cha: 17. 21. 22. wher our Sauiour Christ prayeth for all true beleeuers, that they may be one, as hee and the Father is one: the Father in him, and he in the Father., &c. And as the Father & the Sonne is one, so is the holy Ghost one, with and in them both: according to the first testimonie, alledged in the answere, out of the 3. epi. of Iohn. For there it is said, that all three are one: not onely consenting in one, as it is said in the next verse, that the three which beare witnes on earth; to wit, the Spirit, and the water, & the blood, are (*Eis to en*,) that is agreeing in one: but the Father, and the Worde, (that is the Sonne, as he is called in the Gospell, ch: 1. 1. &c.) and the holy Ghost, are one: (*En eisi*:) that is, they are naturallie, and Essentiallie one, and consequentlie also, most perfectly consenting in one. It is euident therefore, by the testimonie of the holie Apostle: that God beeing but one in Nature, is neuertheless three *Personet*.

This distinction of *Persons* in one God, may also be prooued from the holie Scriptures of the old Testament: partly by such testimonies, wherin God is spoken of, in the plurall number: as Genes: ch: 1. 1. *Bara Elohim. The Godes hee created the heauens, &c*.

And likewise verse 26. & ch: 3. 5. & ch: 20. 13. & ch. 35. 7. Iob: 35. 10. and Ps: 149. 2. *Lætetur Israel in facientibus ipsum. Let Israell reioyce in them that made him*. Deut: 4. 7. Ioshua. 24. 19. *Elohim quedoshim hu. The Goddes hee is the holie ones*. Eccl: 5. 7. *Gebohim, he is the high ones*. And Ier: 10. 10. *Iehouah Elohim, hu Elohim chaiym* (that is) *the Lord Godes, he is the liuing Godes*. And 2. Sam: 7. 23. Read also Isai: 6, 8. and chapt: 54. 5. Thus, the distinction of *Persons*, may be proued, partly by the vsuall phrase, or form of speach in the holy language. And partly, it may be prooued by such testimonies, as doe, in our owne translation, make more expresse mention of the *Persons*: as Psalm: 33. 6. *By the worde of the Lorde were the heauens made, and all the hoste of them by the breath of his mouth*.

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That is, as *Iunius* interpreteth: *Pater in filio per spiritum*. The father in the sonne by the spirit. And Isai. 63. 9. 10. *In all their troubles hee was troubled; and the Angell of his presence saued them: in his loue and in his mercie he redeemed them, and hee did beare and carie them alwaies continually. But they rebelled and vexed his holy Spirit: &c. Hæc tota narratio (vt idem Interpres) est in primis euidens si qua in vetere Testamento, ad confirmandum doctrinam Christianam de vno Deo & tribus Personis.* This whole narration (as saith the same Interpreter) is as euident, as any in the olde Testament, to proue the Christian doctrine, concerning one GOD and three Persons. Likewise Hagg: 2. 5. 6. *Yet nowe be of good courage ô Zerubbabel, &c. for I am with you saith the Lord of Hostes. According to the word that I couenanted with you, when ye came out of Egipt: so my spirit shall remaine among you, feare ye not. Est hic locus de sancta Trinitate euidentissimus.* This place (say *Trem*: and *Iunius*) is a most euident place concerning the holy *Trinitie*.

But it will peraduenture be obiected of some, that in none of these places, no nor in that of the Apostle *Iohn*, where hee saieth: *There are three which beare witnesse in heauen*, there is any mention of the word *Person*.

Question. What other testimonie or ground of holy Scripture haue you, that wee may safely and boldly assure our selues to beleeue, that these three, are, and may be called, by the name of three *Persons*?

Answere *In the first Chapter of the Epistle to the Hebrues, verse. 3, the Apostle saith of our Saviour Christ, the Sonne of God; that he is the brightnes of the glory, and the ingrauen forme of the Person of the Father. Wherefore, seeing the Father is a person, in a respect or relation to the Sonne; so is the Sonne, in a like respect or relation to the Father: and consequently also, the holy Ghost is a person, in a like respect and relation to them both.*

Explicatiõ & proofe. There is in deede, the same reason of all three *persons* mutually, which is of any one, to either of the other. And touching the Sonne, of whom it is said, that he is the ingrauen forme of the *person* of the Father: the Sonne himselfe our Lord Iesus Christ, saith in this respect, that he which knoweth the Sonne, knoweth also the Father: *Iohn*, ch: 14. 7. &c. *If ye had knowne me* (saith our Saviour Christ) *ye should haue knowne the Father also, &c. I am in the Father and the Father is in me, &c.* Read also chap. 8. 19.

Onely it must be confessed, that the Apostle in the place of the Epistle to the Hebrues, vseth the word *Hypostasis*, the which, word for word, is a Subsistence: but assuredly, hee vseth it altogether in the same sence, as wee commonly vse the word *person*. as it is rightly translated, according to the vse of all true Christian Churches. For these words *Hyphistamenon*, *Hypostasis*, *Prosopon*, with the Christian Grecians, are the same in common interpretation with our English word *Person*, as it is vsed of vs from the Latine word *Persona*, in such sence as it is applied of all Latine Diuines, to the opening of this mysterie. Of this therefore, for this present, enough.

Shew now likewise, what ground you haue, that the *Persons* in the *Deitie*, are to be distinguished: not onely in the relation of words, but also really as we may say, and in respect of the order of the Beeing of the diuine nature it selfe.

Answere. What proofe haue you for this?

Question. *At the baptisme of the Sonne of God our Lord Iesus Christ, Math. chap. 3. verses, 16. 17. God the Father, did actually make it most cleare: in that, by audible voice from heauen, he pronounceth of the Sonne, then vpon earth in the nature of man: This is my beloued Sonne in whom I am well pleased. And the holy Ghost, in the likenes of a Doue, descended and lighted vpon our Saviour Christ the sonne of God, at the very same time.*

This is a liuely proofe, and declaration of it, in very deede.

Question. But what ground haue you, that the Persons are to be distinguished, in such manner as was before affirmed: by generation, and by beeing begotten, and

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by proceeding?

Answere, *In the 1. verse of the first Chapter of the Gospell according to Iohn, our Saviour Christ the Sonne of God, is called the onely begotten Sonne of the Father, full of grace and truth. And chap. 3. verse, 16. God so loued the world, that he hath giuen his onely begotten Sonne, &c. And Heb. chap. 1, verse, 5, 6. Vnto which of the Angels said he (that is, God the Father) at any time: Thou art my Sonne, this day begat I thee? And againe: I will be his Father, and he shall be my Sonne. And againe, When hee bringeth his first begotten Sonne into the world, he saith: And let all the Angels of God worship him.*

Explication and proofe, Heere it is plaine, that the Father hath begot, and that the Sonne is the onely begotten of the Father. The which generating or begetting, that it was eternall, and before all beginning, we read Prou. 8, 22. &c. *The Lord* (saith wisdome, euen the eternall wisedome of God, the euerliuing Sonne of the Father) *he hath possessed me in the beginning of his way: I was before his works of old. I was set vp from euerlasting, from the beginning and before the earth. When there were no depthes was I begotten, &c.* And must it not needes be, that the Sonne of God is begotten in speciall manner (that is after a most diuine manner) seeing it cannot agree to the Angels of God, though they be the chiefe of all his creatures? Neither is it against the eternitie of this generating and begetting of the Sonne of God, that he saith: *This day begat I thee.* For these words, concerne onely the manifestation of the Sonne of God, in the nature of man: either typicallie in King *Dauid*, who was a figure of him, or properly by his owne appearance in the flesh, in the due time and season thereof. But the former words: *Thou art my Sonne* (as they are referred to our Sauiour Christ) they are spoken of the eternitie of the Sonne of God before all worlds: according to the witnesse of the Sonne of God himselfe, Iohn 17. 24. *Father thou louedst me before the foundation of the world.*

Now shew likewise some testimonie, for proofe of the eternall proceeding of the holy Ghost:

Question, Where may that be found?

Answere. *In the 14. chapter of Iohn, verse, 26. our Saviour Christ certifieth vs, that the Father sendeth the holy Ghost in his name. And chap. 15. the 26. verse, hee saith further, When the Comforter shall come, whom I will send vnto you from the Father, euen the Spirit of truth, which proceedeth of the Father, hee shall testifie of me.*

Explication and proofe. This sending and comming of the holy Ghost in time for our benefit and comfort, is but an effect (as it were) of that naturall proceeding of the holie Ghost, which is eternall before all time, and from euerlasting to euerlasting, without all limitation of time. Neuertheless, wee may from hence, euidentlie discerne the eternitie of the proceeding of the holy Ghost. For that which is his naturall propertie now, or euer was at any time heeretofore, it is his naturall propertie still: and so was before beginning, and shall for euer so continue.

Now that it hath beene alwaies, the naturall propertie of the holy Ghost, to proceede from God: it may appeare, both from the beginning of the workes of the Creation, and also from the perpetuall gouernment of the same. From the beginning, Genesis, 1. verse, 2. *The Spirit of God moued vpon the waters*: or as the Hebrue word (*merachepheth*) signifieth, hee did support the waters, and euen the whole indigested substance of the world, as beeing the mightie arme and power of God: or, as wee may say, the wing of God spreading it selfe euer it, in a tender and cherishing manner. And further, for the continuall supporting, and preseruing of all creatures, after their Creation, wee reade Genesis, 6. 3. *My Spirit shall not alwaies striue for these men*: to wit, about their preseruation, as hetherto it hath done, seeing they will not be reclaimed from their extreame wickednes, &c.

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Reade also Iob. 26. 13. *The Spirit of God hath garnished the heauens.* And chap. 32. 8. *The inspiration of the almightie giueth vnderstanding.* And Psal. 104. 30. and Psalm. 33. 8. Reade also Iohn. 20. 22. Our Sauiour Christ breathed on his Disciples when hee gaue them the holy Ghost. Now the same holie Ghost, is both the Spirit of the Father, and also of the Sonne our Lord Iesus Christ. Wherefore, euen as God the Father, at the beginning of the creation of man, did by his Spirit breath naturall life into him. Genesis, 2, 7. so did the Sonne of God our Lord Iesus Christ by his Spirit: that is, by the same holie Ghost, breath the spirituall grace of life and holinesse, into those, whom hee made his speciall and most choise instruments, for the rectifying and reforming of the wicked and crooked worlde. But of this more afterward.

Question. THe former points, thus cleared in the particulars: nowe what is the meaning of these wordes together: *I beleeue in that one onely God, who is three distinct Persons?*

Answere. *The meaning of them is this: I beleeue that in the one onely diuine nature, or essence and Beeing of God, there are neither more nor fewer, then three Persons, euen the Father, the Sonne, and the holy Ghost. I beleeue also, that they beeing coessentiall, coeternall, and coequall: haue equally, and eternally consented, both in decreeing before all time, and also in performing in due season, all the workes, not onely of creation and gouernment ouer all the world: but also, (and that in a singular manner) the most wonderfull worke of the redemption, and saluation, of all and euery one of the elect of God, from the beginning of the world, to the end of the same.*

The truth and certaintie of these thinges, may partly be discerned from those Scriptures which haue beene alreadie alledged: and they shall (by the grace of GOD) bee more fullie confirmed heereafter, when wee shall come to the handeling of the seuerall Articles concerning euerie Person.

Question. In the meane while, what singular manner of the consenting of the most holy Trinitie, concerning the redemption and saluation of the elect of God, is that, which you speake of?

Answere. *God the Father, of his most free and vnspeakeable, yea euen of his incomprehensible loue, hath giuen his onely begotten Sonne, to abase himselfe, by taking our nature, by subiecting himselfe to the law, and by dying the death, yea euen the most cursed death of the crosse, for our sinnes.*

God the Sonne, according to the same most gratious good will and pleasure of the Father, most willingly yeelded to the same.

God the holy Ghost (by whose most holy conception, the Sonne of God tooke our humane nature, and by whom hee offered vp himselfe an euerlasting sacrifice, to satisfie the wrath of God for our sinnes, and to purge our consciences from dead workes to serue the liuing God) hee, according to the good will and pleasure of them both, doth likewise, of his owne most gratious accord, seale vp the whole fruite of the death of the Sonne of God, to our endlesse saluation and comfort.

Explicatiõ & proofe. It is very true, which you haue answered. For although in some respects (according to the Articles of our beliefe) the Father is more expressie acknowledged, the Creator of all thinges: the Sonne, the Redeemer: and the holy Ghost, the sanctifier of the Church of God. Yet the whole Trinitie, doth so wholly consent in all the works, both of the creation and gouernment of the world, and also in the worke of the redemption and saluation of the Church: that the Father doth nothing, either in the one, or in the other, without the Sonne, but by and with the Sonne; neither doe the Father and the Sonne any thing, but by and with the holy Ghost: as Gen. 1. 26. *Let vs make man in our image, &c.* And Ioh. 5. 17. *My Father* (saith our S: Ch:) *worketh hitherto, and I worke.* And verses, 19. 20. *The Sonne can doe nothing of himselfe,*

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The Promise.

saue that hee seeth the Father doe: for whatsoeuer thinges hee doeth, the same thinges doeth the Sonne also. &c. And Zech: 4. 6. *Neither by an armie nor strength: but by my Spirit, saith the Lord of Hostes.* Read also Luke, 4. 1. and verses, 14. 18. But of these things likewise, wee shall haue further occasion to speake againe more fully, afterward.

Question. NOw in the third place, what promise haue you, that the holy Trinitie of Persons, in the vnitie of the Godhead: doe in so singular a manner consent, in the most blessed worke of our redemption, and saluation?

Answer. *Our Christian baptizing into the name of the Father, the Sonne, and the holy Ghost by the commandement of our Saviour Christ: it is from God himselfe, as it were the broad seale of the Kingdome of heauen, to confirme the holy promise and couenant hereof vnto vs, and to so many as shall beleeue, vnder the warrant of them all.*

Explicatiō and proofe. It is true indeede. This forme of our Christian baptisme into the name of the holy Trinitie, doth so verily assure vs, that it is the good will and holy pleasure of GOD our heauenly Father, euen for his Sonne our Lord Iesus Christes sake, and through the sanctification of the holy Ghost, to take and adopt vs for his children: that wee may after a sort, sensibly feele and handle the vndoubted certaintie of one couenant made by them all. Wherefore, like as it is written of circumcision, that it was vnto the beleeuing Iewes, a seale of that righteousnes which they had by faith, Rom. 4. 11: so may wee, assuredly say of our Christian baptisme (the which is vnto vs the same, which that was to them) that it is a most gratious and authenticall seale of our iustification, through faith, by the consent of the whole Trinitie.

Yea, so assured a cōfirmatiō hereof is baptisme, that the Apostle *Peter* doubteth not to affirme, that we are alreadie saued thereby. And so we are indeed, as touching the blessed entrance into the state of grace and saluation: (I speake of all such, as doe by the grace of God, truly beleeue and trust in that grace, which by the will of God himselfe, is signified and sealed thereby) yea and we may also, and ought of dutie, by the vertue of the promise of God, to be as verily perswaded of our full and perfect saluation in due season yet to come, as if we had presently the full fruition of it: 1. Pet. 3. 21. Read also: Iohn, cha. 14. verses, 15. 16. &c.

he and the man doth shew that baptism to the child is of profit but not in these ways

This promise therefore, must needes be exceedingly comfortable, according as the benefit is most singular and great. The which comfort of the promise, is the next point of our inquirie, according to our order propounded.

SHew therefore in the next place, some proofe of holy Scripture, for that comfort which we may iustly take, in the most blessed testimonie and consent which the holy Trinitie giueth, concerning the promise of our redemption, iustification, and saluation.

Question. What proofe can you alledge for the warrant heereof?

Answere. *In the 5. Chapter of the first Epistle of Iohn, verses, 9. 10. 11. the holy Apostle setteth out the greatnes of this comfort, by a familiar comparison.*

If (saith he) we receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which he testified of his Sonne. He that beleeueth in the Sonne of God, hath the witnesse in himselfe: hee that beleeueth not God, hath made him a liar, because hee beleeued not the record which GOD hath witnessed of his Sonne. And this is the record, that God hath giuen vnto vs eternall life, and this life is in his Sonne.

Expōcation and proofe. Heere is in deede a very plaine, and familiar demonstration of it. For seeing among men, the confirmation of euerie matter, is established by the testimonie of two or three witnesses: Deut. 19. 15. Math. 18. 16. 2. Cor. 13. 1: infinitely much more, ought the three-fold diuine witnesse of the most holie Trinitie from heauen, preuaile with vs, to the establishing and confirming of our faith, in the most certaine truth of the promise of God. And the rather

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also, are wee to comfort our hearts in this assurance, because the Lord our God, euery way tendering our weakenesse, hath added to this threefolde witnesse in heauen, a like three-fold witnesse on earth. For so saith the same Apostle Iohn, in the 8. verse of the same fift Chapter. *There are three also which beare record in earth, the Spirit, and the Water, and the Blood: and these three agree in one.* And I beseech you, let vs marke this comfortable addition, diligently. For (as was obserued before) if wee should onely looke to this mysterie of the Trinitie, as it is hidden in it selfe, and as it were in the most secret closet of the highest heauen, it would rather astonish and confound vs, then comfort and cheare vp our hearts: at the least we should find it so high, that wee could not bee able to reach vnto the comfort of it. It is Gods exceeding mercie therefore, that he hath vouched safe to descend (as it were downe to the earth, to succour and helpe our weakenesse: and to this ende, not onely to giue vs the witnesse of his holy spirit inwardly in our soules, but also, to let vs (after a sort) to see with our eyes, and to feele (as it were) with our handes, life and saluation brought to light for vs: insomuch as the blood of our SAVIOVR CHRIST, yea euen that water and blood which issued out of his most holy side, they doe cleanse vs from all our sinnes, and set vs in the high fauour of our most good and gracious God.

Thus then, wee looking to the testimonie of the Father, manifested by the Sonne appearing in our nature, and immediately sealed vp in our hearts by the holy Ghost, who is euen therefore called the Comforter: great and singular, well may the comfort of our faith bee, in the holy Trinitie. Yea iustly may it bee esteemed the very treasurie of our comfort. According as when the Apostle *Paul* would wishe and pray the greatest comfort, yea euen all the true and best, and most compleat comfort that might bee, to the Church of GOD, in the Citie of *Corinth*; hee concludeth his holy Epistle which hee wrote vnto them, with this most sweete farewell: *The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all. Amen.*

To which purpose also call to minde that which is written, Iohn, Chap. 17.3. and Rom. 5.1.2.3.4.5. and Ephes. 2,18. And in the beginning of the first Epistle of the Apostle Peter: his entrance, is likewise most comfortable, from this doctrine of the Trinitie, in respect of the consent both of the Father the Sonne, and the holy Ghost, in the election, redemption, iustification and sanctification of his people.

Question. NOw, the comfort being thus exceeding great to euery true beleeuer: it followeth that the obedience of faith, ought of singular dutie, to be likewise exceeding great. I aske therefore in the fourth place of our inquirie concerning this article: what is the dutie, belonging to the most sweete and full comfort of faith, in the most holy Trinitie.

Answere. *The dutie hereof, is generally all dutie; and the same also to be performed in the most dutifull, chearefull, earnest, and constant manner that may bee: euen the same, which our Christian and holy Baptisme into the name of the most holy Trinitie, doth require.*

That is to say, that by the grace of our God we doe (as becommeth the obedient children of God, our heauenly father) most carefully indeuour, to shewe forth the fruites of the spirit, in the obedience of the Gospell of our Sauiour Christ the Sonne of God: and that in all things, wee worship the vnitie of the Godhead, in the Trinitie of the Persons, and the Trinitie in vnitie, as the Churches of God haue of ancient time, right Christianly professed, and so doe also euen at this day.

Explicatiō & proofe. It is very true, that you haue answered. For Baptisme, being the seale of GODS couenant to vs, as circumcision was to the Iewes: Genesis. 17. it dorh likewise answerably require of vs, that wee doe enter into couenant with God, in all holy care and conscience of walking in all good dutie before him, as *Abraham* and all the faithfull of his posteritie did.

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For as our Sauiour Christ saith, the children of *Abraham* will doe the workes of *Abraham*, &c.

And verily, all the dutie that we (yea that all the Church of God can yeeld) is too shallowe a fruite of obedience and thankfulnes to God, for the reuelation and comfort of this most deepe and high mysterie. For insomuch as the Lord God, our onely Lord, of his infinite mercie, wholly consenteth, both in vnitie of nature, and according to the eternall distinctiō of the persons, to the endles perfitting of our redemption & saluation: what dutie of ours (though we were able to yeelde him all the seruice, both of vnderstanding, and reason, of will and affection, yea both of spirit, soule, and body) could be answerable to this his infinite goodnes and mercy?

But to speak something more particularly: it is the duty of the whole church of God, and of euery true beleeuer, to hold, maintaine, and defend this most holy doctrine, against all Anti-trinitarians, Atheiests, or Profane persons, whosoeuer shall shewe themselues, to be despisers, gainesayers, and blasphemers thereof. In which respect, the holy and diligent labours of *Athanasius*, *Nazianzene*, and many other in former times; as also of *Caluin*, *Beza*, *Vrsinus*, *Zanchius*, *&c.* they are in these our daies very excellent.

The aduersaries of this most high point of doctrine, haue beene, from time to time, many and great in the church of God: the lesse to be maruelled at; because it is the doctrine of a most secret and high mystery, infinitely exceeding all comprehension of corrupt naturall reason. The lesse also is it to be maruelled at, because the Diuel (who in all things, enuieth the glory of God, and euery way maliceth the saluation of his people) taketh all the occasions he can, to hinder, yea to corrupt, and vtterly to peruert, the true knowledge, & faith of this most glorious and healthfull mysterie.

The former, and more ancient of these wicked aduersaries (as learned *Daneus* hath gathered and sorted them together in his booke of heresies) they were first, the *Apelites*, *Messaians*, *Deïtes* and *Monarchites*, who deny ing the distinct Persons, held that God is onely as it were a sole and solitarie Monarch of the world.

Secondly, the *Simonians*, *Ptolemies*, *Colarbasies*, *Montanistes*, *Noetians*, *Praxeans*, *Sabellians*, *Apolinaristes*, who affirmed that there is but one person in the Trinitie, onely called by these three sundry names: *Father*, *Sonne*, and holy *Ghost*.

Thirdly, the *Marcellians*, who taught that the Trinitie is but an extension or dilating of one and the same thing, as it were waxe.

Fourthly, the *Hieracites*, who said that the Persons in the Trinitie, are but as it were two lights of one candle.

Fifly, the *Metangismonites*, who imagined the Persons to be like to diuerse vessels, the one contained within the other, and as a scroule of diuers skinnes.

Sixtly, the *Tritheïtes*, and *Trifermians*, who contended that the three Persons, are three diuerse and sundry Gods.

Seauenthly, the *Marcites*, and *Tetratheïtes*, who make a quaternitie of Persons. The which hereticall blasphemie, when *Anastasius* the Emperour, attempted to establish by his Edict, about the yeare of our Lord, 485. he was by the hand of God, stricken with lightening, and died miserably. *Daneus*, chap. 47. in his booke of Heresies.

The last of the more ancient aduersaries, which the same writer rehearseth, were the *Aetians*, who made no more account of the three Persons, then of three qualities. All these were worthily resisted, and refuted by the excellent Ministers of Gods word in former times.

Now, in these latter daies, rose vp one *Seruetus*, and other, who went about to reuiue the former heresie of the *Simonians* and such like heretikes of their rancke.

Wherefore, by how much the Diuel raiseth vp more hostile warre, against this

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The Danger of not beleeuing this Article.

this sacred ground of our Christian faith, to the dishonour of our God, and to the endangering of our soules to euerlasting perdition; as also to the opening of the mouthes, of the profane and vngodly, to blaspheme that most holy and sacred mysterie which they knowe not, neither haue learned to reuerence and adore: by so much ought all the seruants of God, at this day, and from time to time, according to the example of those that haue beene before vs; to be the more studious and carefull, both to settle our owne vnderstanding and faith more firmely, and also more wisely, soundly, and faithfully, euery one according to his place and calling, to teach and strengthen one another: and all of vs, with one consent, to pray the more feruently to God, that it would please his diuine maiestie, still to vphold this his blessed truth of doctrine, which teacheth the truth of his most blessed nature, & the māner of his glorious Essence, against all aduersaries thereof, as euer heretofore he hath done. Amen.

THat which now remaineth, concerning this article, is the danger of not beleeuing in the blessed Trinitie.

Question. What is that?

Answere. *It is vnpossible, that any which beleeue not in the Father, the Sonne, and the holy Ghost, three Persons one onely true God; should either know rightly the fountaine from whence, or the meanes by whom, or the manner how, life and saluation is brought to light: much lesse can they feele the comfort of it here; and least of all, shall they be partakers of the happines and glory of it, in the kingdome of heauen.*

Explicatiō & proofe. It is vnpossible in very deed. For all is contained within the reuelation, and faith of this most blessed mysterie, as wee may clearly perceiue, by calling to minde that which wee reade in the places of holy Scripture before alledged: Rō: 5.1.2.3.4.5. Eph. 2.18. & 1. Pet. chap. 1, v. 2. & 2. Cor. ch. 13. v. 13. which is the last of the whole chapter. Yea, so is all contained and treasured vp in this mystery, that whosoeuer doe not rightly beleeue it *, they shal most assuredly, wofully perish for euer frō the most glorious presence of God, & haue their portion among the most hellish and diuellish aduersaries of his glorie. According as it hath beene long since, well acknowledged and determined, and so is stil in the true churches of Christ: that whosoeuer desire to be saued, must necessarily and before all things, hold the true Christian and Catholike faith. And that whosoeuer doe not keepe it holy and vndefiled, shal without doubt perish euerlastingly. The which Catholike faith (that is to say, the common faith of all true beleeuers) is this, that we doe acknowledge, and worship one God in Trinitie, and the Trinitie in vnitie. Neither confounding the Persons, nor diuiding the substance, &c.

* Vnderstand it of those that be willingly ignorant, or heretically minded against this holy Mysterie.

Whosoeuer doe not beleeue thus, it is most certaine that they doe not beleeue in the true God rightly. Nay it is vnpossible, that any, who professing Christātie, doe not beleeue in one onely God, three distinct Persons; should auoide the opinion, either of many Gods, or of the inequality of Gods. For the name of God, is cōmunicated to euery one of these Persons, in the holy Scriptures. Finally, they that doe not thus beleeue, doe deny vnto God his due worship and honour, seeing the Father requireth to bee honoured in his Sonne, & that his Sonne should be honoured with him, and that both Father, and Sonne should be honoured, in and with the holy Ghost.

From all miserable vnbeliefe therefore, specially from all hereticall, blasphemous, and obstinate contradiction, to this so chiefe and foundamentall a point of our onely orthodoxe and true Christian faith: the Lord our most gracious and mercifull God, euen the Father, for his onely Sonne our Lord Iesus Christs sake, by the grace of the holy Gost, preserue and keepe vs for euer Amen.

Thus much, concerning the doctrine of beliefe in the most holy and glorious Trinitie of Persons in one onely true God, more generally or conioyntly.

Hence-

Beliefe in God the Father.

Question. Henceforth wee are to examine the doctrine of our faith, concerning euery distinct Person.

And first concerning the Father: how doe the articles of our faith teach vs to beleeue in him?

Answere. *They doe teach vs to beleeue in the Father, as in the almightie God, the maker of heauen and earth.*

It is so. They are the very wordes of the Creed: *I beleeue in God the Father almightie, maker of heauen and earth.* Here are many things to be considered.

Question. BVt first of al, what proofe haue you, that God is a father, or (as the words of the articles of our beliefe are) the Father: that is, such a father, as none else is, or possibly can be, euen he that is almightie, &c. and that therefore wee are accordingly to beleeue in him?

Answere. *Beside other diuine testimonies, we haue the witnes of Saint* Paul *in the* 8. *Chapter of his first Epistle to the Corinthians, the* 5, *and* 6. *verses. And likewise in the* 5. *and* 6. *verses of the* 4. *chap. to the Ephesians.*

Rehearse you the words of the holy Apostle, in the first of those places.

Question, Answere. Which are they?

Though (saith the Apostle) there be that are called Gods, whether in heauen or in earth (as there be many Gods and many Lords) yet vnto vs, there is but one God, who is the Father, of whom are all things, and we in him.

Explication and proofe. The meaning of the holy Apostle is, that howsoeuer, partly by most wicked and abusiue custome, the name of God, hath by idolaters, beene vsually attributed to their idolls, and false Gods: (for so, as he saith, there be many Gods, and many Lords, to wit, cõmonly so called: according to that, 2. Kings chap. 1, 2, and chap. 18, 33, 34, 35. and Amos, 8. 14. and Ier. 2, 26. *They say to a tree, thou art my father, and to a stone thou hast begotten me: for they haue turned their backe vnto me, and not their face: but in the time of their trouble, they will say: Arise and helpe vs. But where are thy Gods which thou hast made thee? Let them arise, if they can helpe thee in the time of thy trouble: for according to the number of thy cities, are thy Gods ô Iudah.*) Thus I say, howsoeuer, (as the Apostle saith) partly by abusiue and idolatrous custome, the name of God is ascribed to idolls and false Gods: and partly also, albeit God himselfe, doe in most wise considerations (as hath beene declared in the Treasury vpon the 5. Commandement) impart his most holy & honourable names, God and Father, to ciuil Magistrats, and to naturall Parents, &c. Psal. 82, and Iohn, 10. 34. 35, 36. and in many other places. Yet to speake properly, and from the originall roote and fountaine of all Father-hood, and power, or authoritie: God the father onely, is both Father, and God, according to that of our Sauiour Christ. Matth. 23, 9. *Call no man your Father vpon earth: for there is but one your father, euen hee that is in heauen.*

Read also Isai. ch. 44, 17, 18.

The other place to the Ephesians (mentioned in the former answere,) is like to that alreadie rehearsed out of the Epistle to the Corinthians. For these are the wordes of the Apostle in that fourth Chapter to the Ephesians. *There is one Lord, one faith, one Baptisme, one God, and Father of all, who is aboue all, and through all, & in you all.* Not that the diuine nature of God the father, is mixed with ours, or with the nature of any other creature (for he is onely, and altogether entire and perfectly consisting in and by himselfe) but because it is his power, which continually supporteth all creatures, as wel as at the beginning, he did originally, create and make them all.

Thus therefore, seeing God is a father, yea rather the onely father of all fatherhood: that is, so a father as none else is, or can be (as was said) we haue

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no cause to doubt, but that wee are to beleeue in him accordingly, that hee is such a Father, as is very true God, euen God the Father almightie, &c. And thus, when the Apostle Peter, 1. Epist. Chap. 1. verse, 21. (writeth) *that God hath raised vp Christ from the deade, and giuen him glorie, that our faith and hope might bee in God*: it is plaine from that which goeth before in the 17. verse, that the Apostle writeth of that God, who is the Father. Yea euen our Father, and the Father of all true beleeuing Christians, by the grace of that adoption and couenant, which of his infinite mercie, it hath pleased him to make with vs, through his owne onely and naturall Sonne, our Lord Iesus Christ; as we are hereafter further to consider.

And now furthermore, this also we are to vnderstand, that insomuch as our heauenly Father, in whom wee are to beleeue, is very true God: therefore, all the essentiall attributes of the diuine nature, doe essentially belong vnto him, in that he is the Father. So that we are not onely to beleeue in him, as in an Almightie Father (of the which his almightie power, wee are to consider afterward) but also, as in our eternall Father, according to that which we read: Isay: chap: 63. 16. *Thou ô Lord art our Father, & redeemer, thy name is for euer.* Neither are we to beleeue in the Father, onely as in an almightie and as in an eternall Father, the maker of heauen and earth: but also, as in a most prouident Father, euen the most gracious ruler and gouernour of all thinges, specially ouer his Church. As Iohn. 5. 17. *My Father worketh hitherto*, saith our Sauiour Christ. And Matth. 6. 26. *Your heauenly Father feedeth the fowles of heauen.* And Chap. 10, 29. 30. *A Sparrowe falleth not to the ground, without your Father. Yea and all the haires of your head be numbred.* Read also, chap. 18. 10. and 24. 36. and 26. 53. and Act. 1. 7. But of the fatherly prouidence and gouernment of God our heauenly Father, we shall likewise haue iust occasion, to consider more fully afterward. Wherein also, the most perfect wisedome of this our Father, wil be mademore manifest vnto vs. And that, yet further accompanied with his most tender mercy, according to that thanksgiuing of our Sauiour Christ: Matth. 11, 25, &c. and according to that of the Apostle. 2. Cor: 1. 3. *Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercies, and God of all consolation and comfort.*

Moreouer, we are to beleeue in him, as being most righteous; according to that, 1. Pet. 1, 17. For he is such a Father, as iudgeth without respect of persons. And therefore doth our Saui: Christ pray to him, as being a righteous Father Iohn. 17, 25. And likewise also, as being a holy Father, in the 11. verse of the same chapter. Finally, we are to beleeue in him, as being most faithfull and true according to that which we read in the same Euangelist, ch. 8, 14, 16. *Though I beare witnesse of my selfe* (saith our Sauiour Christ) *yet my record is true: for I knowe whence I came, &c. And if I also iudge, my iudgement is true: for I am not alone, but I and the Father that sent me.* And ver. 26, 27. *He that sent me is true, and the things which I haue heard of him, those speake I vnto the world. They vnderstood not* (saith the Euangelist) *that he spake to them of the Father, &c.*

And thus, we may see, that we are to beleeue in God our heauenly Father, the first Person in the holy Trinitie: as being an eternall, almightie, the most wise, most holy, most righteous and most mercifull Father, the most faithfull and true, &c. For whatsoeuer is ascribed to the Father, who is God; it must be vnderstood, as attributed vnto him absolutely, and in all diuine perfection, aboue all comparison to bee made with any creature. Yet so doe we attribute these things to the Father, that we doe not, neither may wee exclude either the Sonne, or the holy Ghost; as hath beene obserued before: and is more fully to be cleared and confirmed hereafter.

These things thus obserued, let vs now goe forward, to those points, which are to be furthermore considered, for the vnderstanding of this Article.

And first, insomuch (as was a little before touched) God is termed, and is in very deed, a Father in diuerse respects: I desire that you doe make a more

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full rehearsall of this point.

Question. What are those diuerse respects, according to the which, God is called by the name of a Father?

Answere. *First, God is called, and is in truth, most properly a Father; onely in respect of his naturall, and onely, eternally begotten Sonne, our Lord Iesus Christ.*

Secondly, in respect of his workes of Creation.

Thirdly, in respect of his fatherly prouidence, preseruation and gouernment, ouer all his creatures, euer since he created and made them.

Fourthly, in respect of his holy Church, and elect people, whom he hath in special manner, most graciously adopted, in his beloued and onely begotten Sonne by nature, to be his children, of meere fauour and grace.

Explication and proofe. That God is most properly a father in respect of his naturall and onely begotten Sonne, it is euen of it selfe euident. For Father and Sonne, are naturally, and properly relatiues euen here among men on earth; but principally, whē we speake of God the heauenly Father, and his Sonne. For though, as touching the earthly nature of man, one Father may haue many naturall Sons, the which haue all of them their seueral participation in the nature of their Father: yet in the diuine nature, there cannot possibly be more then one Sonne, seeing the whole nature of the Father, is essentially, eternally, and euerlastingly, communicated vnto him alone. And likewise, howsoeuer the naturall Father on earth, hauing many children, doth by naturall instinct, diuide as it were his affection among them, according as he had, euen by nature, a distinct and often renewed affection and desire to enioy them: yet the heauenly Father, hauing but one entier, infinite and eternall desire of generation in his diuine nature, he hath wholly, and without all possibilitie of distribution, or reiteration; from before all beginning, and for euermore, placed his whole desire, delight and affection, in his owne onely Son. And euen so much, doth the Father himselfe testifie at the baptisme of the same his Sonne; hee hauing then taken to his diuine nature, the nature of man. *This is my beloued Sonne* (saith the Father) *in whom I am well pleased.* And thus doth the word (*Abba*) vsed in the holy language for Father) signifie, from the roote (*Abba*) which is in the proper signification of it, so to desire or affect a thing, that the desire and affection doth rest it selfe in the same, being once attained vnto. This is perfectly & naturally, to be found onely in the minde and will of God the Father, according to that in the Prophesie of Hosh. chap: 11.1, *I called my Sonne out of Egypt, because I loued him* (*Ahabehu*). For these wordes doe principally respect our Sauiour Christ the Sonne of God, eternally, and most perfectly beloued of him; yea so, as he is for euer setteled in this his loue: as we read, Mat: chap, 2.15. Thus then in the first place, God is a Father in respect of his owne one onely begotten and naturall Sonne our Lord Iesus Christ.

Secondly, that he is called a Father, in respect of his workes of creation, it may appeare by this: that the Angels of heauen, are called the children of God: as Iob: chap: 1.6. *The children of God, came, and stoode before the Lord: Satan came also among them.* And againe, Chap: 2.1. And Chap. 38.7. *All the children of God reioyced from the beginning of their Creation.* Read also, Dan. 3.25. Where the Angell that preserued the three children of Israel from burning in the fierie fornace; is said to be like to the Sonne of God, as one of singular comlines and beautie, &c. Thus *Adam* also, though in a degree a little inferiour to the heauenly Angels, is called the Sonne of God: as we read, Luk. ch. 3.38. And the posteritie of *Adam* also, though degenerated; are called the off-spring of God, Act. 17.29. Not by generation (to speake properly) but by Creation. And so is that word off-spring to be vnderstood. According to that, Isai: ch: 64.8. *O Lord thou art our Father & we are the clay &c.* And Mal: 2.10. *Haue we not all one Father? hath not one God made vs?* And Heb: 12.9. God is called the Father: that is, in a special manner, the creator of spirits. For he hath made our soules, as well as our bodies, yea our soules, by a most excellent

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excellent creation, as shal further appeare, when we come once to the purposed handeling of that doctrine.

Now in the third place, that God is a father in respect of his most fatherly prouidence, and of the souereigntie of his gouernment: it may hence appeare, in that hee is called the father of the fatherlesse, Psal. 68.5. And againe, as was alledged before, in that our Sauiour Christ saith, *Call no man your Father vpon earth: for there is but one your Father, who is in heauen.* Neuertheless (as was also alledged) God doth not refuse to impart this his name, not onely to natural Parents; but also to ciuil Magistrates, in regard of that dignitie & authoritie, which they haue receiued of him, as Ps. 82.6. Iohn. 10.34.

Fourthly, that God is a father, in respect of the adoption of his holy Church, and elect people (both Iewes and Gentiles) euen so many as shall truly beleeue in him, as in their heauenly Father: and likewise, that he is a Father, in respect of his most gracious prouidence and gouernment ouer it: this may bee made plaine, and confirmed, by that which wee reade, Deut. 14.1. Where *Moses* saith to the Iewes: *Yee are the children of the Lord your God.* And Chap. 32.6. *Doe yee so reward the Lord, ô yee foolish people and vnwise? Is not he thy Father that hath bought thee? he hath made thee, and proportioned thee.*

Likewise, *Elihu* of olde, called God his father: as Iob. Chap. 34. v. 36. *My Father* (saith he, as *Trem*: and *Iunius* doe well translate that word) *let Iob be tryed, &c.* And thus also, Isaiah: Chap: 43. 8. the Israelites are called the Sonnes and daughters of the Lord: And Chap. 63. 16.

Doubtlesse thou art our Father, &c. This dignitie, and preheminence of the Filiation or Son-ship (as one may say) of the Church, is fitly expressed by this, that God calleth it, his first borne: to wit, in comparison of all the worlde beside. As Exod: 4. 22, 23. the Lord saith to Moses. *Thou shalt say to Pharaoh, Thus saith the Lord; Israel is my Sonne, euen my first borne. Wherefore, I say vnto thee, let my Sonne goe, that he may serue me, &c.* And Ierem: 31.9. *I am a Father to Israel, and Ephraim is my first borne.* And thus King *Dauid*, and King *Salomon*, (speciall tipes and figures of our Sauiour Christ, the onely naturall Sonne of God) they are by special grace and fauour, called the Sonnes of God: as Psal: 2. *Thou art my Sonne*, and 2. Sam: 7, 14. *I will be his Father, and hee shall bee my Sonne.* And Psal. 89, 26, 27. *Hee shall cry vnto mee, thou art my Father, &c.* But more generally, concerning both Iewe and Gentile, the Apostle *Paul* saith, Ephes. 3, 15, 16. *Of the Father of our Lord Iesus Christ, is named the whole family, in heauen and in earth.* And in this respect, doth the Euangelist *Iohn* teach vs, that the children of God, *are borne not of blood, nor of the will of flesh, nor of the will of man, but of God.* To the which purpose also, serueth that which we read, Rom. 8, 14. 15. 16. Gal. 4. verses, 5. 6. and 1. Pet. 1. 3. Blessed be God the Father, who according to his aboundant mercy, hath begotten vs againe, vnto a liuely hope, by the resurrection of Iesus Christ from the dead. To an inheritance immortall, &c.

It is true indeed, that in respect of this worke of our spirituall regeneration and sanctification, and of our preseruation in the same; the Sonne of God hath the name of an euerlasting Father giuen vnto him, Isay: ch. 9. 6. And ch. 8. 18. mention is made of his children. And ch. 53. 10. the promise is made by God that he should see his seed. The accomplishment whereof is testified: Heb: 2. 10. 11. 12. 13. *He brought many children to glory.* And therefore is he brought in, speaking thus: *Behold here am I, & the children which God hath giuen me.* In which respect also, he said while he was yet with his Disciples: *I will not leaue you as orphanes* (that is) *fatherles or comfortles*: Iohn, ch: 14, 18. Likewise, the holy Ghost, whom our Sauiour Christ thus promised to send, for the cõfort of his church, is in the same worke of our spirituall regeneration and sanctification, as a father to vs, and to the whole church, together with God the father and the Son: according to that we read, Ioh. ch. 3, 5, 6. *Except a man be borne againe by the holy Ghost, &c.* and Rom. 8, 14. *As many as are led by the spirit of God, they are the Sonnes*

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The Meaning.

of God. Yet this ioint work of the whole Trinity in this whole ſpiritual work of grace, muſt ſo be vnderſtod, to wit: in a certain metaphorical or borrowed ſenſe when it is attributed to the Son & the H. G. as it may in no wiſe preiudice the diſtinctiō of Perſons, nor impeach the proprietie of this name Father, as properly attributed to the firſt Perſon of the holy Trinitie, of the which we treat.

IT is therefore to very good purpoſe, that you doe in the next place expreſſe what you meane when you ſay, *I beleeue in the Father almightie maker of heauen and earth.* What doe you meane by theſe wordes?

Queſtion.

Anſwere.

My meaning is, to proteſte that (according to the two former acceptions of the word Father) I doe vndoubtedly beleeue, that God the Father, the firſt Perſon in the moſt holy and bleſſed Trinitie (euen the naturall Father of his eternall and onely begotten Sonne) hath by the ſame his Sonne, together with the holy Ghoſt: in infinite wiſedome, and by his almightie power, made the heauen and the earth, the Sea and all that in them is, of very nothing at the firſt.

Here in, your meaning is agreeable to the truth it ſelfe: according to that we read, Ioh. ch. v. 1, 2, 3, 4. Col: 1, 15, 16, 17. & Heb: 1, v. 2. Read alſo Gen: ch: 1. verſe 2. 26. And Iob: 26. 13.

Queſtion.

But hath God the Father, by his Sonne, together with the holy Ghoſt the ſpirit of them both: onely created and made all things at the beginning, and thenceforth left them to themſelues, to be as we vſe to ſay, at vncertaine?

Anſwer.

Nothing leſſe. And therefore according to the third acception of the word Father: I doe beleeue, that God in his moſt ſouereigne and fatherly prouidence, hath from the beginning of his creation, doth ſtil, and will likewiſe (by the ſame his Sonne, together with the holy Ghoſt) continually euen to the end of the world, vniuerſally rule, gouerne, and preſerue, all his creatures, in all wiſedome and righteouſnes, according to the moſt holy and determinate pleaſure of his owne moſt gracious and diuine will.

Explication and proofe.

This alſo is very true, and agreeable to the holy Scriptures, as we may read further: Iohn ch: 1. verſes 5, 9. 10. & ch. 3. 17, Col: 1. 17. In the Sonne all things conſiſt, from the Father. And Heb: ch: 1. 3. *The Father, by the Sonne, beareth vp all things.* Read alſo, Pſal, 104. 30. *If thou ſend forth thy Spirit, they are created and thou reneweſt the face of the earth.* And in the 24. v. of the ſame Pſ. *O Lord, how wonderfull are thy workes! In wiſedome haſt thou made them all: the earth is full of thy riches. So is this Sea great and wide, &c.* Ier: 10, 12, 13. and Mat: 6, 26. *Your heauenly Father feedeth the fowles of heauen* (ſaith our Sauiour Chriſt) And ch: 10. 29. *A Sparrow falleth not on the ground without your Father.* And as it followeth in the next verſe of the ſame ch: he giueth to vnderſtand, that the Father hath a ſpeciall regard of his adopted children, through his owne Son our Lord Ieſus Chriſt. For our Sauiour himſelfe ſaith, the haires of their head are numbred.

This ſpeciall prouidence of God the Father toward his Church, you alſo mentioned a little before.

Queſtion.

Now what doe ye beleeue in this reſpect, to the more full clearing of this Article of our faith in the firſt perſon of the holy Trinitie, God the Father?

Anſwere.

I doe, in this reſpect, according to the laſt acception of the word Father, furthermore vndoubtedly beleeue, that God the Father, of his moſt free grace, and in moſt tender pittie and compaſſion, according to his diuine counſell, purpoſe, and predeſtination, euen before the foundation of the world was laid: hath in his beloued Sonne choſen and adopted vs, and all the elect people, to be his children, through the ſanctification of the holy Ghoſt: to the end that we truly knowing & truſting in the ſame his grace, ſhould obtaine the glory of our Lord Ie: Ch: yea & that euē in this life alſo, we ſhould enioy a ſpecial fruite of the fatherly prouidence of our moſt good & gracious God, aboue al the childrē of this world.

Explication and proofe.

You may ſafely, and with good aſſurance, beleeue this alſo: according to the teſtimony of the Apoſtle *Paul*, as we read 2. Theſ: 2, 13, 14. and in many other places. For one & the ſame (though it may be in ſome differing meaſure) is the happie & glorious eſtate of al true beleeuing Chriſtiās, in the kingdome of heauen. Read alſo, Pſ: 4, 6, & Pſ. 31, 19, 20, & 46, 7, 8, 9. But of al theſe points, which you haue anſwered for the clearing of this article (inſomuch as they are all of them

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The Promise

them matters of great importance) let vs, trusting in the grace of God, set our minds to inquire more particularly, into the grounds and doctrine of them; by a more large discourse, to the more plentiful inriching of this part of the Treasurie of our faith. First concerning this, that God is our Father.

Secondly, concerning his almightie power.

Thirdly, concerning his creation, and the seuerall workes thereof. And fourthly, concerning his fatherly prouidence, both generally ouer all the workes of creation, and also more specially toward his Church, in the election, calling, gathering together, and preseruation thereof.

Question. FIrst therefore, what promise haue you in the holy Scriptures, that God is minded to be a Father vnto vs? For, that God is a Father (that is to say, the first person in the most holy Trinity) we haue seene the ground & proofe of it already. Now what ground haue you (I say) for the promise?

Answere. *In the 2. Epistle to the Cor. chap. 6. The Apostle alledgeth the Prophesies of the old Testament, concerning vs the Gentiles in this behalfe.*

Question. Which are those Prophesies?

Answere. *In the 16, verse of that chapter, the Apostle hath these words, God hath said, I wil dwel among them, and walke there, and I will be their God, and they shall be my people. And verse 17. I will receiue you. And verse 18. I will be a Father vnto you, and you shall be my sonnes and daughters, saith the Lord almightie.*

Explicatiõ & proofe. These Prophesies (the which, as the same Apostle calleth them in the beginning of the next Chapter, are so many promises) they are diligently to be marked, and to be surely laide holde vpon, and apprehended of vs; because, if God were onely a father in respect of his natural and onely begotten Sonne, and not also for the Sons sake, a Father to vs, by the couenant of grace and adoption: we could not possibly beleeue in God, to our comfort. For by our Apostacie in *Adam*, wee are wholly fallen from God: not onely from the Father, but also from the Sonne of God simply considered in the Deitie of his person, and from the holy Ghost also, the onely Spirit of them both. Yea we are so fallen, that we cannot possibly, by any meanes, be raised vp and restored againe: but by the free grace of the Father, through the mediation of the Son taking our nature: and in the same, by his redeeming, iustifying, & sanctifying of vs vnto himselfe by the holy Ghost. And for this cause it is, that our Lord Iesus Christ, of his tender loue, is so earnest, to assure vs in his holy Gospell, that God is our Father. For so hee speaketh oftentimes of him before his death; teaching vs to pray to him, as being our heauenly Father; and after his resurrection also saying: *I goe vp to my Father and your Father, &c.* Iohn, chap. 20. 17.

Such therefore, and so worthie and necessarie, is the obseruation and faith of this most comfortable promise of God, that he will be a Father vnto vs, reconciled in and by his sonne our Lord Iesus Christ.

Question. NOw let vs come to the comforts themselues, such as belong to this article of our faith: Which are they?

Answere *First, insomuch as God vouchsafeth to be a Father vnto vs: his loue toward vs, must needes be more pure and tender (in that he is of a most holy and mercifull nature) and infinitely more constant also in his loue (in so much as hee is most faithfull) then can be the loue of any the most louing and tender naturall Parents, to their most deare and naturall children.*

Secondly, the comfort of this, that God is our Father, is very great: in that according to the exceeding greatnes of his loue (infinitely aboue the loue of all naturall parents) so are his gifts and and benefites to his children, infinitely aboue theirs: both in number, measure, weight, and value.

Expãcatiõ & proofe. It is very true. And therefore it is, that the Lord saith thus, by his Prophet Isaiah. ch. 49. 15. 16. *Though a woman should forget her child, & not haue compassion of the sonne of her wombe, yet would not* I *forget thee. Behold* (saith the Lord) I *haue grauen thee vpon the palmes of my hands, thy walls are euer in my sight.*

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And chap. 63. 16. *Doubtleſſe thou art our Father: Though Abraham would not know vs, nor Iſraell acknowledge vs* (to wit, to be kindely children to them, inſomuch as wee haue not walked in their ſtraight ſteps, nor done their good workes, but haue committed much wickednes, &c.) *Yet, O Lord* (ſaith the holy Prophet in the name of all the faithfull, repenting them of their ſinnes) *thou art our Father, and our Redeemer: Thy name is for euer.*

God loueth all his creatures, euen for that they are his creatures, and ſpecially mankinde. From hence doth Iob make it a part of his pleading with God, chap. 10. 8. &c. *Thine hands haue made me, and faſhioned me wholy round about, and wilt thou deſtroy mee? Remember I pray thee, that thou haſt made mee as the clay: and wilt thou bring me into duſt againe? &c.* And chap. 14. verſe, 15. *Thou loueſt the worke of thine owne hands.* In which reſpect alſo, God expreſſeth the greatnes of the prouocation of the wicked, in that hee is cauſed by the grieuouſnes of their ſinnes, as it were to forget them to be his creatures. As Iſaiah. chap. 27. 11. *Therefore* (ſaith the Prophet) *hee that made them, will not haue compaſſion on them, and hee that formed them, will haue no mercie on them.*

But the loue which God beareth toward all men, in reſpect of Creation, is little in compariſon of that loue, wherewith he loueth his elect children, in reſpect of their redemption. Whence it is, that Iob (of whom wee made mention before) doth afterward principally comfort himſelfe, in reſpect of this loue of God, ſaying as wee reade, chap. 19. 25. *O that my wordes were now written: O that they were written euen in a booke, and grauen with an Iron penne in Lead, or in Stone, for euer. For I am ſure that my Redeemer liueth, &c.*

This ſingular and matchleſſe comfort, doth our Sauiour Chriſt moſt liuely lay forth in the parable of the prodigall Sonne: Luke, chap. 15. For when all comforts failed the moſt vnthriftie, and riotous ſpend-all: Yet this comfort ſtoode him in good ſtead. *I will riſe* (ſaith hee) *and goe to my Father, and ſay vnto him, Father I haue ſinned againſt heauen, and before thee. And I am no more worthie to bee called thy Sonne: make mee as one of thy hyred ſeruants. So hee aroſe* (ſaith our Sauiour Chriſt) *and came to his Father, and when hee was yet a great way off, his Father ſaw him, and had compaſſion, and ranne and fell on his necke, and kiſſed him, &c.*

* *Quicquid beneuolētiæ, amoris, ſtudij, curæ, officij inter homines inueniri poteſt longē inferius eſt paterna Dei miſerecordia, qua ſuos complectitur, &c.*

So that well may it be ſaide (as a moſt learned Interpreter hath written) That * whatſoeuer good will, loue, ſtudie, care, and dutie, may bee found among men: it is farre inferiour to that fatherly pittie, wherewith God imbraceth thoſe that be his.

* *Vnde ſequitur perperam a nobis eſtimari Dei gratiā, niſi omnes carnis ſenſus fides noſtra ſuperet. Centies enim cōtinget euerti naturæ ordinem votiua quā vt Deus ſuis adſit.*

And againe, * Albeit earthly parents are naturallie inclined, to ſuccour thoſe that are borne and bred of them: Yet, when all pittie ſhall faile in the world, God will doe the part, both of a Father and alſo of a Mother, to all that beleeue in him. Wherevpon it followeth (as hee further addeth) that wee ſhall make too light account of the fauour of God; vnleſſe our faith doe ſurmount all that wee can conceiue by our carnall and fleſhly wiſedome. For bee it (ſaith hee) that the courſe of nature be an hundreth times peruerted: yet God will neuer faile thoſe that be his.

Calvin: Commentar: in Pſal. 27. 19.

Queſtion.

Secondly, concerning the exceeding effects of Gods moſt bounteous and fatherly loue; it is of it ſelfe moſt cleare, that they are infinitely aboue all gifts and benefits, which naturall Parents can beſtowe vpon their children. The very mention of the benefits will ſhew it to be ſo. Yea, when naturall Parents cannot helpe at all, God remaineth a ſure defence: according as the Prophet Dauid ſaith in the Pſal. euen now alledged, *Though my Father and my Mother do forſake me* (to wit, as being vnable to relieue me) *yet the Lord wil gather me vp, &c.* But which, I pray you, are theſe ſo exceeding gifts, & benefits of God, which be as fruites and effects of his moſt fatherly loue toward his children?

Firſt,

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Answere. *First, that hee, by the grace of his adoption in taking vs to bee his children, doth therewithall make vs heires annexed with his owne onely Sonne our Lord Iesus Christ, of a like excellent Patrimonie: that is, of eternall happinesse and glorie, in the heauens with him.*

Secondly, that he will indue and furnish vs, with all spirituall gifts and graces, necessarie and meete, to accompanie the same our euerlasting happinesse and saluation.

Thirdly, that he will suffer vs to want nothing which hee knoweth shall be necessarie and good for vs, here in this transitorie life.

Fourthly, that whereas wee cannot in this our fraile life, liue so well as wee gladly would, much lesse so well as in most bounden dutie we ought: he will most tenderly beare with our infirmities so long as we are vnfainedly desirous, with a child like affection, to serue and obey him.

Fifthly, that whensoeuer he seeth it meete to correct and chastise vs, hee will not doe it, but of the same his most tender and fatherly loue, and not otherwise. So that neither in the greatnes of the measure, or in the length of the continuance of the correction will he proceede any further, then he will dispose of it to our best good.

Finally, that he will most graciously heare vs, in all our holy complaints and prayers, which we haue at any time neede to make vnto him: and especially, in the times of our greatest distresses.

Explicatiõ & proofe. Touching the first branch of this Answere, call heere againe to minde, Iohn, 1. 12. and Rom. 8. 15. 16. 17. *Ye haue not receiued the Spirit of bondage to feare againe: but ye haue receiued the Spirit of adoption, whereby we crie Abba, Father. The same Spirit, beareth witnesse with our Spirit, that wee are the children of God. If we be children, we are also heires, euen the heires of God, and heires annexed with Christ: if so be that we suffer with him, that we may also be glorified with him, &c.*

Most sweet & comfortable to this purpose, is that preceptorie exhortation of the Apostle Iohn, 1, Epist. chap. 3. verses, 1. 2. *Behold, what loue the Father hath shewed on vs* (to wit, as a gift of free grace and fauour: for so is the speech of the Apostle, Behold what loue the Father hath giuen vnto vs) *that we should be called the children of God. &c. Dearely beloued, wee are now the children of God, but it doth not appeare what we shall be, &c.* The Apostle giueth to vnderstand, that the gift and preferment, is greater then can be conceiued of vs, till we shall haue the actuall fruition of it.

Thus then, whereas it is the property of euery good and kinde Father (as a learned Teacher obserueth) First to desire that his sonne might be like him in graces and vertues; secondly, that he may leaue him some patrimonie, to be as a comfort and countenance vnto him, &c. So, yea infinitely much more doth our heauenly Father desire, not onely that his children should shew forth his vertues, but also that they may be partakers of a most rich patrimonie and inheritance. Wherevpon our Sauiour Christ, Luke, 12. 32. doth notably incourage his Disciples, saying, *Feare not little flocke, it is the Fathers pleasure to giue you a Kingdome.* *Pet. Mart. in Symb.*

Secondly, that God (as a most louing and bountifull Father) wil indue and furnish his children, with all spirituall gifts & graces, &c. consider it from the parable of our Sauiour Christ. Luke, chap. 15. 22. 23. 24. The prodigall child hath spent all his worldly riches: but his Father inricheth him with a spirituall treasure: and feedeth him with heauenly dainties, &c. Read also Isa. ch. 11. 9. & ch. 54. 13. Call to mind againe, Eph. 1. 3. and verses 16. 17. &c.

For the third branch, read Math. 6. 31. *Take no thought, saying, what shall wee eate, &c. For your Father* (saith our Sauiour Christ) *knoweth that ye haue need of all these things. But seeke ye first the Kingdome of God, and his righteousnes, and all these things shal be ministred vnto you.*

Seeing God is minded (as we haue seene before) to giue his children a heauenly Kingdome: doubtlesse, he will not denie them earthly things, so farre as is meete for them. Seeing hee hath already giuen his owne sonne for vs: how shall he not with him, giue vs all things also? Rom. 8. 32.

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Fourthly, that God is minded to beare with the infirmities of his children, that are carefull to obey him: read Mal. chap. 3. 17. *They shall be to me, saith the Lord of Hostes, in that day that I shall doe this* (that is, execute my iudgements against the wicked) *for a flocke, and I will spare them as a man spareth his owne sonne that serueth him. Then shalt thou returne and discerne betweene the righteous, and the wicked, betweene him that serueth God, and him that serueth him not.* Read also Psal. 103. 8. 9. *The Lord is full of compassion slow to anger, and of great kindnes. He will not alwaies chide, neither keepe his anger for euer. He hath not dealt with vs, after our sinnes, nor rewarded vs according to our iniquities. As high as the heauen is aboue the earth, so great is (the mercie of God) toward them that feare him. As farre as the East is from the West, so farre hath hee remoued our sinnes from vs. As a Father hath compassion on his children, so hath the Lord compassion on them that feare him. For he knoweth whereof we be made, he remembreth that we are but dust.* And Psal. 130. 3. 4. *If thou Lord straitly markest iniquitie, O Lord, who shall stand? But mercie is with thee that thou maiest be feared.*

Fiftly, that when God correcteth his children, he doth it in loue: reade Heb. 12. 6. And that as a fruite of his loue, he keepeth measure: wee reade Psal. 89. 32. 33. And Psa. 125. 3. The rod of the wicked shall not rest on the lot of the righteous, &c.

Finally, that God of his most gratious and fatherly goodnes, will heare the complaints and supplications of his children, in all their necessities: it is euident by this, that our Sauiour Christ hath most comfortably taught, and commanded, and incouraged vs to pray to God, as to our heauenly Father: Math. 6. 9. &c. And chap. 7. verse. 7. &c. *Aske* (*saith our Saviour Christ*:) *and it shall be giuen vnto you, &c, For what man is there among you, who, if his sonne aske him bread, would giue him a stone? Or if hee aske fish, will hee giue him a Serpent? If ye then who are euill* (saith our Sauiour) *can giue your children good gifts: how much more shall your Father, which is in heauen, giue good thinges to them that aske him?* Yea as wee reade further, Luke, chap. 11. 13. *How much more* (saith our Sauiour Christ) *shall your heauenly Father giue the holy Ghost to them that desire him?* It is very comfortable also, that wee reade in the same Chapter, from the 5. verse. *Which of you shall haue a friend, &c.* And Iohn, chap. 16. 23. Our Sauiour Christ is earnest in this point. *Verily, verily* (saith hee) *I say vnto you, whatsoeuer ye shall aske the Father in my name, hee will giue it to you.* For (as it followeth, verse, 27.) *the Father himselfe loueth you, because ye haue loued mee*, (saith our Sauiour Christ) *and haue beleeued that I came out from God.*

Thus farre of the comforts of this, that God vouchsafeth to bee a Father vnto vs.

THe duties pertaining to the comfort of this Article of our faith, are next to be considered of vs.

Question. Which are they?

Answere. *First, in so much as it is our principall comfort, that God is our Father, and that of his meere fauour and grace; it is our dutie, first of all, to keare in remembrance, what our miserable estate is, from our naturall parents, of whom wee are conceiued in sinne, and borne in iniquitie: Yea, that as wee are naturally descended of them, wee are no better then the children of the Diuell, to whom the wrath of God is due for euer and euer.*

This, I say, we are first of all, to call to remembrance, to the end we may continually put our selues in minde, of that constant and euer increasing thankfulnes, which is due for so inestimable and euerlasting a benefit and aduancement.

Secondly, it is our most bounden dutie, to withdrawe our selues from all the wayes, motions, and lustes of our owne sinnefull flesh, and of this worlde, and of the Diuell.

Thirdly,

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Thirdlie, it is our dutie, to walke most chearfullie, in all humble obedience and childe-like dutie toward God our heauenly Father: beeing sorie, aboue all things, that wee haue hetherto bene so vndutifull vnto him.

Fourthlie, wee are likewise admonished, that it is our duety (in that wee are children of God) to bee imitators and followers of the same our heauenlie Father, in all his most noble and diuine vertues: so farre as wee may employe our selues for the common benefit of all men, specially concerning our Christian brethren, who are members of the same houshold of faith with vs.

Finallie, in that wee beleeue in God to be our Father, it is our bounden dutie, to depende vpon his Fatherlie prouidence; and in all things to account our selues to bee most graciously dealt with and ordered, in whatsoeuer estate and condition of life, he hath placed vs, for the time of our so beeing: and so long also, as it shall seeme good vnto him, that wee doe so abide and remaine.

Explicatio & proofe.

These speciall dueties, doe verie iustlie arise from the comfort of this so principall a point of our faith: as may appeare by the proofes heereafter following.

Touching the first, the Proph: Ezekiel may be a worthie admonitor vnto vs, in the name of God himselfe, chapt: 16. of his Prophesie, from the beginning of the chapter in a very large and elegant discourse, manie verses togither: though verie sharpe and reprehensiue, as the intollerable ingratitude of that people had fullie deserued. *Sonne of man* (saith the Lorde) *cause Ierusalem to knowe her abominations. And say thou, thus saith the Lorde God vnto Ierusalem, Thine habitation and thy kindred is of the lande of Canaan: thy father was an Amorite, and thy mother an Hittite. And in thy nativitie when thou wast borne, thy nauell was not cut, &c. And when I passed by thee, I saw thee polluted in thine owne blood, and I said vnto thee when thou wast in thy blood: Thou shalt liue: euen when thou wast in thy blood, I said vnto thee, thou shalt liue. I caused thee to multiplie, as the budde of the fielde. &c.*

Who, duely considering this forlorne estate of the Church, and of euerie member of it, as the Lorde findeth it; and the great pittie which hee taketh on it, and the manifold blessings which hee bestoweth vpon it: Who, I say (duelie considering these things) can doe lesse then acknowledge, that God is most highlie to be honoured and praised for euer therein, and that the forgetfulnes thereof, is a most hainous sinne?

And herewith also, howe can it be thought, but that it must be one bounden duetie, to loue the Sonne of God with a singular loue; in so much as God is not our Father but by meanes of him? According to that which our Sauiour Christ himselfe saith, Iohn: 8.42. *If God were your father, then would you loue mee.* And likewise, it is our dutie to loue the children of God, for Gods cause, who is their Father. 1. Iohn: 5.1.2. *Euerie one that loueth him which begate, loueth him also which is begotten, &c.*

Secondlie, that this reason ought effectuallie to mooue vs to withdraw our selues from the lusts of sin, &c: the Apostle Iohn telleth vs plainly, saying: 1. Epi: 2.15.16. *That the loue of the Father cannot be in them that loue the world & the lusts thereof: &c.* And ch: 3. verse. 3. That *euery one that hath the hope* of euerlasting life and glorie, through the mercie and goodnes of God, *purgeth himselfe* (that is more and more indeuoureth after it, by vsing all good and holie meanes appointed of God) considering that God our heauenly father is *pure*, and that no vncleane thing can haue any abiding with him.

Read also verse 9. *Whosoeuer is borne of God, sinneth not. &c:* that is, hee doth not giue himselfe ouer to sinne, but earnestlie resisteth it, &c. Moreouer, read Deuteron: 14.1.2. Ioshua: 24.1.2. &c. Read also, 2. Corinth: 6.14. &c. The want of this care in the people of God (who glorie in this, that God is their father) it is no lesse iustlie, then vehementlie reproued, in the holy Scriptures: as Deuteron: 32.4.5.6. Isai: chapt: 1. verses 2.3.4. and Ierem: chap: 2.26.27.28. and chap: 3. verses. 2.3.4.5. and verses. 19.20.21.22.

Beliefe in God the Father.

The third part of the Answere, resteth vpon as good reason, and is a consequent of the former. For wherfore is vndutifulnes reproued, but to the ende that the children of God should be stirred vp to care and conscience of all good dutie. To this purpose therefore, let vs thinke often of the holie and zealous exhortation of the Apost. Pet: 1. Epist: chap: 1. verses 13, 14, 15, 16. &c. in these words, *Wherefore gyrde vp the loines of your minde, &c. as obedient children, &c As hee which hath called you is holie, so be ye holie, &c. And if yee call him Father, who iudgeth without respect of persons, &c.* Let no word of so weightie and precious an exhortation be vnweighed and vnvalued of vs. Read also Iohn, 4. 23. *The hower cometh, and now is* (saith our Sauiour Christ to the woman of Samaria,) *when the true worshippers, shall worship the Father in spirit and truth: for the Father requireth euen such to worship him.* And 2. Cor. chap: 7. 1. The holy Apostle of our Sauiour Christ, hauing made mention of the most gratious promise of God, (that hee will be a Father to all such as shall forsake Idolatrie, and the fellowship of Idolaters) he thervpon inferreth this his earnest exhortation: *Seeing then we haue these promises dearely beloued, let vs cleanse our selues from all filthines of the flesh, and of the spirit, and grow vp vnto full holines in the feare of God.* Read also 2. Epist: of Iohn: verses 4, 9. And Mal: cha: 1. 6. *A Sonne honoureth his Father* (saith the Lorde by his Prophet) *and a seruant his maister. If then, I be a Father, wher is my honour?* And *if I be a maister, where is my feare, saith the Lorde of Hostes? &c.*

In all these places of holie Scripture, wee see how the spirit of God calleth for all manner of good duetie toward God: in this respect especiallie, that he is a most gratious and honourable Father, aboue all other. And hee doth it most iustlie. For seeing ther are no naturall parents, which doe not, or which may not of good right, looke for readie and constant dutie from their children: while they themselues performe the care of good parents toward them. And on the contrarie, if children shall stubbornelie refuse to yeelde good duetie to their parents: they are so farre from taking delight, to heare their children to call them Father, that they rather enter into purpose to cast them off, and to refuse to take them for their children. Infinitelie much more, may the Lorde God our heauenly Father, cast off all such as hypocriticallie call him Father: and in the meane season, denie the obedience of children vnto him. For in verie truth, they shew themselues not to be the kindely children of God, but the base borne of their father the Deuill, as wee shall haue further occasion to obserue, and to produce some proofe of it by and by.

In the meane while, for the shutting vp of this pointe: worthie is the example of him, whom our Sauiour Christ describeth, for the common imitation of euerie true childe of God, that after former neglect of his dutie, shall returne to performe the dutie of a childe againe. *Father* (saith he, and so is euerie one of vs to say, in remembrance of our former vndutifulnes) *I haue sinned against heauen, and against thee, I am not worthie to be called thy Sonne, &c.*

Now further, as touching the fourth branch of the answere, which sheweth that it is required of euerie true childe of God, that he bee an imitator of God himselfe in all goodnes, and helpfulnes towards others: read Matth: 5. 43. &c. and Luk: 6. 35. 36. And Ephes: chapt: 5. 1. 2. *Be yee therefore followers of God, as deare children, and walke in loue, &c.* And Colos: 3. 12. *Newe therefore, as the elect of God, holie and beloued, put on tender mercie, kindenes, &c.* And 1. Iohn. 3. 10. *In this are the children of God knowen, and the children of the Deuill: Whosoeuer doth not righteousnes, is not of God, neither he that loueth not his brother. For this is the message that yee heard from the beginning, that we should loue one another; Not as Caine, who was of the wicked, and slewe his brother, &c.* Reade also in the Gospell according to Iohn: chap: 8. 44. *They that doe the lusts of the Deuill* (as our Sauiour Christ saith) *they are not the children of God, but of their father the Deuill.* To conclude this fourth branche, that the houshold of Faith, is chieflie to be respected, in the practise of the offices and duties of loue and kindnes:

kindenesse: let vs call to remembrance the wise aduertisement of the Apostle Gall: 6. 10. &c.

As for the fifte, which is the last branch of this Answere, wee haue partelie seene the ground and proofe of it in one pointe of the former answere: and wee shall haue further occasion to set downe more to this purpose, in the doctrine and vse of Gods holie Prouidence: and therefore wee will here, by reference to other places, passe it ouer, for this time.

Thus much therfore, shall for the present suffice, concerning the duties belonging to God, in that (of his great mercie) hee vouchsafeth to be our Father.

NOwe for the full conclusion of this pointe of our Faith, according to the order of our examining the doctrine and vse of it: what is the danger of not beleeuing in this first Person of the most blessed Trinitie, the naturall Father of our Lorde Iesus Christ, and in him our Father, through the adoption and Couenant of his most free grace and fauour?

Question. What I say, is the danger of not beleeuing in him to bee so, and of not obeying him as his duetifull and obedient children?

Answere. *All such are hetherto the base-borne of this worlde. They lye yet in the filth of their sinnes. They are the seede of the Serpent, euen the children of the Diuell: and so consequently the children of Gods wrath, and of euerlasting miserie and condemnation.*

They are not to be reputed among the honourable Off-spring of God, nor to haue any parte or portion with the children of God, in their spirituall inheritance or heauenly preferment and dignitie.

Explicatiō and proofe It is verie true. For by faith onely, we haue assurance that wee are the children of God: as Iohn chapt: 1, 12. before alledged. And likewise Gal: 3. 26. *Yee are the Sonnes of God, by faith in Christ Iesus.* And Acts: 15. 9. *By faith our hearts are purified.* And Acts: 26. 18. *It is faith, whereby wee are deliuered from the power of Satan.* Whereby also *wee ouercome the world.* 1. Iohn. 5. 4. and whereby wee are still preserued against the power and rage of the Diuell. 1. Pet. 5. 9. Finallie, faith is that, wherby wee attaine to euerlasting saluation. Ephes: 2. *By grace are ye saued through faith, and that not of your selues: it is the gift of God.*

Wherefore it cannot bee (but as it was alledged a little before, out of the 8. chapt: of Iohn: verse 42. &c. and 1. Epis: 3. 8. and as we may perceiue furthermore, by that which wee read: Act: 13. 10. and Ephes: chap: 2. 2.) that all such as bee without faith in God the Father, are hetherto in the state of the children of the Diuell. They may iustlie say to corruption, *Thou arte my Father, and to the worme, thou art my mother, and my sister,* as we read in the book of Iob: ch: 17. 14. But not as Iob, who by faith ouercame this feare, as wee haue seene before, from the 19. chap: of his booke: in so much that he *knew that his redeemer liued, &c*: But so farre from all conceite of true comfort in affliction, that euery former punishment, may be vnto them a forerunner of a farre more heauie and terrible wrath shortly to follow: and the feare of death it selfe, may iustlie be most horrible to them, as beeing the very mouth of hell, to swallow them vp into the gulfe of euerlasting and most woefull destruction. And that they haue no portion with the children of God: read Gal: 4. 30. *The sonne of the seruant, shall not be heire with the sonne of the free woman.* According to that also which the Apostle Peter saith to Simon the sorcerer, Acts. 8. 21. *Thou hast no parte nor fellowship in this busines, &c.*

To conclude. Touching this Article, albeeit (as is obserued by some of the learned) no heretick either old or newe: haue euer denied God to be a Father personally subsisting in himselfe. Yea and the heathen also, haue declared by their writings, that they haue acknowledged God to be a Father.

Neuertheles, in so much as manie of the same heretikes, which seeme to acknowledge the person of the Father, doe (as is afterward more fully to be considered of vs) denie the eternall person of the Sonne, (in respect of whom, and his

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The grou[nd] of it.

his Eternall Deitie, God is naturallie and chiefelie, yea onely and properlie a Father) and likewise, insomuch as the Heathen, haue for the most part esteemed God a Father, onely as a fountaine or autor of goodnesse towardes his creatures. Yea to speake of the chiefe of them (in so much as they haue for anie thing wee can perceiue by their writings, onely some darke conceit of the Deitie of the Sonne; either by tradition from the first Fathers or Patriarches in the church of God, before the dispersion of the Nations, or by conference with some true worshippers of God in latter times, or by reading some of their writings: but neuer apprehended God as a Father to his elect children, according to his free couenant of Grace, made in his eternall Sonne, in regard of his mediatorship, by taking the nature of man, &c: for this hath allwaies ben a secret, trulie knowne and acknowledged, onely in the true Church of God, as that wherin standeth the very marrow, as we may say, & life of faith.) Vpon all these considerations I say, wee may boldlie conclude, that neither the one, nor the other, haue beleeued God to be a Father, according to the true sense of this Article: and therfore also, that they could not haue the true comforte and benefit, which belongeth therevnto.

The same in effect, may we affirme of all Idolatrous and obstinate Papists, who (though in words they goe further, and acknowledge God a Father, in respect of the eternall Sonne incarnate) yet doe they not worship the Father in the Sonne, spirituallie and in truth. For herein, they are within the compasse of the Idolaters of *Israell*, of whom the Lord himselfe speaketh shame, and refuseth to be their father, becaus[e] they set vp Idolls vnto him: as we read: Ier: chapt: 2. verses 26. 27. 28. *As the thiefe is ashamed, when hee is found (saith the Lorde by his Prophet) so is the house of Israell ashamed, (hee sheweth how it was, or at the least how it ought to haue beene with them,) they, their Kings, their Princes, and their Priestes, and their Prophets. Saying to a tree, thou arte my father, and to a stone, thou hast begotten mee. For they haue turned their backe vnto me, and not their face: but in the time of their trouble they will say, Arise thou and help vs. But where are thy Gods, that thou hast made thee? let them arise, if they can helpe thee, in the time of thy trouble: for according to the number of thy Cities, are thy Gods, ô Iuda. Wherefore will yee pleade with me? yee all haue rebelled against mee, saith the Lorde.*

Thus farre of our true Christian faith, in the first Person of the holie Trinitie, God the Father: so farre as this word Father, expresselie leadeth vs.

Beliefe in God the Father Almightie.

THe same our *FATHER*, is called the *ALMIGHTIE*: and for the declaration of the omnipotencie or allmightines of his power, by a most noble and admirable effect: hee is furthermore intituled in the Articles of our beliefe, the maker of heauen and earth. Let vs therefore, henceforth proceede to these other points.

Question. And first; touching the Almightie power of God the Father; What ground of holie Scripture haue you, for the confirmation and proofe of it?

Answere. *In the 10 chapter of the Euangelist Iohn, our Saviour Christ saith, My Father is greater then all, and none is able to take them out of my Fathers hand.*

And againe, Marke 14. 36. Abba Father, all things are possible vnto thee.

The Apostle Iohn also, 1. Epist: ch: 4. verse 4. speaking of God the Father, saith: Greater is hee that is in you, (to witte, by his holy Spirit, in the Name and power of his Sonne Iesus Christ) then hee that is in the worlde. That is to say, God is of greater power, to preserue vs by his grace, then the Diuell and Antichrist (with all their hellish craft and power) are to pervert and destroye vs.

Explicatiõ and proofe These indeede are plaine Testimonies, to prooue the Almightie power of God: euen in that hee is the Father, the first Person of the holie Trinitie.

Yea,

Beliefe in God the Father Almighty.

The Ground and meaning.

Yea, and all the Scriptures, which ſpeake of the Almightie power of God indefinitly, albeit they may and ought to be referred to the whole Trinitie: yet for orders ſake (which is to be moſt religiouſlie obſerued, concerning the moſt holie Trinitie) they may be ſaid principally to confirme vnto vs, the omnipotencie of the Father, and ſo conſequently of the Sonne, & of the holy Ghoſt, the ſecond and third Perſons in the ſame moſt bleſſed Trinitie. Such as are theſe places, Geneſ: 18.14. *Shall any thing be harde to the Lord?* And Ier: 32. 27. *Is there any thing too harde for mee, ſaith the Lorde?* Likewiſe, Iob: chap: 42.1. *I know* (ſaith Iob) *thou canſt doe all things.* And Deut: 32.39. *None* (ſaith the Lord by Moſes) *can deliuer out of my hand.* And 1. Sam: 15.29. *God* (ſaith Samuel) *is the ſtrength of Iſraell.* Read alſo Iſai: 8.10. and chap: 43, 11, 12, 13, &c. and ch: 46.10. And Pſ: 62.11. *Power belongeth to God.* And Pſ: 115. 3. *Our God is in heauen, he doth whatſoeuer he will.*

Theſe and all ſuch places, doe (as was ſaid) for orders ſake, principallie confirme vnto vs, the Almightie power of the firſt Perſon in the moſt holie Trinitie, God the Father.

NOwe therefore, that wee may goe forward.

Queſtion. What is the meaning of this, to beleeue in the Almightie power of God the Father?

Anſwere. *The meaning of it is thus much: that by Faith wee are perſwaded, that as God our heauenly Father is moſt willing, and alſo for wiſedome knoweth beſt how: ſo hee is alſo moſt able, to doe whatſoeuer beſt pleaſeth him, both in heauen and in earth, for the full and perfect benefit, comforte, and Saluation of all, and euerie one of his electe children.*

Explicatiõ and proofe The meaning of it is thus much indeed. And ſo we ought euerie one of vs to beleeue: as it is euident from the holie Scriptures before alledged. The ſumme whereof is this, that as none can take any of the wicked out of the hands of God, to deliuer them from his iuſt vengeance: ſo likewiſe, none can take any of his children out of his hands, to bereaue them of his mercie & ſaluation. In your anſwer alſo, it is to very good purpoſe, that you ioyne the power, and the will, and the wiſedome of God, together. For wee may in no wiſe ſeperate them, leſt wee ſhould deceiue our ſelues, by building vpon falſe grounds and principles, contrarie to the true faith: as ſome doe in their fancie, touching the *vbiquitarie* preſence of the humanity of Chriſt in the ſacramẽts, &c. For it is moſt certaine, that God will not doe all that hee can doe. Nay, wee may aſſuredly perſwade our ſelues, that hee will neuer doe anie thing, which ſtandeth not with the moſt high honour of his wiſdome ſo to doe. Yea, to goe further; wee may without impeachment to his Almightie power, truelie beleeue: that hee can doe nothing which ſhould be in the leaſt point, to the diſhonour of his moſt excellent Maieſtie.

It is impoſsible that God ſhould denie himſelfe: that he ſhould lie: that hee ſhould doe anie iniquity, &c: yea, that he ſhould not faithfully, and to the vttermoſt performe all whatſoeuer hee hath in his worde reuealed to be his holy will, and pleaſure to doe.

Not that there is any inabilitie, or weaknes in God: but becauſe of the perfection of his power, ioyned with the infinit holines of his wiſedome, mercie, iuſtice, faithfulnes, &c. All true ſtrength is in vertue: but all ſtrength of ſinne is of corruption, and weaknes, and haſteneth to vtter deſtruction.

This therefore, muſt be our Faith, in the Almighty power of our heauenlie Father; that although hee can doe all things, yet his power, is ordered, yea limited according to the wiſedome and holineſſe of his bleſſed will: yea euen of that will which hee hath reuealed to vs in his holie word, and propounded to himſelfe, in his owne vnchangeable Counſell. So that it falleth out to be to no purpoſe, for any to reaſon from the Almighty power of God, to confirme any thing that he hath not the warrant of the word, that it is agreable

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The promise.

to his will to worke as great a worke in the same or like kinde: at the least, so farre forth, as hee may see it to be meete for his glorie, and the benefit of his children: vnlesse onely to shewe man his owne weaknes, and to beate downe his vaine and hautie presumption, as Iohn the Baptist reasoneth against the prowde Pharisies: Matth: chap: 3. 9. and telleth them, that God is able, euen of stones to raise vp children to Abraham.

This may for this time suffice (as I trust) for the ground and meaning of Faith in the Almightie and Fatherlie power of God.

Question. NOwe what promise haue you, that God of his Fatherlie goodnes, will vse his Almightie power, for the benefit and saluation of all and euerie one of his children: both Sonnes and Daughters, young and olde, small and great?

Answere. *In the first verse of the* 91. Psalm: *the holie Prophet of God assureth vs, that whosoeuer dwelleth (to wit by Faith) in the secret of the most High, hee shall abide in the shadowe of the Almightie.*

Explication & proofe. This agreeth with the promse which wee had before 2. Cor: 6. 18. where the Almightie Lorde promiseth to be a Father to his people, and to receiue vs for his Sonnes and Daughters.

Yea, and whereseoeuer the promise is repeated (as it is verie often in the holie Scriptures) that God is the God of his people: vnder that word God, (which noteth his Almightie power) this promise is alwayes assured vnto vs. Of the which point (seeing wee haue spoken before) wee will not now staye any longer, to alledge the particular testimonies of it.

LEt vs come to the comforte, which may arise in our heartes, from beliefe in the Almightie power of God.

Question. What may the comfort hereof bee vnto vs?

Answere. *First, faith in the Almightie power of God our heauenly Father, is exceedingly comfortable: because hereby we are assured that no strength of sinne, or of the world, or of the Diuell, shalbe able vtterlie & altogether, to hinder the conuersion of anie, whose hearts God mindeth to conuert and turne vnto him; nor to with-holde any grace from vs, which is necessarie to saluation, or to the comfort of this life.*

Secondlie, because nothing can at anie time vtterlie peruerte and turne away anie from God againe: after that God hath once converted them to him, and giuen them a true and liuelie Faith.

Thirdlie, because it is a speciall incouragement and prop, to the supporte of our faith, in all our prayers which we doe make vnto God.

Fourthly, because it animateth and incourageth vs, against all tyrannicall & boysterous terrour, which any would dismaye vs withall: in so much as wee knowe certainlie, that none can doe the least euil against vs, further then our heauenly Father shall thinke good to permitte them.

And hereupon ariseth another comfort, that although it doe please God to let anie trouble tarie long vpon vs, as wee count length of time (yea though he should not at all deliuer vs, out of the present trouble and triall) that it is not, because hee is not able: but because hee seeth it not, either to be so meete for vs, or that it is not so much to his honour and glorie, that wee should be deliuered according to our desire.

Last of all, faith in the Almightie and Fatherlie power of God, is in speciall manner comfortable, because it giueth vs singular assurance, that nothing shalbe able, finallie to frustrate our eternall happines and saluation.

Explication and proofe. The comforte of these excellent fruites and benefits of beliefe in the almightie power of God, it is included in this, that GOD is our FATHER, as wee haue seene before: like as also, the promise of God in the same respect is, as wee called to minde euen nowe.

Neuertheless, in so much as this comfort, that God is our Father, is more expreslie inlarged, from the further consideration of this, that the same our

Father

Beleefe in God the Father Almightie.

The Comforts.

Father is Omnipotent or Almightie: it shall, (through the blessing of God) bee worth our labour, to seeke after those confirmations, from whence this further inlargement of these excellent comforts, may be more plentifully warranted vnto vs.

First therefore, that nothing is, or can be able, by any resistance against the most gracious and fatherlie power of our good God, vtterlie & altogether, to hinder the conuersion of anie that doe belong vnto him: it is euident from the testimonie of our Sauiour Christ, Mark, chap. 10. verses 23. &c. 27. *How hardly* (saith hee to his Disciples) *doe they that haue riches, enter into the kingdome of God?* But hee himselfe, answereth the difficultie, and saith: *With men it is vnpossible, but not with God. For with God all things are possible.* And Matth: 3. 9. *God is able* (saith Saint Iohn Baptist) *of these Stones to raise vp children vnto Abraham.* And Rom: chap: 11. 23. 24. *God* (saith the Apostle Paul) *is able* (to wit, by his all-sufficient grace, and powerfull mercie) *to grafte the Iewes into their Olive tree againe.* And 1. Cor: 1. 25. &c. *The weakenes of God, is stronger then man. &c.* And againe, *God chooseth the weake things of the worlde, to confound the mightie things, &c. And things that are not, to bring to nought, things that are.* Moreouer Acts: 11. 17. the Apostle Peter, reporting the conuersion of the Gentiles, to the other of the Apostles: *Forasmuch* (saith hee) *as God gaue them alike gifte as he gaue vnto vs, when wee beleeued in the Lorde Iesus Christ, who was I, that I could let God?* *Then* (as it followeth in the Text) *The rest helde their peace, and glorified God.* So then, no sinnes, great or manie, or of neuer so long continuance, nor anie thing else, is any kinde of way, able to hinder the strong streames of Gods great mercie, whereby hee maketh glad the hearts of his children.

And let it be diligently obserued of vs, concerning this first branche: that neither this Knowledge, nor Faith, nor Repentance, nor any other Grace, can be begonne in vs, much lesse continued, & augmented; but by the powerfull working of Almightie God, euen against the strongest gates & power of hell;

For the proofe of the second branche of this Answere, call to minde, that mentioned before, out of the 10. chap: of the Euangelist Ioh: verse 29. wher our Sauiour Christ, (after that hee hath assured his Disciples of his owne constant mercie,) hee testifieth thus of God the Father, *My Father* (saith hee) *is greater then all, and none is able to take my sheepe out of my Fathers hands.* And againe the same Euangelist, in his first Epistle chapt: 4. verse 4. Call to minde also Rom: 11. 20. *The gifte and calling of God, are without repentance.* And 2. of Timoth: 2. 19.

Thirdlie, that our faith in the Almightie power of God our heauenly Father, is a singular incouragement to Praier, and a chiefe *Supporter* euen of faith it selfe: it may be euident from the practise of our Sauiour Christ, in his Praier which he made in one of his chiefe distresses, saying: *Abba Father, all things are possible vnto thee.* Marke 14. 36. And likewise, the conclusion of that praier, wherin he hath taught vs how to pray, it is an euident prose of it, in that he appointeth this to be the conclusion of our prayer: *For thine is the kingdome, and the power, and the glorie. Amen.* Read also the practise of the Apostles, Act: 4. 24. &c. For they make the power of God manifested in the Creation, a ground of that their prayer, wherin they intreat the manifestation of Gods diuine power in the Ministerie of the Gospell: to a new creation (as it were) of all the faithfull, that they might bee made newe creatures, to God the Father, through Iesus Christ his deare Sonne. Coloss: 1. 11, 12, 13, &c.

Fourthly, read Dan: 3. 17. 18. For wheras king *Nebuchadnezzar*, had threatned the three men of Israel, with the fierie furnace: saying proudlie, *Who is that God, that can deliuer you out of my hands?* They answered the Tyrant boldly, and with good courage in the Lord: *Behold* (say they) *our God whom we serue, is able &c.* Read also Psal: 3. & Ps: 27. 1, 2, 3. and Psal: 43. Isai: 8. verse. 9, 10, 11, 12, 13. Matth: 10, 28, 29, 30, 31. and 1. Pet: 3. 14. 15.

Fiftlie, for that comfortable consequence, which ariseth from the former comfort, consider againe the notable example of the three men of Israel there mentioned: who professed that they would not worship King *Nebuchadnezzars* Idoll, though God should not see it meete for them, or for his owne glorie, to deliuer them.

Finallie, for the proofe of the last branch, Reade Rom. 8. 31. For seeing the Almightie God is our Father, wee may boldely comforte our selues, with the words of the Apostle there: saying, *If God be on our side, who can be against vs?* And so forth as it followeth in a most comfortable triumph of Faith, described to the end of the chapter. Read also Hebr: 6, 17, 18, 19, 20. Where the Apostle teacheth vs, that the promise and oath of God, beeing both of them immutable: do minister vnto vs strong cōsolation, & a most sure refuge, to hold fast the hope that is set before vs. Read also, 1. Pet: 1. 5. *Wee are kept by the power of God, through faith, vnto saluation.* Herevnto also belongeth the comfort of the resurrection of our bodies: and of the renewing of all the creatures, to a farre more excellent state and condition, then they were created in, at the first. For all these are effects of the almightie power of God. For by the same power wherwith God made the worlde, and after destroyed it by water, and restored it againe, and shall at the last day destroye it yet againe with fire: by the same power (I say) shal he restore it at the last of all, and set all things in a more comfortable estate, then at anie time before. According to that which wee read, Rom: 8, 19, 20. and 1. Corinth: 6. 14. and 2. Thessalon: 1, 9, 10, 11, 12. And as wee read further, 2: Pet. 3. 10, 11, 12, 13. and Reuelat: chap: 21. 1. &c.

These are the comforts: and we cannot, but (to the glorie of God) acknowledge that they are verie gratious and great.

Question. NOwe which are the duties, which the faith of these so great comforts, ought to yeelde in obedience to God: in regarde of the same his almightie, and most gratious and Fatherlie power, extended towardes vs?

Answere. *First, it is the dutie of a true, and liuely faith in the allmightie power of God our heauenlie Father, to acknowledge and ascribe all power to God, as belonging onely to him: and accordingue to giue the whole praise and glorie therof to his Name alone.*

Secondly, it is our duty to praye vnto God, that he would, to the further glorie of his name, make his power more & more manifest, in, & toward his whole church, & euery one of vs his weak and fraile children: specially, that power which he hath made knowne by his Gospell, through his Sonne our Lorde Iesus Christ, to the crucifying of sinne, and to the quickening of vs to newenesse of life, with mightie increases against all naturall strength of corruption, and against the supernaturall power of the Diuell.

Thirdly, it is our duetie, beleeuing in the almighty power of God, so to tremble at his iudgements: that wee doe make his feare as a bridle to holde vs backe from sinne.

Fourthlie, it is our dutie, from the same comfort of Faith, to animate and incourage our selues, and one to incourage and imbolden another, against our owne timorousnes, or distrustfulnes: and against euerie terrour, whereby, either the Diuell, or any of his instruments, would goe about to discourage and dismay vs, from doing of our duties, in our seuerall places and callings.

Finallie, it is our dutie in all things, yea euen in the doing of our best duties, either to God or man: to humble our selues vnder the mightie hand of God.

Explication and proofe. That these are duetie belonging to the comfort of faith in the Almightie power of God. First, Reade Psalm: 62. 11. *God hath spoken once, yea twise* (that is often) *haue I heard the same: that power belongeth to* God. And Rom: 13. 1. *There is no power but of God.* Read also Iohn 19. 11. It followeth therfore, according to that wee read, Psalm: 68. 34. that wee are to ascribe *All power to God: for his Maiestie is vppon Israel, and his strength in the clowdes.*

O God

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O God (saith the Psalmist in the next verse) *thou art terrible out of thy holy places. The God of Israel is hee that giueth strength and power vnto the people: praised bee God.* See the practise, 1. Chronicles. 29. 10. 11. 12. 13, &c. and Psalme. 44. 1. 2. 3. 4. 5. 6. 7. 8. Reade also Psalme. 21. 13. *Bee thou exalted, O Lord in thy strength: so will wee sing and praise thy power.* And Psalme, 28. 7. 8. *The Lord is my strength and my shield, my heart trusted in him, and I was helped: therefore mine heart shall reioice, and with my song will I praise him. The Lord is their strength, and he is the strength of the deliuerances of his Anointed.*

And then in the same place, the last verse of the Psalme, there followeth a prayer, according to the second branch of your answere, *Saue thy people, and blesse thine inheritance, feede them also, and exalt them for euer.* Reade also the next Psalme: which celebrateth the power of God, &c. But more neare to the purpose of this second point, lay the Answere of GOD to the prayer of the Apostle Paul. 2. Corinthians. 12. 8. 9. *My grace* (saith the Lord to Paul) *is sufficient for thee: for my power is made perfect through weakenes.* Most of all consider to this purpose, the earnest and (as hee professeth) the often prayer of the same Apostle, for the Ephesians. chap. 1. of that Epistle. verses, 16. &c, 19. 20. &c.

For the third point, reade Hebrues, 10. 30. 31. *Wee knowe him that hath saide, Vengeance belongeth to mee, and I will recompence,* saith the Lord. And againe, *The Lord will iudge his people. It is a fearefull thing to fall into the hands of the liuing God.* And 1. Corinthians, 10. 21. *Doe wee prouoke the Lord to anger? Are wee stronger then he?* And Psalme, 90. 11. *Who knoweth the power of thy wrath? For according to thy feare is thine anger.* That is, No man can feare more then there is iust cause. The anger of the mightie God scareth vs not in vaine. Worthily therefore (saith the Prophet Ier. chap. 10. 6. 7. *In so much as there is none like vnto thee, O Lord: seeing thou art great, and thy name is great in power: who would not feare thee, O King of Nations? for to thee appertaineth the dominion* or power, *&c.*

For the fourth point, concerning incouragement to well doing, against all distrust, and against euerie timorous and femile feare, &c. Reade Matthew 10. 18. &c. *Feare ye not them which kil the bodie, but rather feare him which is able to destroy both soule and body in Hell.* In which wordes our Sauiour Christ incourageth his Ministers to preach the Gospell boldly, without feare of any man. Reade also, 2. Corinthians. 5. 11. and Ieremie. chap. 1. 17. *Trusse vp thy loynes* (saith the Lord to his Prophet) *and arise, and speake vnto them, all that I command thee: Bee not afraide of their faces, lest I destroy thee before them.* But not onely the Ministers of the word, but also euery faithfull seruant of God, ought to be of good courage for the truth, and to vse all holy boldnes in doing of their duties. Yea euen women (though naturally most subiect to feare and discouragements) they ought to bee of a good and chearefull heart, in all well doing, not beeing afraide of any terrour: no not from their most churlish husbands, &c. 1. Pet. 3. 6. Read also verses 13. 14. 15. 16. &c. See the practise of this: Psalme. 42. 5. &c. 9. *Why art thou cast downe my soule? &c. I will say vnto God, who is my rocke, &c.* And Psalme, 43. 1. 2. &c. *Iudge me O God, &c. For thou art the God of my strength, &c.* And Psalm. 46. 7. 11. *The Lord of Hostes is with vs, &c.* The contrarie faint-heartednes is reproued. Ierem. 9. 9. Yea and grieuously threatened, both there: and also Reuelation, chapter. 21. 8. *The fearefull and vnbeleeuing, &c. shall haue their part, in the lake that burneth with fire and brimstone, which is the second death.*

And that the due consideration of the almightie power of GOD, is an argument of great strength to incourage to all good dutie, wee may profitably see it by some instances: namely, 2, Corinthians. 9. 7. 1. Where the Apostle vseth it for a speciall reason to perswade the Corinthians to the exer-

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cise of liberalitie. *For God* (saith hee) *is able to make all graces to abound towards you, that yee alwaies hauing all sufficiencie in all things, maye abounde in euerie good worke.*

And by the same reason a Prophet sent of God to King *Amaziah*, perswaded and preuailed with the King, to lessen his Armie, and to loose a great summe of money, which hee had allreadie defrayed about the leuying of it. *God hath power* (saith the holie Prophet) *to helpe and to cast downe.* And againe, *The Lorde is able to giue thee more then this.* 2. Chron: 25. 7. 8. &c. The same reason is of like strength, to incourage the faithfull, to euery other good dutie: if it be duely pondered and weighed.

Finallie, that it is our duetie, in all things to humble our selues vnder the mightie hand of God: Read 1. Pet: 5. verse 6. *Humble your selues vnder the mightie hand of God,* (saith the Apostle) *that hee may exalt you in due time.*

For as it is in the verse before that: and likewise as wee read Iames chap: 4. verse 6. *God resisteth the prowde, and giueth grace to the humble.*

Thus much for the duetties.

Question.

NOwe last of all, what is the danger of not beleeuing in the Almightie power of God our heauenlie Father: and of not trembling at his iudgements, nor submitting of our selues vnder his mightie hand?

Answere.

Without Faith, in the Almightie power of God, wee cannot possiblie, truely beleeue any of those workes of God, to haue beene wrought by him, or which are hereafter to bee wrought by him: to the working whereof, an Almightie power both was, and is allwaies necessarie.

Neither can wee possiblie be established with sound and stayed comforte, in our owne hearts: but contrariwise, wee shalbe ouerwhelmed and confounded, with euery vaine feare. Yea so, as the shaking of a leafe, or any like sodaine (though a small noise) shall terrifie and dismay vs, specialie in a time or place of any great danger, and in the darke or deade of the night.

Explication & proofe.

So indeed we read Leuit: 26. 16. 17. The Lord threatneth vnfaithfull and disobedient persons, that he will appoint ouer them *fearfulnes*: to wit, as a Tyrant, to vexe them, &c. And that *they shall flee when none pursueth them.* And againe, verse 36. that he will send *euen a faintnes into their hearts, in the lande of their enemies, and that the sound of a leafe shaken, shall chase them, and that they shall flee as fleeing from a sworde, and that they shall fall, no man pursuing them, &c.* Likewise Deuteronomy. 28. 65. *The Lorde* (saith Moses) *shall geue thee a trembling heart.* Read also agreable to this. Psalm: 14. 5. *They shalbe taken with feare.* And Psalm: 53. 5. *There they were afraide for feare, where no feare was.*

Yea, not onely the wicked, but sometimes the children of God themselues, for want of faith, or at the least, through the weakenes of their faith, are thus terrified with small and sodaine causes of feare: as Peter at the speach of a maide, &c.

The ground or cause of this fearfulnes, no doubt, is the want or weakenes of faith in the Fatherlie and powerfull goodnes of God.

And therefore it is, that the Prophet Isaiah doth so peremptorilie tell *Ahaz*, and the people of *Iudah* (whose hearts were mooued for feare of the *Aramites*, as the trees of the forest are mooued with the winde,) that *Surelie, if they beleeued not, they should not bee established.* Isai: chap: 7. 1. 2. &c. 9.

For want of this Faith, wee reade a fearefull example of Gods iudgement, vppon a nobleman in Israell. 2. Kings chapt: 7. 1. 2. Reade also verses 19. 20.

And I beseeche you, howe should wee beleeue firmely, and without wauering, that the whole worlde was at the beginning, created by God the Father of nothing: if we doe not beleeue in him as in the Almightie.

Likewise also, how shall wee possiblie beleeue the Resurrection of our owne bodies, and of the bodies of the thousand thousands of those that haue dyed,

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died, and shall dye, and rot away, or otherwise be consumed, and brought euen almost to nothing: vnlesse we beleeue, in the almightie power of our God? And how, shall wee vndoubtedly looke for a new heauen, and a newe earth, after the resurrection, and that the power of the Diuell shall bee vtterly and for euer ouerthrowne: if we doe not beleeue in the almightie power of God? Yea in the almightie power of God our heauenly Father. The Sadduces not considering nor beleeuing this almightie power of God, could not beleeue the resurrection of the dead. *Yee erre* (saith our Sauiour Christ) *not knowing the Scriptures nor the power of God.*

Finally, to the establishing of the hearts of the children of God, these two (the power of God, and the mercy of God) must goe linked together, and accordingly bee apprehended and beleeued of the faithfull: euen as to the terrour of all infidelles and vngodly ones, the fearefull iustice of God shall be armed with his infinit power, and so shal for euer confound them all.

To God therefore almightie, and euerlasting; yea, euen to GOD our most gracious and mercifull Father, bee all praise, and honour, and glory. Amen, Amen.

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LEt vs now come to the doctrine of creation, the which is of all other, the first and the same also a most notable manifestation of the almightie power of God.

And first, what ground of holy Scripture haue you, that this worke of Gods Creation (being most outward and sensible) should neuertheless, be a matter of faith? For faith is described *to be of things that are not seene*, as we read in the beginning of the 11. chap. to the Hebrewes.

Question What ground therefore may we haue, for the clearing of this doubt?

Answer. *In the 3. verse of the same 11. chap: thus we read. Through faith (saith the holy Apostle) we vnderstand that the world was ordained by the word of God, so that the things which we see, were not made of things which did appeare.*

Explicatio and proofe. This Testimonie indeede sheweth plainely, that this visible worke of Gods creation, is a matter of faith. But how? Not in that it is visiblie and sensibly, euery way seene, felt and discerned of vs, but in respect of the originall of it: in that, first of all, it was by the almightie power of God made of meere nothing. For that is the meaning of the Apostle, in that hee saith, *it was not made of things which did appeare.* So that, euen that which was nothing before, was made something; contrary to the rule of mans philosophicall principle, from the which they doe stifly (though falsely contend) that nothing can be made of nothing. It is faith therefore, that must teach vs this principle, which is so contrary to carnall reason. And the rather, when wee see so goodly and magnificent a worke to be so aptly composed and made, as the word (*Katertisthai*) englished (ordained) doth signifie. Whereas being nothing at the first, it was also at the beginning onely a rude heape, vtterly voide of all the present furniture and beautie: according to the beginning of Gen: chap: 1. v. 2. So that then, hereby we may perceiue, that the office of faith is twofold as it were. For it looketh both *retrorsum and antrorsum*: that is backward and forward, as one may say. Backward, to those things which beeing now, had neuer any beeing before: vntill God by his almightie power gaue a beeing vnto them. And forward, to such things, as though they are not yet, be neuertheles (by vertue of the word and promise of God) as surely expected, as if they were already performed: namely, that these heauens, and this earth (being, through our sinnes, made subiect to vanitie, and shall certainely be dissolued) shall bee renewed, yea in effect made new againe: and that, in a more glorious and excellent manner (and the same also as certainly) as they were at the first made and disposed, in such manner as we see them now to be.

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The ground and meaning.

It looketh also forward, to the expectation of the resurrection of our bodies, after this life, at the last day: and after the glorifying of them then, &c. as certainely, as wee knowe that wee are nowe mortall creatures, and haue the feeling of our present miseries, &c.

So that faith, being of a spirituall nature (a very diuine gift of God to man) it resteth it selfe, and as it were hideth it selfe onely in the eternall and almightie God. Who, as he was before the beginning of all creatures, so shall he, and so will hee continue for euer the same: and giue all true beleeuers, a most happie and euerlasting estate and condition, after that this world, and all thinges touching their present, vaine, and transitorie estate, shall come to an end.

But thus we are, as it were vpon the winges of faith, caried very farre. Let vs returne to the doctrine of creation, hauing alreadie seene, that howsoeuer, the world now made is a matter of sence, and not of faith: yet in respect of the creation and making of it, it is a singular point of beliefe.

Question. FIrst therefore, what ground haue you, that God the Father, hath, by his almightie power, created the heauens, and the earth, and all creatures, that haue any beeing at all in the same?

Answere. *It is euery where testified in the holy Scriptures: but first of all, and most fully and plainely in the two first chapters of Genesis, which is the first booke of the Prophet Moses.*

Explication and proofe. It is so indeede. For as touching the often witnessing of Gods creation of all things: we may remember, that diuers testimonies of the holy Scriptures, haue beene mentioned alreadie. And wee may euerie where finde more. As namely, Isai, 40. 26. *The Lord hath created all things, hee bringeth out their Armies by number, and calleth them all by names, By the greatnes of his power, and mighty strength, nothing faileth.* And verse, 28. *The euerlasting God the Lord hath created the ends of the earth. Hee neither fainteth, nor is wearie, there is no searching of his vnderstanding.* And againe, chap 42. 5. *Hee hath created the heauens, and spread them abroade, hee hath stretched forth the earth, and the buds thereof: hee giueth breath to the people vpon it, and spirit to them that dwell therein.* And yet againe, chap. 45. 11. 12. *Thus saith the Lord, the holy one of Israel, and his maker, &c. I whose hands haue spread out the heauens, I haue euen commanded all their Armies.* And Psalme. 89. 11. 12. *The heauens are thine, and the earth also is thine, thou hast laide the foundation of the worlde, and all that therein is, Thou hast created the North and the South, &c.* And Psal. 148. 5. *Hee commanded, and they were created.*

Likewise Psalm. 33. 6. though expressed by another Hebrue word then is vsed in the former places. *By the word of the* Lord *were the heauens made, and all the hoste of them, by the breath of his mouth.* And Psalme. 121. 2. and 124. 8. And Psalme. 136. 5. 6, 7. 8. 9. *Which by his wisedome made the heauens: for his mercie endureth for euer. Which stretched out the earth vpon the waters, &c.* And Psalme. 146. 6. *Which made heauen and earth, the Sea and all that in them is.* Reade also Exodus 20. in the fourth Commandement. And Isa. 44. 24. *I am thy Lord that made all thinges, who spread out the heauens alone, and stretched out the earth by my selfe.*

Likewise Ier. 10. 12. *Hee hath made the earth by his power, and established the world by his wisedome, and hath stretched out the heauens by his discretion.* And chap. 32, verse, 17. *Ah Lord GOD* (saith the holy Prophet in his prayer to GOD) *Behold thou hast made the heauen and the earth, by thy great power, and by thy stretched out arme, and there is nothing hard vnto thee, &c.* Reade also Acts 4. 24. in the praier of the holy Apostles. *O Lord* (say they with one accord). *thou art the God, which hast made the heauen, and the earth, the Sea, and all things that are in them, &c.*

And

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And chap. 17, 24. *The Apostle Paul, describing the true God to the ignorant and Idolatrous Athenians, Whom yee ignorantly worship* (saith he) *him shew I vnto you: God that made the world, and all things that are therein: seeing that he is Lord of heauen and of earth, he dwelleth not in Temples made with handes, &c.* And if we wold read yet a more large discourse, concerning the works of Gods most mightie and wise creation, more immediately as it were from the Lords owne mouth: wee may haue our recourse to the 38. and 39. chap: of the booke of *Iob*. The Psalmist doth also excellently celebrate the praises of the Lord, for the same his notable workes, Psal: 104. And thus we may see the workes of Gods mightie creation, euery where testified in the holy Scriptures. Neuertheless, insomuch (as it was further truly answered) the holy historie of them is first of all, most fully and plainely (and as we may say originally) described in the 2. first chapters of Genesis: wee will in this our exercise of gathering the doctrine of the principles of religion, fundamētally inquire of thē, according to the ground & direction of those chapters. Now therefore that we may proceede, in as plaine and familiar a course as we can: Let vs make our entrance from the consideration of the meaning of this word, to Create.

Question. What haue you learned to be the meaning of it?

Answere. *This word (to Create) signifieth most properly to make a substance or beeing of a thing, where there was nothing at all before.*

Explicatiō & proofe. It is very true. And thus did the Lord at the beginning create the substance and beeing both of the heauens and also of the earth: that is, he caused them to be, when they were nothing at all before. For this is the most proper and originall signification of the word *Bara*.

Question. But doth the signification of it extend no further then thus?

Answere. *Yes, and therefore I said (as I haue beene further taught) that it signifieth, not onely to make a substance, but also to giue a beeing, which is more generall, and noteth the qualitie and whole estate and condition of the thing, as well as the substance it selfe: this being the creation of God, as wel as the other.*

Explicatiō and proofe. You haue learned to answere as the truth it selfe teacheth. And therefore doe the best learned, vpon diligent obseruation affirme, that the word *Bara* doth not onely signifie, *producere a non esse, ad esse*: that is, to bring forth the beeing of a thing from no being: but also, that God hath herein wrought as excellently for the manifestation of his diuine wisedome and gracious goodnes, as of his almightie power. And therefore well saith *Iunius*, a learned Interpreter of Gods word, God created: that is, *Fecit ex nihilo*: he made of nothing. *Et quidem potentissimè ac magnificentissimè*: no lesse stately or gorgeously, thē mightily. *Nā hæc propria est Hebrei verbi significatio*: For this (saith he) is the proper signification of the Hebrew verbe. And besides, it is easie to obserue, that the same verbe is vsed to note wisedome in discerning of a thing vppon mature deliberation, or in making of a special choise: as 1, Sam: 17, 8. *Choose you a man for you, &c.* And Ezek: chap: 21, 19. *Choose thou a place, and choose it in the corner of the way of the Citie.* In the Hebrew distinction of this chapter, it is the 24. verse.

Gen. 1. 1. Annot: post:

Furthermore, as touching the qualitie and excellent estate and condition of a thing, whereto the word of Creation extendeth it selfe: it is euident in that it is expresly said, *that the Lord created all things very good.* And Psal. 51, 10. King *Dauid* repenting him, of his owne corruption, whereby hee had peruerted his owne soule, *praieth God to create in him a cleane heart*, Read also, Isay. 54. 16. *behold I haue created the smith, &c. and I haue created the destroyer to destroy.* And chap. 57. 19. *I create the fruite of the lippes to be peace &c.* And 65. 17. 18. *Newe heauens and a new earth, and ioy to Gods people.*

And besides all this, the word of creation, doth not onely signifie, the making of the first matter and ground of all thinges, called the heauen and the earth: but also the first producing and making of all Creatures, in their kindes from them, or like to them: as the Sunne, and the Moone, and the Starres, like

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The Greeke and meaning.

to the matter of the heauens in proportion: as *Adam* and other earthly creatures were created from the earth, and out of the water, Gen. 1, 20, 21. and ch: 3.19. And *Eue* of the ribbe of *Adam*. For God created them male and female Gen. 1.27. and ch: 1.2. yea, & the propagation of all creatures in their kinds, it is called a new creation, Gen. 6. 7, Psals 102. 18. and 104. 30. and Ezek: 28. 13, 15. Iob: 31. 15. *He that hath made me in the wombe, hath he not made him? Hath not he alone facioned vs in the wombe?* And Ier: 1. 5. To this purpose it is, that to the clearing of the full signification of this word of Creation, diuers wordes are somtimes put together. And namely these two, (*Iatsar*) and (*Gnasa*) are ioined with (*Bara*) the one signifying to doe a thing in a more generall signification; the other, to make one thing of another, giuing it a newe forme and beautie &c. as the potter doth his pot out of the clay. From the which similitude, the Lord expresseth the creation of the body of *Adam*, out of the dust of the earth, as it were mixed with water: and so moulded vp to a lumpe, and fashioned, to his excellent forme and shape, and to that excellent estate and condition wherein God did set it, As* Gen: 2. verse 7. So that although the soule is signified to be by creation most properly taken, yet it is more immediately from God. Concerning the similitude of the Potter, reade Isaiah: chapter 45. 9. *Woe vnto him that striueth with his Maker, the pot shard with the potshardes of the earth*: that is, as well one as other, all being fraile and earthly, &c. In the which Chapter also, are the former three wordes, noting this more full signification of creation, ioined together: as we may read them, verse 7. *I forme the light, and create darknes, I make peace and create euill: I the Lord doe all these things.* And in the same chap: verse 18. *Thus saith the Lord, that created heauen, God himselfe that framed the earth and made it: he hath prepared it, he created it not in vaine: he formed it to be inhabited, &c.* And before this, ch. 43. 7. *Euery one* (saith the Lord) *shall be called by my name: For I created him for my glory, formed him and made him.* Moreouer, Gen: 2. 22. there is yet another word vsed, to expresse the manner of the creation of *Eue*. For the Lord taking a ribbe, as it were a rafter or sparre out of the side of *Adam*, is said to haue builte *Eue*: that is to say, to haue framed and fashioned her as an excellent building: yea with a body of more large capacitie, and with more roomes and inclosures (as one well saith) for the more cōmodious propagation of children. And as touching her soule, that also was properly created as was the soule of *Adam*, and so are the soules of all men and women to this day.

* The Lord God made mā of the dust of the ground, & breathed in his face breath of life: and man was a liuing soule.

The Greeke words answering to these as the learned obserue: are Ktisis) for creating of nothing. Poiesis) for making into some outward forme. Plasis) for a through working and fashioning both within and without. *Iunius Annot. post:*

Finally, in respect of the most proper signification of creation, euery newe and strange work or iudgement of God, is diuers times expressed by the word *Bara*: as Exod. 34, 10. I will doe such miracles (saith the Lord) as haue not beene wrought in all the world. Likewise Numbers 16. 30. Likewise Isai: 41. 20. and ch. 48 6. and Ier: 31. 12.

Thus much for the opening of the signification of the word (to create) whereby euery way may appeare the infinite excellencie of Gods making of things: from all that making which is, or may be attributed to man. For although, by the gift of God, and in an artificiall imitation of his workes of nature, man doth make many beautifull formes of things; yet he cannot possibly make the least substance of any thing, nor inspire any life or liuely and naturall motion in the least degree. And euen his formes also, are infinitely inferiour, to the beautie of the things themselues, which God formeth and beautifieth, aboue all the most exquisite artificers skill.

NOw after the vnderstanding of the meaning of the word: let vs goe forward to the matter it selfe.

When you say that the substance, and frame, and whole furniture of the heauens, & of the earth, were created when they were nothing at all before: You doe therein affirme, that the world is not eternall, and without beginning, as God himselfe is; but that in time it had a beginning.

Question. Is not your meaning so?

Yea

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The Ground and meaning.

Yea the holy Scriptures teach me to beleeue that the whole world, both the heauens and the earth, had their beginning with the beginning of time it selfe: and that also within lesse then the space and terme of six thousand yeares.

It is very true, as the certaine and vndoubted Chronologie of the holy Scriptures themselues, doe euidently declare, to all such as doe make diligent and religious search thereinto. The which verily, is the dutie of euery true beleeuer, to doe more or lesse either by his owne industrie, or by the helpe of others, for the confirmation of his faith therein. And that from thence also, our faith may be confirmed, concerning the appearing of our Sauiour Christ in the fulnes of time, according to all the holy Propheſies thereof.

But this were too long a busines, and peraduenture too troublesome, for the present exercise. Neuertheles, it shal be meet and profitable for you, at your leisure, to read that diligently, which hath beene purposedly collected out of the holy Scriptures, for your instruction in this point: or else to read the labours of some other. The which their labours may easily come to your hands, if you shewe your selues to haue anie godlie desire after the same. The summe of al, we wil here set downe, as it is compriſed in certaine verses, already gathered to your hand for some furtherance of your vnderstanding, and for a familiar helpe of memorie herein.

Sacred Geneſis first of all,
The Scripture storie doth containe:
Of yeares two thousands, hundreds three,
And sixtie eight since world began.

The bookes of daies or Chronicles,
No longer storie doe set downe.
Saue fortie fiue, to Cyrus reigne,
They make increase to seuentie one.

The second Booke which Moses *wrote,*
Cald Exodus of going out:
One hundred fortie adding sixe,
This is the summe whereto tis brought.

Then Ezra, Nehem' & Esters booke,
Shewe captiue Iewes sent home againe:
Where they abode. 4. hundred yeares,
Yea nnetie more, till Christ was slaine.

The third, of Levie bearing name,
Shewes many things, but eeks the skore,
With neuer a yeare: but Numery
Hath thirtie eight, and neare one more.

For thus is Daniel rightly skand,
I meane the speech of Angell there:
Who thither, from thrall seuenties end,
Defineth seuen times seuentie yeare.

Then Deutronomie doth supply,
All which that yeare to want we see:
So all fiue bookes, to thousands two,
Adde hundreds fiue, and fiftie three.

So then, since man was first create,
And likewise, since his wofull fall,
Till Christ his death: tis thousands three
Hundreths nine, and sixtie sixe in all.

Next, Iosua space of 17. yeares,
Iudges two hundreths, ninetie nine:
The first of Samuell foure score,
The next hath fortie, Danids reigne.

Whence, take wee thirtie three, and then,
There doe remaine, but thonsands three:
And hundreths nine, thirtie and three,
Till Christ tooke flesh to make vs free.

The first of Kings from Salomon,
Hath yeares one hundred and seuenteene:
Next, hundreths three, fortie and fiue,
As by due triall may be seene.

Now since that time, how many yeares,
Haue passed iust, by yearely count:
He knoweth but little, that cannot tell,
The summe whereto they doe amount.

This storie reacheth to the time,
When captiue state to Iuda fell:
Yea to the yeare of fortie fiue,
That they were thrall in strange Babell.

But vse hereof, what should be made,
Most wise may liue, and still may learne:
Christ taking life, and dying death,
To life doth call, from sinne doth warne.

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For as he came in base estate,
And stayed no whit, the time once come:
So will he hast a glorious Iudge,
Of life and death, to giue last doome.

Thus, times and seasons if thou weigh,
The more exact, the better stay:
But if thou doe, this vse neglect,
The greater skill, the worse defect.

Repent therefore, thy sinnes forsake,
Beleeue in him whom God hath sent:
Be sorie for all dayes and times,
Wherein thou hast thy life misspent.

Thy friend doth friendly wish thee well,
Let small default, not much offend:
One yeare, yea more, may penne escape,
But Gods accounts, can none amend.

The more full opening of these verses, is to be examined from the Booke it selfe, printed to that end.

But may we possibly conceiue in our minds, that there should euer haue bin a nullitie, or (if we may so speake,) a nothingnes of all things?

Because it cannot be conceiued by reason, or compassed by our vaine, or curious, and confused thought: therefore doe the holy Scriptures teach vs, to vnderstand and beleeue it by faith, as we haue learned before.

Explicatiõ and proofe.

It is Gods great mercy, that he hath vouchsafed to reueale this to be so. And it is our dutie, in the humble obedience of faith, withall thankfulnes, to acknowledge the same: and to restraine our thoughts, from all wandrings any other way; which cannot but be infinitly confused, and very sinfull and perillous to our soules. Onely therefore let it content vs to knowe, that God himselfe, was in himselfe, the perfect fulnes of all in all things, before there was any thing at all: as well as now, and euer since he hath giuen to all things their proper continuance and beeing. And that we may the better helpe our selues, to giue credit to the doctrine of the creation of the great world: let vs consider our selues, who are (after a sort) so many little worlds, for the wonderfull manner of our creation. And herein let vs all consider earnestly, what we were but one hundreth of years agoe: yea a great deale lesse. And as for many of vs, what were we but euen a fewe yeares since? Where were we in all the world? what were we? were we not iust nothing? Our owne creation therefore, may iustly be a strong argument vnto vs, of the creation of all other things, and of the world it selfe. For seeing that God by his almightie power, hath made our selues in this our time, as all other in their ages: why should it be strange to vs to heare the word of God to teach vs, that all things were created of nothing? Surely, that creatures who haue reason, should call into question the truth of the doctrine of creation: it is not onely without reason, but also euen vnnaturall. For a created nature hauing reason, and not being peruerted in it selfe: must needs easily see, and (feelingly, as it were) acknowledge, euen from the own state, the creation of all other creatures.

WE therfore putting away all doubt herein: Let vs proceed to the manner of the creation, as the Lord himselfe, hath (of the same his most gracious goodnes) made it knowne vnto vs.

Question. How was that?

Answere. *All things at the beginning, that is, so soone as time it selfe had any beeing; they were created and began to take their beeing: onely by the word and commandement of God, according to his owne eternall decree in this behalfe.*

Explication and proofe.

This is indeed the true meaning of the first wordes of the holy Bible: euen of the first wordes of the first booke of the Scriptures of God. *In the beginning* (saith the Prophet *Moses*, who hath this testimonie of God, that he was very faithfull, Heb: 3, 5.) *God created the heauens and the earth. In the beginning*: that is to say, euen so soone as there was any beginning of any creature, did the creation of all things begin: yea euen so soone as time it selfe began. The which time God made also, as the measure of all the rest of his creatures and works, in regard of their first beeing, when they began: and also of their continuance,

as

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as they are former or latter, euen to the laſt ende of the longeſt time that may be, of this ſhort and tranſitorie world. According to that, Pſal: 102.25.26.27. *They ſhall periſh, but thou ſhalt endure, &c.* And 1. Cor: 7.29. *The time is ſhort.* And verſe 30. *The faſhion of this world goeth away.* And 1. Pet: 4.7. *The ende of all things is at hand.* But touching the newe heauen, and the newe earth which ſhall bee eſtabliſhed, (the time of the continuance of this preſent euil, and ſinnefull world once ended) as they ſhall bee in a more excellent eſtate, ſo ſhall their continuance for euer, be meaſured by another kinde of meaſure, euen aboue meaſure; that is, by time as it were timeleſſe, for euer and euer: euen by time, and times, time without ende. As Reuel: 21,23. *The Citie ſhall haue no neede of the Sunne, &c. Neither is there any night there, &c.* Of the which enough for this time.

Wherefore, that wee may proceede. It is true alſo, that you haue anſwered, that the onely immediate cauſe efficient, of the creation, was the word and commandement of God: without all inſtruments and meanes, which the wicked and vngodly Epicures, and Atheiſts of the world, mockingly aske after. According to the holy teſtimonies of the diuine Scriptures, Pſ. 33. 6. as it hath beene alledged before. And againe, Pſal: 148. 5. *He commanded, and they were created.* Euen according to the hiſtoricall narration of *Moſes* in this our firſt Chapter of Gene: *God ſaide, let there be light, and there was light. Let there be a firmament, or ſpreading out of the aierie regions &c.* And all were preſently, ſo as God ſpake and commanded.

Queſtion. But I pray you, doe you vnderſtand this ſo, as if God vttered any ſound of words: and that by the vertue thereof he created all things?

Anſwere. *I haue beene taught to vnderſtand them otherwiſe then ſo.*

Explication and proofe. There is good reaſon thereof. For hether to, there was no vſe of vocall and ſounding ſpeech: ſeeing there was yet no creature to heare it, nor inſtrument to ſound it, or place whether the ſound thereof ſhould bee carried no nor ayer wherein it ſhould bee ſounded: I meane at the firſt inſtant of the creation?

Queſtion. How then haue you learned to vnderſtand the ſpeech and commandement of God at the firſt beginning, and ſo forth in the whole worke of creation.

Anſwere. *It noteth the execution of his eternal decree, in the beginning of time, according as eternally, and before all time (without beginning) he purpoſed in himſelfe, to accompliſh his worke, by his Sonne, together with the holy Ghoſt: who are eternally and without all beginning, the eſſentiall wiſedome and power of God.*

Loquutus eſt Deus: hoc eſt (inquit Caluinus) æternum ſuum decretũ protulit. Comment: in Gen. 1. 11. God hath ſpoken (ſaith Caluin) that is, hee hath performed his eternall decree.

Explicatiõ and proofe. Thus indeed, concerning the ſonne of God, doth the holy Euangeliſt *Iohn* moſt diuinely expound this creating WORD: chap: 1, 1. &c. *In the beginning* (ſaith he) *was the word, and the word was God. The ſame was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, &c.* And verſe 10. *The world was made by him, &c.* And thenceforth, he proceedeth to ſhewe, that as the world was at the firſt made by him, and ſet in good eſtate: ſo it being peruerted by the ſinne of man, it is againe renewed & deliuered from vanitie and corruption by him, &c. 2. Cor. 5. 17.

And touching the holy Ghoſt, that hee was as the hand and euen the very power of God, in this mightie worke of his creation: *Moſes* himſelfe expreſly affirmeth it, in the ſecond verſe of his firſt chapter.

So then, by the teſtimony and interpretation of the Euangeliſt *Iohn*, it is plaine; that as well the heauen and the earth at the firſt inſtant, as afterward, the whole diſpoſition of them, and the creation of all the other earthly and viſible creatures out of them: were created by the word or ſpeech and commandement of God, in ſuch ſence as hath beene already expounded.

Queſtion. Doe you not ſee this to be plaine from the Teſtimonie, and interpretation of the Euangeliſt *Iohn*?

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It is very cleare and plaine: And the Apoſtle Paul alſo, doth as clearly confirme the ſame in his Epiſtle to the Coloſ: chap: 1. 15. 16. and 17. verſes.

Rehearſe you the wordes of the Apoſtle.

Which are they?

Who (that is the deare Sonne of God, whom hee had mentioned a little before) is the Image of the inuiſible God, the firſt begotten of euery creature: that is, eternally begotten, and hauing his perſonall ſubſiſtence from God the Father, before there was any creature at all.

For by him (as the Apoſtle ſaith further) were all things created, which are in heauen, and which are in earth, things viſible and inuiſible: whether they be Thrones or Dominions, or Principalities or Powers; all things were created by him and for him.

And he is before all things, and in him all things conſiſt.

Explicatiõ and proofe.

This place indeede being as cleare as the former of the Euangeliſt *Iohn*: it is alſo more particular and full, then that is.

For in this, the Apoſtle, according to the excellent knowledge which was reuealed vnto him, he ſetteth out the moſt high excellencie of the moſt glorious Sonne of God our Lord Ieſus Chriſt; in that, not onely the inferiour creatures were created by him, & therfore be inferiour to him: but alſo euen thoſe that are moſt excellent aboue the reſt. That is, not onely were theſe viſible heauens created by him but alſo the heauens of heauens, as King *Salomon* calleth them, 1. Kings: 8. 27. Euen thoſe which the Apo: vnderſtãdeth by the third heauen, whereunto he was taken vp: 2. Cor: 12. 2. Neither was man onely created by him, but alſo euen the Angells themſelues, how high ſoeuer aboue men: and by what high names or titles ſoeuer they may be eſteemed: whether Thrones, as it were the Lords chayer of eſtate: or Dominions, by whom it pleaſeth his diuine maieſtie (as by his ſeruants) to execute and adminiſter his gouernment ouer the reſt of his creatures: or Principalities, as chief in any ſpecial ſeruice: or Powers, as being indued with ſpeciall might and ſtrength, moſt effectually to accompliſh the ſeruice appointed to them: according to that Pſalm: 103. 20. And all theſe are infinitely inferiour to the Sonne of God, inſomuch as they were created by him: not as by an inſtrument, but as by their very Lord and ſouereigne maker. Yea, ſo that though the Angelles bee admitted to bee as the Thrones of God: yet they may not bee permitted to ſit once at the right hand of the Maieſtie of GOD, as the Sonne of God is, yea euen in that nature of man, wherein hee abaſed himſelfe for the deliuerance and aduancement of man.

Thus therefore I ſay, this teſtimonie of the Apoſtle *Paul*, doth moſt fully, as well as moſt clearely, lay open vnto vs, the moſt high excellencie, and ſouereigne dignitie of the Sonne of God, from the whole worke of creation: the which, God the Father, hath begunne, and perfected all together by him, together with the holy Ghoſt, the diuine ſpirit of them both. Read alſo, Eph. 3. 9. God hath created all things by Ieſus Chriſt.

BVt now, that we may goe yet one ſtep forward, though ſomewhat ſlowly and at ley ſure, wading as it were in ſo high a ſtreame, wherein, without ſure footing, the talleſt wader, may eaſily be ouerthrowne.

Queſtion. Was the heauen and the earth, with the Angels and mankinde, and all other creatures, made at one inſtant?

Anſwere. *No, but the contrarie, is moſt euident, and plaine.*

So it is indeed. Shewe therefore in what ſpace of time, they were created.

Queſtion. What ſay you to this?

Anſwere. *The heauens, and the earth, and all creatures therein, euen the whole companie of the thouſand thouſands of Angels in heauen, the Sunne and the Moone, and all the Starres of heauen: and all earthly creatures, in their ſeuerall kinds, they were all created within the ſpace of ſixe ſeuerall daies.*

Explication & proofe. This alſo is manifeſt in the. 1. ch. Gen: and in the beginning of the ſecond chap: verſe. 1. 2. 3. Where, not onely the finiſhing, and perfecting of all the

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workes of the creation is assured vnto vs: but also the seuerall workes of euery day, are distinctly described vnto vs, for the more certaine credit of the holy storie; which God himselfe hath reuealed, and caused by his faithfull Prophet *Moses*, to be recorded and deliuered ouer vnto vs. The ground and first matter of all (the Angells and soules of mankind excepted, as we must confesse) was created at once, and in the beginning of the first day: but the seuerall kinds, were not all finished till the sixt day.

Question. But insomuch as God was able to haue made them all together at one instant: why did hee continue the worke of creation so many daies?

Answere. *Herein, it pleased God to tender our weakenesse, to the ende that our mindes, which are of themselues vaine and flitting, being holde in the distinct consideration of the particulars: might receiue our more full instruction, concerning the mightie power, manifold wisedome and bountifull goodnesse of God, expressed therein: and so also might be prouoked thereby, to giue the greater glory, and to powre forth the more plentifull praises and thankesgiuing to his most excellent and diuine Maistie, for the same.*

Explicatiõ & proofe. These are sufficient reasons thereof, and we cannot sufficiently glorifie and praise the Lord our God, for the same. I meane, not onely for the Creation it selfe, but also for the excellent order, which the Lord hath obserued in the working of it, most graciously and wisely, for our better instruction and cõmfort: as by the grace of GOD, wee will obserue in the particulars, as the occasion, shall by the goodnesse of GOD, bee offered vnto vs, in the examination thereof.

LEt vs therefore come to the workes of the seuerall daies.

In which of them, were the Angelles, and the inuisible heauen, created and made? Is there any certaine ground for this? It seemeth that *Moses* minded to write nothing of their Creation, but to hold himselfe within the compas of the visible creatures, for the instruction of the more rude and simple:

Question. What should we say to this?

Answere. *Although the Prophet Moses, doe in the holy historie of the creation, set downe nothing expresly, concerning the Creation of the Angels: nenertheleſſe, insomuch as in the processe of his writings, hee doth afterward make often mention of them: as being the most excellent creatures and seruants of God: there is no doubt, but hee minded to comprehend them, within the compasse of the creation of the heauens. And that also most likely, in the first day with the first of the creatures as being the chiefe of them: euen so soone as GOD had prepared, a meete place of heauenly habitation, for them.*

Explicatiõ & proofe. It is most likely so indeede. I meane as touching the point as it were, of the time: euen with the first of the Creatures in time, as they are the first in dignitie. But that they were created within the space of the sixe dayes, wherein God perfected all his workes of Creation, it may iustly bee a matter of faith, and out of all question with vs; according to that generall testimonie, Gene: 2, 1. *Thus the heauens and the earth were finished and all the host of them,* And againe, verse, 2. and verse 3. they are said to *be all the workes of God, which hee had created and made.* So that it is plaine, that the whole worke of creation, was a continued worke, without any interruption, or intermission; from the very first point of the beginning, to the last accomplishment of the same,

The inuisible Angels therefore, and so likewise the inuisible heauens, must be in that space created: or else they should be, to our knowledge, no creatures. For wee haue no warrant of any creation, but of this one; which God hath, of his mercy reuealed to his Church, by his faithfull seruant *Moses*. Neither can there any sufficient reason be alledged, why any one of the Creatures,

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ſhould preuent the time of the vniuerſall creation of the reſt. For God, the Creator of all, to be bleſſed for euer: he both is, and was from before all beginning, moſt perfect and intire in himſelfe, without any creature whatſoeuer; lacking nothing, either for neceſſitie of his beeing, or for happineſſe and delight, or for moſt high glory and maieſtie therein, &c. aboue all that can enter into the conceite of man: yea aboue all that the holy Angels can conceiue. Read Iohn, ch: 17.5. and 1. Tim: 6. 16. What reaſon therefore may we haue why wee ſhould goe about to fancie any creation, before this that *Moſes*, by the cõmandement of God, doth certifie vs of. Verily no reaſon ſhall be found worthy, the mouing of one ſtep, (as a man may ſay) to ſeek after it: it ſhal be but as the catching at a ſhadow, &c.

Now, that the holy Prophet of God *Moſes*, doth write expreſſely of the Angels, it is euident: euen immediatly after the hiſtorie of the Creation, ſo ſoone as *Adam* and *Eue* were fallen away from the Lord. Gen: 3. 24. For vnder the name of *Cherubims*, hee noteth the Angels, as it was familiar to the Iſraelites, for whoſe inſtruction firſt of all he wrote: inſomuch as they were to them; in the Tabernacle of God, repreſentations of the Angels attending the preſence of God among them: Exod: 25, 18, &c. 22, & ch: 26, 13. Read alſo, Pſal. 18. 10. and Ezek. ch. 10.

But that *Moſes* doth yet more plainely write of the Angels, yea euen in his firſt booke, in ſuch ſort that it may appeare, that the ſeruants of God did vnderſtand this part of Gods creation: read Gen: 24. 7. 40. and Chap: 28. 12. and chap. 31. 11. and chap: 32. 1, 2. and chap: 48. 16. Albeit in this laſt place now cited, and alſo in the firſt of them: wee are to vnderſtand them prophetically, of him that is the prince of all Angels, Chriſt the Sonne of God. As though *Abraham* and *Iaacob* ſhould haue ſaid. *That great Angell by his ſeruants the Angells, will goe with yee, and deliuer yee, and proſper ye, &c.* Yea, and that long before this, the Church of God, was poſſeſſed with this part of the doctrine of creation; it is euident by the Teſtimonie of the Apoſtle *Iude*, who affirmeth plainly and vndoubtedly, that euen *Henoch* the ſeuenth from *Adam*, propheſied of the comming of the Lord, to the laſt iudgement, with *the thouſands of his Saints*: or rather as it is in the Text, *with his holy thouſands* (to wit of his Angels) according to that which our Lord Ieſus Chriſt ſaid concerning himſelfe, Mat: 25. 31.

The like is to be obſerued, concerning the ancient knowledge and faith of the inuiſible heauens: according to that, Gen: chap: 38. 17. where after that *Iaacob* had ſeene a viſion of Angels, &c. *This is the houſe of God* (ſaith hee) *and the gate of heauen*. He taketh his compariſon, no doubt, from the inuiſible heauen; aboue the top of that ladder, wherevpon he ſaw the Lord to ſtand. Of theſe heauens, had all the faithfull Patriarkes, the promiſe of God, vnder the ſigne of the earthly Canaan: as the Apoſtle to the Heb: doth aſſuredly confirme vnto vs. chap: 11. v. 8. 9, 10. 13. 14. 15. 16. *They looked for a heauenly Citie*; that is, for heauen it ſelfe, *whoſe builder and maker* (as the Apoſtle ſaith) *is God*. Theſe heauens, are that habitation, or dwelling place, which ſo many of the Angels, bereaued themſelues of, as from the beginning fell away from the Lord, Iude. v. 6. And Henoch mentioned before, was knowne to be taken vp by the Lord, euen in that young age of the world, into theſe heauens. Gen. 5, 24. So that, throughly waying all things: we may iuſtly conceiue, that the doctrine of the Creation, euen touching theſe points; was known and beleeued in the church of God, from the beginning of the world.

It is true indeed, that *Moſes* doth not at the firſt, ſo diſtinctly ſpeake of them: becauſe in the wiſdome of the holy Gho: he haſteth to thoſe things which doe more immediatly concerne our ſelues. Neuertheles (as was truly anſwered) that which he himſelfe writeth afterward, and (as we may adde further) that which we read in other places of the holy Scriptures, (though writtē by the appointment of God, in times more or leſſe remoued from the daies of *Moſes*: they are ſo many teſtimonies that this point of doctrine was known and beleued in the church of God, from the beginning.

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Such places as we may take for inſtance, Iob.chap:38. where, the Lord himſelfe ſpeaketh of the Angels, whom he calleth the children of God; as hauing their beginning at the ſame time, when the foundations of the earth were laid, and when the ſtarres of heauen were created, &c. And of the inuiſible heauens: that which we reade, Neh.chap.9.6.and 1.King.8.27.where King *Salomon* calleth them the heauens of heauens: and Pſ.68.18.33.35.Pſ.148.1.2.3.4.5. Where they, together with the Angels, are expreſly named among the other creatures. And yet more fully, in the New Teſtament, as hath bin mentioned before: in ſo much as the creation of all inviſible creatures, is ioyned arme in arme as it were, with the creation of thoſe that are viſible: Col:1.16. Luk:2,14. And Acts chap:1,9,10,11. and chap:7,55,56. 2.Cor:12,2.Heb.7 26,& chap:8.1. Wherefore from theſe after teſtimonies, we are to holde, that *Moſes* (as we may truly call him) the firſt Canonical and fundamentall writer of all holy writ: did ſet downe the ground of our preſent doctrine, euen from the beginning of his writing. For doubtleſſe there is no other doctrine, not onely of creation, but alſo euen of redemption (which yet was more leiſurely opened to the full, in the Church of God) in any or all of the latter Scriptures; the entyer ground, and as it were the ſeede whereof, was not laide by *Moſes*, in his writings; which are as the firſt originall ground of all the holy Scriptures: God euermore by his Spirit, directing all his Prophets to looke backe, and to haue their reference to him, &c. The latter alwaies to the former, and the former, to him whom God made the formoſt of all: that is to *Moſes*, vnto whom our Sauiour Chriſt himſelfe appealeth, for proofe againſt the abuſe of marriage, that it was not ſo from the beginning.

Thus much, for the time of the creation of the inviſible heauens, where the Angels ſtand in the preſence of the maieſtie of God: and for the time of the creation of the Angels themſelues. Now what manner of creatures were they created?

Queſtion.

Anſwere. *The Angels were created, moſt ſpiritual, but finite in ſubſtance: moſt mightie & wiſe, moſt holie and righteous in qualitie: and in eſtate and condition, moſt happie, aboue all other creatures. And the inuiſible heauens, aboue compariſon, were created more glorious, then are theſe viſible heauens, which we daily behold with our bodily eyes.*

Explicatiõ and proofe

So indeed we may perceiue by that which the holy Apoſtle *Paul* writeth, 2.Cor:12,4. And by that we read, Pſ.11,4. For how ſhould it be, that the place where God appeareth in ſpeciall maieſtie and glorie, ſhould not be moſt glorious? We may reaſon in this caſe, as the Apoſtle doth in his compariſon, betwixt the lawe and the Goſpell: 2. Cor:3, 11. *If that which ſhould be aboliſhed, were glorious, then much more ſhall that which remaineth for euer be glorious.* Thoſe heauens no doubt, ſhall remaine for euer vnſhaken, yea vntouched: when theſe ſhall be changed, at the leaſt from that vanitie, which hitherto they are ſubiect vnto.

And as for the Angels of heauen, which for number are innumerable, euen thouſand thouſands, as the holie Scriptures aſſure vs: that they were created in ſubſtance moſt ſpiritual, & for qualitie, moſt wiſe and mightie, &c. aboue all other creatures: the ſame holy Scriptures do plentifully confirme.

That the Angels are in number aboue all that we can, or ought to goe about to take the accouut of them: we may reade Pſ:68,17.& Dan:7.10.Heb. 12.22. *They are innumerable.*

That they are ſpirituall ſubſtances, euen ſuch as haue euery one of them, a proper beeing and life; each of them, diſtinct both in nature & qualitie, from other: it is euident, Hebr:1,7. where the Apoſtle calleth the Angels by the name of Spirits.

Now a Spirit, is not a bodie, as a man is: as our Sauiour Chriſt teacheth vs, Luk:24,39: howſoeuer they haue diuers times, by ſpeciall diſpenſatiõ (and as it were by commiſſion from God) taken to them, ſome bodily ſhape & ſubſtance for a time, and afterward laide it downe againe, as not belonging or agreeing

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greeing to their nature. But that they are euery one finite and distinct, and not of a mixed or confused nature (as a man might peraduenture imagine by taking a similitude from the likenes of the aire; which is after a sort spirituall) it is euident, by those actions which are attributed to them: sometime to one alone, sometime to many together. For they moue from place to place. They defend and comfort the godly. They discomfort & destroy the wicked, so soone as God commandeth them. God hath vsed them for his instruments to giue his lawe, to publish his Gospel, to declare the secrets of his kingdom and gouernment. They do most purely and zealously blesse and praise the Lord continually.

And hereby also doth it appeare, that they are creatures of singular wisedome: for else God would neuer vse them, in such seruices, wherevnto speciall wisedome is necessary.

Their holines also is thereby manifest, as also their religious will & nature. In which respect, they are called holy Angels: Luke 9.26. & Mar. 25.21. And as we saw from the Apostle *Iude* before, the holy thousands of the Lord. Such were all of them in the beginning, by creation.

But many corrupted themselues, and so became (as we may say) reprobate Angels: and are now wicked & vncleane spirits, and diuels. Of the which (by the grace of God) more afterward. Wherefore they onely that continued in their first estate, wherin God created them, are called the elect Angels: to shew that their surenes, standeth in the free mercy & fauour of God the Father, in his Sonne, through the holy Ghost: in such a manner, and vpon such a ground as is vnknowne to vs, saue onely that it was the good will & pleasure of God it shuld be so. But that they are elect, the Apostle sheweth, 1. Tim. 5.21. These are also, for excellencies sake, called the *Angels of the Lord*, & the *Angels of God* in many places. As also the *Angels of heauen*, and the *Angels of light*. The other are diuels of hell, and of darknes, &c.

That the holy Angels (yea that all the Angels generally) were at their creatiō, endued with great power, the which also remaineth to the wicked Angels, far aboue the power of man, though inferior to the power of the good Angels: Read Ps: 103.20. 2. Pet: 2, 11. We may see it also by the effect. 2. Ki: ch. 19.35. Reu: ch. 12.7, 8. The excellency of the holy Angels, doth euery way appeare, in that they are reckoned for the neerest vnto God, in dignitie & glory. As 1. Tim: 5.21. Mar: 8.38. Heb: 2.9. Ps. 8.5. Read also Mat: 25.31. And for that the chiefest excellency and happines of men, is this: that they shall be like to the Angels. And here vpon earth, God giuing to *Stephen* (when he witnessed his holy truth before the aduersaries therof) a singular grace & comelines, or beautie of face: the same is expressed by a comparison taken from the likenes of an Angel, Act. 6.15. And likewise all excellēcy of speech (as we know) is expressed by a comparison borrowed from the tongue of an Angel, 1. Cor: 13.1.

Thus then (as you answered) the Angels were created by God, spiritual substances, endued with singular power & wisedom, &c. aboue all other creatures.

And all this is insinuated, yea groundedly affirmed (though not so plainly expressed & opened, by the holy & wise Prophet of God *Moses*) in the verie first words of the holy Bible: in that he saith, *In the beginning God created the heauens.*

NOw let vs come to the visible works of Gods creation, and consider (as briefly as we can) of the seueral works of euery one of the six daies, which it pleased the Lord to imploy about the same?

Question. And first, what was the first daies worke, of the visible: or at the least, the more externall creation of God in such order as the Lord created it?

Answere *The principall matter, and ground-worke (as one may say) of all the rest, was, as we were taught before, created at one instant, in the beginning of the first day: euen all the wide heauen, and the huge and thick earth which we see. Yet so, as the heauen which we see, and the whole aire, had then no light at all: and so continued the space of the whole first night, twelue houres at the least, together.*

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The earth also, had no seemely forme or shape: neither was it furnished with any creature, which now we see it to be in great varietie stored and adorned withall. Onely the waters, as a deepe poole or deuouring gulfe couered it all ouer: and from the face thereof, a most blacke (and as we may say) euen a palpable darkenesse, more grosse and thicke then that of Egipt, did lift vp it selfe as high, and spread it selfe as large as the heauens, which are now the instruments of this bright and comfortable light, which shineth forth vnto vs.

Neuertheless, so soone as the space of one night, (that is of the first night which euer was) came to an ende; the Lord God, by his gratious word and commandement, created and brought forth light: yea, before there was yet either Sunne, or Moone, or any one Starre in the whole compasse of heauen; o the ende it might most euidently appeare, that God is the immediate author of this excellent creature. And thenceforth, did the Lord, in his wisedome, establish the order and succession of the day and night, euen to this day: so to continue to the end of the world.

Thus, the whole space of the first day, and of the first night, doth by the determination of God himselfe, of the more worthie and excellent part: take the denomination of the first day.

Explicatiõ & proofe.

It is verie true. And thus, you haue in one Answere, laid open the meaning of *Moses*, in the first foure verses of our first Chapter of Genesis: according as it is both plaine in it selfe, and also confirmed by other testimonies of the holie Scriptures of God, in this behalfe. As first, touching the heauens (which we do vulgarly call the *Element*) and the large spreading thereof: read Iob 9.8. *He himselfe alone spreadeth out the heauens.* And chap: 37.18. *Hee hath stretched them out firme, as mouten glasse.* And Psal: 104.2. *Hee hath spread them like a Curtaine.* This large extension and spreading out of the highest visible heauen, is also called *the Firmament*, from the Greeke and common Latin Translations: as Dan: 12.3. *They that be wise, shall shine as the brightnes of the Firmament.* Read also Isai: 42.5. *He hath created the heauens and spred them abroad.* And chap: 44. 24. Read also Psal: 136.5. *Hee hath made the heauens by his wisedom, &c.* And Ier: 10,12. *Hee stretcheth them out by his discretion.*

And touching the earth, it is written in the Psal: 104. 5. mentioned euen now: that *God hath so set it vpon the foundation, that it cannot be moued.* And Psa: 102.25. *Thou hast laide the foundation of the earth, and the heauens are the worke of thy hands.* Reade also Iob: 38.4. and Prou: 8, 29. The earth therefore may iustly be called the Lords earth, as Ps: 24. 1.

Touching the couering of the earth by the waters: reade Ps: 104.6. *Thou coueredst it with the deepe, as with a garment; and by their owne nature, they would stand aboue the mountaines.*

Touching the creation of the light and darknes: reade Isai 45.7. *I* (saith the Lord) *forme the light, and create darknes.* Herevpon also, the day and the night, is by good right, ascribed to the Lord. Psal: 74.16. *The day is thine, and the night is thine.* And herevnto hath the Apostle *Iames* respect, when chap: 1,17, hee calleth God *the Father of lights.*

The constant order & succession of the day and the night, according to the law which God hath set in nature, is set downe to the praise of God, Ps: 19. 2. And Ier: 33.19.20.21. The Lord maketh it an argument of his faithfulnes in his couenant of euerlasting mercy, toward his people. This breaking forth of the light, is to be thankfully acknowledged for euer, for a very gratious & glorious worke of the Lord. Reade Psa: 104.23.24. and Iob ch: 38,12.13.14. But ch: 24.17. *The morning is to the wicked, as the shadow of death.*

Now let vs heare the holy words of *Moses* himselfe, from whence all these things are cleared vnto vs. Which are they?

Question.

Answere.

1 *In the beginning* (saith Moses) *God created the heauens, and the earth.*

2 *And the earth was without forme, and voyd, and darknes was vpon the deepe, and the spirit of God moued vpon the waters.*

3 *Then God said, let there be light: and there was light.*

4 *And God sawe the light that it was good, and God seperated the light from the darknes.*

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The Groūd & meaning of it.

5. *And God called the light day, and the darkneſſe he called night: ſo the Euening and the Morning were the firſt day.*

In theſe words, we haue the ground of your former anſwere: and we may ſee the truth of it, fully warranted vnto vs.

And beſides, the holy Prophet ſheweth vs, how the rude, lumpiſh, and indigeſted matter of the earth, and the huge gulfe of waters, aboue the ſame: were as it were moulded vp, held together, and made apt and fit, to receiue that excellent forme, which, in the third day, they were faſhioned into. That is, how they were thus ſupported: to wit, by the holy Ghoſt, the diuine Spirit and power of God himſelfe.

Moreouer, we haue a ſingular commendation of the light, as of a moſt comfortable and commodious creature, euen from the approbation of God himſelfe: who ſaw, that it approued it ſelfe to be good, according to that Eccleſ. 11.7. *Surely, the light is a pleaſant thing.* So that hereby we are admoniſhed, to be in ſpeciall manner thankfull to God for it: and that we ought to be carefull to vſe it well, euen as we may thereby, giue the greateſt glorie to God that we can: walking as becommeth thoſe, whom hee hath vouchſafed to call, to be the children of light: and to this ende hath cauſed the light of his Goſpell to ſhine forth vnto vs. Yea euen to this our God, who thus, at the beginning, *commanded the light to ſhine out of darknes*, as the Apoſtle *Paul* writeth. 2. Cor: 4,6. ought we to giue all the glory we can. On this firſt day alſo, it may appeare, that the vpper Region of the aire, was made apt to ſend forth thunderings and lightenings, by the fierie brightnes of it: the which, as we know, is a very glorious and fearefull creature of God. Reade Iob: chap: 37.1,2,3,4,5. and chap: 38.24,35.

But whereas *Moſes* telleth vs, that *God calleth the light day, and the darknes night*: hee would not haue vs to thinke, that hee gaue thoſe names vnto theſe things, but that he appointed, and ordeined the things themſelues, to continue ſuch, and in ſuch order, as he had alreadie created and made them. For ſo the Lords calling, doth vſually note his effectuall eſtabliſhing of things thēſelues, rather then the giuing of them their names: according to that of the holy Apoſtle, Rom: 4.17. *God calleth thoſe things that be not, as though they were.* And 1. Cor: 1.26. *Brethren, ye ſee your calling.* And our Sauiour Chriſt in the Goſpel: *I came not to call the righteous, but ſinners to repentance.*

Finally, *Moſes* in ſaying that the *euening and the morning were the firſt day*, he ſpeaketh by a double *Synedoche*. Firſt, putting the part for the whole; that is, the day, both for the day, and alſo for the night: and then the beginning of the day, and of the night, both for the whole day, and alſo for the whole night. This firſt day of the creation, is that which ſince the reſurrection of our Sauiour Chriſt, is called in the holy Scriptures, the Lords day to Chriſtians, euen that wherin our redemption was perfected: as the 7. day which was the next day after the creation finiſhed, was then the Lords day to all people: that is, a day of ſpeciall worſhip to God, euen from the beginning of the world.

Queſtion. THeſe things thus obſerued: Let vs now come to the ſecōd daies work: the which, for our more familiar vnderſtanding, we vſe to cal Monday. What did the Lord create in it?

Anſwere. *The Lord ſo cleared and ordered the regions of the aire, as they might be moſt commodious for the placing of all heauenly creatures, in their proper ſeates, limits, and circuites, as it were in their chambers and lofts, each aboue other: and likewiſe, that all earthly creatures might liue comfortably vpon the earth, euery one according to their kindes, when they ſhould afterward be created. As it followeth in the 6.7.& 8. verſes of this firſt chapter of Geneſis.*

Queſtion. Rehearſe *Moſes* his own words, as they are there conteined. Which are they?

Anſwere. *They are theſe. Againe God ſaid; Let there be a firmament (or as it is Engliſhed more agreeable to the Hebrew word, in the margent of our Bibles) Let there be a ſpreading ouer* (and therewithall aire) *in the middeſt of the waters: and let it ſeperate the waters from the waters.*

7. *Thus,*

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The Groũd and meaning.

7 *Thus, God made a certeine firmament, (or ſpreading ouer, as before) and ſeparated the waters which were vnder the ſame firmament, from the waters which were aboue it: and it was ſo.*

8 *And God called this firmamẽt heauẽ: ſo the euening & the morning were the 2. day.*

Expticatiõ & proofe.

The work of the Lord in this ſecond day, though it be recorded but as one: yet it is a very great and a gratious one. For therin he fitted the regions of the ayre for all excellent vſes: that the Sun, and the Moon, and the Starres, might haue their places & courſes in them: that the clowds might haue their place, & courſe, as the bottels of God, to water the earth in due time: & that the ſnow, and the haile might be congealed and ſpred abroade in their due ſeaſons, &c. And that the earthly creatures, might haue a cleare and thin, not a groſſe and foggie aier to draw their breath in: and that alſo, to this end, the windes might with their blaſts purge the ſame. For to theſe, (& if ther be any ſuch like purpoſes) God in this ſecond day, fitted the whole aier: and diſpoſed of the ſeuerall regions, (as it were the ſollers and loftes, and chambers thereof, according to that of the 104. Pſal: verſe 3. *The Lorde layeth the beames of his chambers, in the waters, and hee maketh the clowdes his Chariot, and walketh vpon the wings of the winde.* And verſe 13. *Hee watereth the mountaines from his chambers.* And Gen: 7. 11. it is ſaid (to note aboundance of raine) *that the windowes of theſe chambers were opened*, the which are called *the windowes of Heauen.* Likewiſe Mal: 3. 10. In this reſpect alſo, the clowdes are called *the bottels of Heauen.* Iob: 38. 37.

On this day alſo, this part of the firmament had a diſpoſition giuen it, in the times and ſeaſons therof, to ingender ſnowe and haile, &c. Of the which wee read in the ſame 38. chapt: of the booke of Iob.

So that from hence, wee may not vnfitlie gather, that the clowdes and the windes had their creation in this ſecond day: beſides that all was fitted to all ends before ſpecified. Read alſo Iob: chap: 38. 9. where the clowdes are ſaid, to haue beene the couering of the Sea, while darkneſſe, was as the ſwadling bands therof. Amos 4. 13. *God is the Creator of the windes.*

Thus therefore did the Lord in the ſecond day, cleare and order the aire, in moſt excellent manner: euen before the deepe gulfe of the waters were emptied out of the earth, and before ther was any drie land at all: to the end that herein as well as before (and as we ſhall haue occaſion to obſerue afterward) the wiſedome, and power, and goodneſſe of God, might rather be conſidered in it ſelfe, then from the reaſon of naturall cauſes, as the *ouerwiſe Philoſophers* of the world, haue too buſilie accuſtomed themſelues to doe, for want of the true knowledge of the word of God herein.

This firmament, or ſpreading out, and the ordering of the aire, and namely of that region or circular ſpace, which the Lorde hath appointed for the raine and moyſture of heauen, to be ſtaied in ouer our heads: and euen this lower aire alſo, wherin we liue and breath: God called heauen; that is, he appointed them to be (as wee may ſay) the aiery heauen, according as wee vſe to call the foules, or raine, and ſuch like things; which are in theſe partes of the aier, the fowles, or clowdes, or raine of heauen, &c.

This (as *Moſes* aſſureth vs) was God his wiſe, gratious, and mighty work, in the ſecond day. For the which we ought to glorifie & praiſe his moſt holie and glorious name: as Pſ: 148. 4.

Queſtion. THe worke of the third day is next. Howe doth *Moſes* reporte that?

Anſwere *It foloweth thus, in the 9. 10. 11, 12, & 13. verſes of the ſame 1. chap: of Gene.*

9 *God ſaid againe, let the waters that be vnder the heauen, gather themſelues, (or flowe together) into one place, and let the drie land appeare: and it was ſo.*

10 *And God called the drie land Earth, and he called the gathering together of the waters, Seas: and God ſaw that it was good.*

11 *God ſaid alſo, let the earth bud forth the bud of the herb, that ſeedeth ſeed, the fruitfull tree, which beareth fruit according to his kinde, which hath his ſeede in it ſelfe, vpon the earth: and it was ſo.*

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12 *Thus the earth brought forth the budde of the herbe that seedeth seede, according to his kinde: also the tree that beareth fruit, which hath his seede in it selfe, according to his kinde. And God saw that it was good.*

13 *So the euening and the morning were the third day.*

This day was that which we commonly call Tuesday. Here are two mightie workes of God. The one, the clearing of the land, as before the Lord had cleared the ayre. The other, the repleniſhing of the earth, with hearbes and trees, bearing their ſeedes and fruits.

But becauſe the clearing of the earth from the waters, could not be done, without another worke, for the conveyance, and (as we may ſay) channelling, and banking in of the Seas: therefore we may iuſtlie vnderſtand this to be a third worke of God, vpon the third day. The leaſt whereof, could not poſſiblie be wrought, and brought to paſſe, but by an Almightie and creating power. Of theſe things therfore, let vs ſtand to conſider a little: that our mindes may be the better informed, concerning the greatnes and excellencie of them; by the help of ſome other teſtimonies of the holie Scriptures, which doe worthilie ſtand in the commemoration of the ſame.

Note alſo, that the riuers and fountaines or ſprings of water, were ordered & diſpoſed in this day, read Reuel: 14.7.

And firſt, for the clearing of the earth, by the emptying of the waters: it is ſpoken of, as of a worke of a newe creation. For before this, it was as if it had not bene, in ſo much as it was couered with moſt thick darknes, in the former part of the firſt day: and yet ſtill remained rude and couered with the deep waters, vntill this third day. Wherfore, as the creation of the viſible heauens, are noted by the ſpreading of them out: ſo this clearing and drying of the earth, is reckoned for the creating and making of it, for the vſe of habitation to man, & to all other earthly creatures; though as touching the ſubſtance of it, it was made and created of nothing before. Read Pſal: 136.6. *The Lord hath ſtretched out the earth vpon the waters* (or rather as we ſhould read it) *aboue the waters: for his mercie indureth for euer.* So before, in the 24. Pſalm: verſe 2. *Hee hath founded it aboue the Seas, and eſtabliſhed it aboue the floodes.* For naturally, as the firſt creation ſheweth, and as hath beene alreadie alledged out of the 104. Pſal: *They would ſtand aboue the mountaines. But at thy rebuke* (ſaith the holy Pſ:) *they flee: at the voyce of thy thunder* (that is, when thou as it were thundereſt out thy commandement) *they haſt away. And the mountaines aſcend, and the valleyes deſcend, to the place which thou haſt eſtabliſhed for them. Thou haſt ſet them a bounde which they ſhall not paſſe: they ſhall not returne to couer the earth.* And Iob: 38. 10, 11. The Lord himſelfe ſaith, that hee hath *eſtabliſhed his commandement concerning it*, and *hath ſet barres and doores. And ſaid, hetherto ſhalt thou come, and no further*, and here ſhall (*the bankes*) *ſtay thy prowd waues.* Reade alſo Ier: 5. 22. *Feare ye not mee?* (ſaith the Lorde) *and will ye not be afraied at my preſence? who haue placed the ſand for the bounds of the Sea, by a perpetual decree, that it cannot paſſe it, and though the waues thereof rage, yet they cannot prenaile, though they roare, yet can they not paſſe ouer it*: that is, beyond the limit of Gods decree and appointment. So that the waters, which are naturallie aboue the earth: they are by an ouerruling power of God, made vnder the earth, as Exod: 20. 4. *The waters vnder the earth.* And for the ſtreatching out as it were, of the earth, by this remooving of the water: read further, Iſai. 42. 5. Where the Lord God, by his holie Prophet, deſcribeth himſelfe, to be *that* God, *who beſide that he hath created the heauens, and ſpred them abroad*, hath *alſo ſtretched forth, the earth, and the buddes thereof* (that is) *all what ſoeuer ſpringeth out of it.* And againe chap: 44. 24. *The Lord that made all things, who alone ſpred out the heauens, and by himſelfe likewiſe ſtretched out the earth.* And 2. Pet: 3. 5. The earth had the beeing of it *from the water, and in the water, by the word of God.* Wherefore, iuſtly is he celebrated, to be the God, that *made not onely the heauens, but alſo the earth*, and *the Seas*: Exod: 20. 11. Acts 4. 24. And Pſal: 95. 3. 4. 5. *The Lorde is a great God, and a great King aboue all Gods. In whoſe hands are the deepe places of the Earth, and the heights of the Mountaines are his. To whom the Sea belongeth,*

Gnal baamim.

And ſo likewiſe Pſal 57. verſe 5. is the ſame prepoſition vſed.

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belongeth : for hee made it, and his hands prepared the drie Lande. &c.

This worke of God, is worthily commended by the Lord himselfe, to be good and commodious; for so it is indeede, a very gratious worke, a fruite of his mercy, which indureth for euer: as was alldged before, from the 5. verse of the 136. Ps: It is also a very mightie work, in that the waters are thus against kinde, tumbled together as it were on a heape, and laid vp in the storehouse of the Lord. Ps: 33.7. And all this for our benefit. The turning of a little part of the red Sea, into drie land for a while, is iustlie recorded to be a great work of God, and a testimony of his fauour, toward his people, the children of *Israell*: but it was not so great, nor so generall, nor so durable a work, as this of the first creation was; for the constant benefit of the Churche, and of all mankinde, from the beginning to the end of the world. How can we therfore sufficientlie praise God, for the earth, and our so commodious and kindlie an habitation therein: the which (as it is in the 16. verse of the 115. Psalme) *Hee hath giuen to the sonnes of men*? Let vs therfore, more & more, blesse and praise the name of the Lord, who hath made the heauen, and the earth, the Sea, and all that is in them, from this time forth and for euermore. Amen. Consider also the greatnes of this worke, wrought in one day, by comparing it with the slowe abating of the waters, after the drowning of the world: Gen: ch: 8.1.2.3.4.5.

And furher, touching the fruites of the earth, the which our good God hath created in so infinite varietie, both hearbs, plants, and all kinde of trees, with their seuerall fruits, for present vse, at the very first beginning, and with their seuerall seedes, for future propagation and increase: O how can we possiblie magnifie the goodnes and bountie of the Lord, as wee ought to doe?

Verilie, this one and manifold worke, is euery way, verie gratious and admirable. For as touching the creation of all hearbs, plants, and trees, with their iust stature and ripe fruites: and that at one instant, or at the most in the space of one dayes groweth (wheras naturallie, it would as wee haue experience, haue required the space of many yeares, although all the best helps and furtherances, which God hath set in nature, bee graunted for the cherishing of trees: and manie daies and weekes, for the cherishing vp of the least hearbe to the naturall perfection therof) O how wonderfull a peece of work is this also? And the rather, because as yet, no raine, nor so much as a mist had fallen vpon the earth: neither was ther any man to till it, as it is expreslie noted. Genes: chapt: 2. verses 5. 6. Neither was ther any Sunne, or Sun-shine, to vegetate and warme them, &c.

Neuertheles, in one day, and as it were at one instant, was the Garden of *Eden*, (that is, the most pleasant and excellent garden, wherein ~~*Adam*~~ was placed, so soone as hee was created) from the verie beginning adorned with all trees and herbs, pleasant for sight, and wholsome for meat: in the which also, was the tree of life, &c: as it followeth in the same chapt, verses 8.9.10. &c: with goodly fresh-water springs, & riuers, &c. Ps: 104.10. and with the siluer vaines of the earth, Iob: 28. 1. 2. &c. All therfore doth wonderously preach the glorie of God. Yea, let vs but lay together, and consider a few of the least seeds of things, if euer wee haue marked them, with the interchangeable varietie of them, in forme, in colour, &c: but specially if we weigh in our mindes, the qualities and vertues of them: and of the fruites of trees, &c: yea, but in one nation; yea but of one kind in one litle countrey, yea but as they are now in the decayed withering estate of the world: who is able? and who hath the wisedome throughly to obserue the wonder of Gods creation in these things? And finally, (who duelie considering the power and goodnes of God, in this part of his creation) can otherwise choose, but he must needs acknowledge it to be an easie thing with the Lord, to turne the greatest dearth that can be, into the greatest plentie, &c: were it not, that our sinnes, (doe as it were) strengthen Gods iustice, to the weakening of his mercie towards vs, although in it selfe, ther is no weakenes. Read Psal: 107.33. 34. 35. Mal: chapt: 3. 10.

Wherfore

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WHerfore, ſetting it downe with our ſelues, to indeuor more and more, to ponder the goodnes of God, in this third fruitefull dayes worke of the Lord: Let vs proceede to the conſideration of the fourth day, the which was that, which wee call the Wedenſday.

Queſtion. In what wordes doth the Prophet *Moſes* commende the workes thereof vnto vs?

Anſwere. *It foloweth from the beginning of the 14. verſe, to the end of the 19. In theſe words:*

14 *Afterward God ſaid: Let there be lights in the Firmament of the heauen, (to wit, aboue the clowdes) to ſeperate the daye from the night: and let them bee for ſignes, both for the ſeaſons, (to wit, of the yeare) and alſo for dayes, and yeares* themſelues.

15 *Yea let them be for lights in the firmament of the heauen, to giue light vpon the earth: and it was ſo.*

16 *Thus (as Moſes ſaith) God made two great lights: the greater light to rule the day, and the leſſer light to rule the night: and (he made alſo) the Starres.*

17 *And God ſet them in the firmament of the heauen, to ſhine vpon the earth.*

18 *And to rule the Day and the Night, and to ſeperate betwixte the Light and the Darkenes: and God ſaw that it was good.*

19 *So the euening and the morning were the fourth day.*

Explication and prooſe. The fourth dayes worke, is likewiſe a gratious and glorious work of God. For notwithſtanding God had ſhewed before; that hee ſtood in neede of no inſtruments to giue light, and to make the diſtinction, betwixt the day and the night: for he had done this alreadie, before ther was any Sunne or Moone, or any one Starre: yet for the beautifying of his work, and for a further help and comfort to man, for ſuch ſingular good vſes, as *Moſes* rehearſeth, both naturall and ciuill: to wit, that they might be, as it were a generall clocke or dyall of time, to determine the yeares and paſſages thereof, and euery ſeaſon of the yeare; Sommer and Winter, ſeede time and harueſt, yea and the dayes and nights of the yeare, eyther ſhorter or longer, as the Sunne ſhould come nearer, or goe further from the Equinoctiall point, &c: and for the hiſtoricall memoriall of things, in reſpect both of ciuill pollicie, and alſo of Religion: therefore it pleaſed the Lord to create this his excellent creature of the Sunne. The like vſe is of the Moone for the nights of the moneths. The Starres alſo, are both for ſingular ornament, and for light in the night, and for aſsiſtance to that gouernment which God hath honoured the Sunne and the Moone withall. Read Iob: chap: 9. verſe 9. God maketh (the Starres) *Arcturus, Orion,* and *Pleiades,* and thoſe alſo of the *Climate of the South.*

And chapt: 38. verſes 31. 32. 33. *Canſt thou reſtraine the pleaſures of the Pleiades?* that is, the pleaſant ſpring which cometh with them. Or *canſt thou looſen the bandes of Orion?* a ſtarre which vſeth to come with colde and tempeſt. *Canſt thou bring forth Mazzaroth in their time?* that is, the ſtarres of the South. *Canſt thou guide Arcturus with his ſonnes?* that is, the Northerne ſtarres. *Knoweſt thou the courſe of the heauens &c?* And Amos chapt: 5. verſe 8. God maketh Pleiades and Orion: that is, *hee ordereth them, according as at the firſt hee made them, and appointed them their courſes.* And Pſalme 147. 4. God alone counteth the number of the ſtarres, and calleth them all by their names. They are vnto vs innumerable. Geneſ: 15. 5. God hath placed them all in their ſeates, and hee continueth them as his ſeruants therein, according to the moſt holie and Diuine pleaſure of his owne will. Pſalm: 119. verſes. 89. 90. 91.

The Sunne and the Moone are iuſtly called the greater lights, becauſe they are ſo vnto vs, both to ſight, and alſo to vſe. And therfore let *Aſtronomers* curiouſlie diſpute of the greatnes of any ſtarre aboue theſe: wee will reſt in this holie *Philoſophie,* which *Moſes* teacheth vs, as moſt fit both to expreſſe vnto vs the great goodnes and mercie of God, and alſo to ſtirre vs vp, to be thankfull vnto him for the ſame.

Thus then, this fourth dayes worke is very glorious, and therefore iuſtly is the Lord to be glorified and praiſed of vs therin: according to the profeſsion

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and practise of the Church of God. Psalme 8. 3. 4. and Psalm: 19. 1. 2. 3. 4. 5. 6.

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LEt vs nowe proceede to the workes of the fifte daye, as the Lord created them.

Question Which are they?

Answere. *The Prophet Moses sheweth which they were, from the beginning of the 20. verse, to the ende of the 23. as it followeth in our Text thus:*

20 *Afterward God said, Let the waters bring forth in aboundance, euery creeping thing, that hath life (or as we may reade, euery liuing creature that creepeth) and let the fowles flie aboue the earth, toward the face of the firmament of heauen. To wit, that parte of the firmament of heauen, which is vnder the clowdes next to vs.*

21 *Thus (saith Moses,) God created the great Whales, & all liuing creatures that creepe, the which the waters brought forth in aboundance according to their kindes, and all feathered fowles according to their kindes: and God saw that it was good.*

Heb: Fowles that haue wings.

22 *And God blessed them, saying. Bring forth fruite and multiplie, and fill yee the waters in the Seas, and let the fowles multiplie in the earth.*

23 *So the euening and the morning were the fifte day.*

Explicatiõ & proofe. This fifte daye, was that which according to the custome among vs, is called Thursday. In it (as the Prophet *Moses*, by the Spirit of God, reporteth) were twoo verie mightie and gratious workes of Gods Creation perfected.

The first was the creation of the Fishes of the Sea, in their great and vnknowen varietie, from the huge Whale to the little minnome: that is, from the greatest to the least of them, in their seuerall kindes.

Of the which it is thus written, to the celebration of the gift of God in this respect: Psalm: 104. 24. 25. 26. *O Lord, howe manifold are thy workes! in wisedome hast thou made them all: the earth is full of thy riches*, (or as the Hebrew worde *Quinianécha* signifieth, of that which is thy possession.) *So is the Sea great and wide: for therein are thinges creeping innumerable, both small beasts and great. There goe the Shippes, yea the Leuiathan* (that is, the great Whale-fishe or *Balæna*, so called in the Hebrew language,) *whom thou hast made to playe therein. All these wayte vpon thee.*

Of the stately description of the Whale-fishe, read (to the glorifying of the name of God,) how God himselfe hath set it downe in the 40. chapter of the booke of Iob, from the 20. verse: and in the 41. chapter from the beginning, to the ende of the same.

And as the salte water of the Sea, is replenished with an vnknowne varietie, (as was saide) the which, the strangenes of some fishes nowe and then taken, doth by experience confirme: so is the freshe water also, in euerie seuerall riuer, aswell as in Lakes and Ponds, &c: with such diuers sortes, according to the diuersities of Nations and Countries, that no one countrie fisher-men can knowe them all.

These are called creeping things, by a generall name: as differing from such creatures, as haue feete to mooue themselues withall.

This first parte of Gods creation, on this fifte day, beeing well considered of vs: ought to prouoke vs, to blesse and praise our most gratious God, so often as wee are partakers of these kindes of his creatures: which the Sea, and all other waters, doe very plentifully yeelde vs, for a great part of our food and nourishment.

And likewise it ought to stirre vs vp to praise the Lorde, for that hee did not onelie at the first, make them in their full perfection, according to their kindes, to declare his Almightie power: but also for that hee doth continue & multiplie them, by their naturall propagation and increase, to this day, according to the bountifulnes of his goodnes and mercie.

The seconde parte of Gods mightie and gratious Creation on this fifte day, were the Fowles of the ayre, in the like manifold, and exceeding great

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varietie of their kindes, aboue all that any man can knowe, or heare of, from euery parte of the worlde: whether wee looke to the wilde fowles, or to those that be of the more tame kinde. For these therefore, are wee likewise, and all mankinde, to be aboundantly thankfull to the Lord our God, as for a great part of our sustenance, not onely for necessitie, but also for delight. And also for that sweete melodie, that manie of them make vs, by their continuall praising of the Lorde in their kindes. Likewise when wee beholde the beautie of their goodly colours, besides their daintinesse for foode, &c. In which respectes, (as wee reade in the 104. Psalme, verse 12.) the sweet singing *Psalmist* praiseth the Lorde. And namelie for this, that (according to this parte of his creation) the fowles of the heauen, dwell *by the cleare running springes of the valleyes, and sing among the branches of the trees: where also they make their nests and breede, &c.*

If anie shall aske, of what matter the Fishes, and the Fowles were made? Touching the fowles of heauen, *Moses* himselfe telleth vs expreslie, that God formed them of the earth, Genes: 2. 19. *The Lord God formed of the earth euerie fowle of the heauen.* The same may wee iustlie holde, concerning the creation of the fishes of the Sea, & of all in other waters. Neither doth any thing hinder, why we may not conceiue in our mindes, that they were made of the watrie slime, or mudde of the earth: as being more watrie and aierie creatures then the rest.

These two sorts of creatures, were made together, in one, and the same day; because they agree something in more neare proportion of nature, the one, liuing altogether in the water, the other, in a great parte vpon the water: and all of them delighting greatlie to be by the water. And besides, the ayre and the water, are in themselues of a very neare affinitie or kindred, as wee may say.

Finallie, so farre as it might best be so ordered, God in his Wisedome making the most heauenlie creatures first: to wit, the Regions of the heauens themselues, and their hostes, the Sunne, the Moone, and the Starres: he proceedeth to the making of the aierie and watrie creatures that haue life, before hee maketh the liuing creatures of the earth.

LEt this for the present suffice, concerning the fifte dayes worke. And let vs come to the good and gratious workes of God in the sixte day: which answereth to that which wee vsuallie terme by the name of Friday. The works of this sixt day, the last of the creation, were of two sorts. The former were all earthly liuing creatures, except mankinde. The latter, and the same also the very last of the creation, were mankinde themselues.

Question. First therfore, how doth the Prophet *Moses* reporte the creation of the former sorte of the liuing creatures: which are in some speciall respect, the most naturall, and as it were the domesticall, and houshold creatures of the earth?

Answere. *This parte of Gods creation, is contained in the 24. and 25. verses, where Moses writeth thus:*

24 *Moreouer God said: Let the earth bring forth the liuing thing, according to the kinde thereof, cattell, and creeping things. And beastes of the earth, according to their kindes: and it was so.*

25 *For God made the beast of the earth according to his kinde, and the cattell according to his kinde, and euery creeping thing of the earth, according to his kinde: and God saw that it was good.*

Explication and proofe. In this first parte of the last dayes creation, there are three sortes of Gods works rehearsed vnto vs. The first is of those liuing creatures, which are called Cattell (in the Hebrewe language *Behemah*) a worde which is applied, to note those kindes of brute beastes, which are commonlie the more tractable, and tame among other.

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Of the which it is said in the 4. Commandement: *Then and thy cattell shall rest.* And in the holie Prouerb, *A righteous man regardeth the life of his beast.* chapt: 12. 10. The which word in a little differing forme, is by a certaine excellencie of speache, vsed to signifie the *Elephant*, or some other creature, of speciall bignesse, and stature, among earthly creatures: such as the Whale is among the watrie ones, as wee reade Iob: chapt: 40. verse 10. *Beholde nowe Behemoth* (saith the Lorde to Iob) *whom I made with thee, which eateth grasse as an Oxe. Beholde now his strength is in his lanes, &c.* Where, followeth likewise a statelie discription of him: as afterwardes another of the Whale-fishe, &c. But not onely the greater were created as on this day, but the lesser also, yea, euen the least of all: from the *Elephant* to the *Ante*, as a man may say.

The second sort of the liuing creatures, created in this first part of the creation of the sixt day, were all creeping things: that is, such as vpon the land do mooue without the naturall help of feete, gliding as it were vpon the ground, with their bodies lying along vpon the same. Of the which, are those that are called more properlie, by the name of *Serpents* in the Latine tongue, by reason of their creeping: and also all kindes of other such like wormes.

Concerning the least, and vilest, and euen the most hurtfull among them, (as they be nowe) it is specially to be obserued, that they were all good by creation: according to that honourable testimonie, which the Lorde our God giueth of them.

Neuertheles, such things as come of putrefaction, as maggates, &c. though they be the creatures of God, yet they come into the worlde through sinne, as punishments thereof: and are not of naturall and kindely creation. They are created for punishment, as a fruite of mans sinne, and corruption: and not for comfort or reliefe, as any fruite of Gods mercie, as all things were, before the fall.

The third sorte of liuing creatures, such as liue vpon the earth, and are the last sorte of the first parte of the creation of the sixte daye: they were those that are called the beasts of the earth, according to their kindes.

Whereby is meant all kinde of Beasts, which are more wilde and sauadge then the other be. Such as are Lions, Beares, Wolues, &c: the rauenous hurtfulnes wherof (specially against mankinde whom God made their ruler) it came in with mans own sin against God; wherby he hath bene most hurtfull to himselfe, as wee shall haue further occasion to obserue afterward.

For by creation they were all good, and easilie subiect to the gouernment of man, according to the appointment of God himselfe: as it followeth, concerning the second parte of the creation of this sixte dayes worke, the Historicall reporte wherof, wee are now to consider of.

Question. WHich are the wordes of the Prophet *Moses*, wherein hee reporteth the same?

Answere. *They are these which followe, as they are written in the first Chapter of Genesis, from the 26. verse, to the end of the Chapter.*

26 *Furthermore* (saith *Moses*) *God said, Let us make man in our image, according to our likenes, and let them rule ouer the fishe of the Sea, and ouer the fowle of the heauen, and ouer the beasts, and ouer all the earth, and ouer euery creeping thing, that creepeth vpon the earth.*

27 *Thus God created the man in his image, euen in the image of God created hee him: male and female created hee them.*

28 *Moreouer God blessed them, and God said to them, Bring forth fruite, and multiplie, fill the earth, and subdue it: and rule ouer the fish of the Sea, and ouer the fowle of the heauen, and ouer euery beast that mooueth vpon the earth.*

29 *God saide also, beholde, I haue giuen vnto you euerie hearbe bearing seede, which is vppon all the earth, and euery tree wherein there is the fruite of a tree bearing seede: they shall be to you for foode.*

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30 *Likewise to euery beast of the earth, and to euery fowle of the heauen, and to euerie thing that mooueth vppon the earth, in the which is a liuing soule, I haue giuen euery greene herb for foode: and it was so.*

31 *Then God looked vppon euerie thing that hee had made, and loe all was very good. And the euening and the morning were the sixte daye.*

In this latter parte, of this last dayes worke of the creation: there are sundrie things, worthie our speciall obseruation, as was somewhat at large declared in the opening of it. The same things are nowe to be called againe to our remembrance.

Question. Which are they?

Answere. *First, the holie Prophet sheweth the manner of the Lordes proceeding to this last parte of his worke, in the creation of mankinde: to be much differing from the course which hee tooke in the creating of all other his workes before.*

Secondly, he describeth the excellencie of the worke it selfe.

Thirdlie, the excellent estate and dignitie, whereunto the Lord aduanced the same his excellent worke.

Fourthlie, the reason is, as it were insinuated, why the Lord made mankinde, after that hee had made all the rest of his creatures.

Finallie, wee haue a generall commendation of all the workes of Gods creation: not onely from Moses, but euen from the most holie Testimonie also, and diuine approbation of Almightie God himselfe.

These are things worthie our speciall obseruation indeede: according as they are contained in our Texte. Let vs therefore, as briefely as wee can renewe the consideration of them againe.

Question. AND first, concerning the first point: What was the differing manner of Gods proceeding to the creation of mankinde, otherwise then hee created the rest?

Answere. *God doth not heerein forthwith saye, Let the earth bring forth mankinde, as hee had said before, Let ther be a light, and so forth in the rest: but hee doth as it were take aduise and counsell with himselfe, before the action, saying: Let vs make Man. And so forth, as it followeth in our Texte.*

Question. Seeing God is but one onely God: why doth hee speake thus? *Let vs make Man.*

Answere. *GOD beeing one onely in Nature, is neuerthelesse three distinct Persons, the FATHER the SONNE, and the HOLYGHOST, (as was seene at large before) who consent all in one, in the workes of creation, and in all things else, as wee haue likewise seene rehearsed.*

Question. But why should God, who knoweth all his workes, and his whole counsell and purpose most perfectlie from all eternitie: seeme to enter into any consultation at all about any of his workes?

Answere. *The wordes of consultation, are figuratiuely applyed to God, in waye of a similitude or comparison onely, taken from the vse of men: who when they goe about anie speciall worke, doe first of all, enter into earnest deliberation about the same.*

Explication and proofe. It is true, and wee haue the like kinde of consultation: though to a contrarie purpose, of a great confusion and destruction. As Genes: chapt: 11. 6. 7. *Beholde* (saith the Lord) *the people is one, &c. Come let vs goe downe, and ther confound their language, &c.* And chap: 18. 20 21. *I will goe downe and see whether they haue done altogether according to that crie which is come vnto me: and if not that I may knowe. &c.*

By this kinde of speeche therefore, the Lord doth most plainely and familiarly giue to vnderstand (as was obserued in the second place) that he would haue the making of mankinde, to be accounted a speciall worke of his creation.

Question. BVt why should this bee so accounted: insomuch as Man was made of the earth, as well as other earthlie creatures were?

It is

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Answere.

It is so much the rather to be accounted an excellent worke of God: because he made man so excellent a creature, of so base and vile a matter.

Here therefore, for the clearing of this point; Let vs more particularly call to minde, after what sort God created mankind. How doth the Prophet *Moses* report that vnto vs?

Question.

Answere.

God made the bodie of man of the dust of the earth, moulding it (as it were moyst loame, or claie) into that outward forme and shape which wee all beare: God turning (or as we may say, transubstantiating) it into flesh, blood and bone. Whereupon, the first man, from the Hebrew word (Adamah, *which signifieth a red kinde of earth*) *is called* Adam. *And after the bodie was thus framed and made, God breathed into it the breath of life: and so made man, of senselesse and dead flesh, a liuing and reasonable soule.*

Hee made woman of the ribbe of man, and endued her also with a like liuing and reasonable soule like vnto him; yea as it were another (as neere as might be) the verie same, a helper euery way most meet and commodious for him. Whom, Adam *called first* Isha, *of the Hebrew word* (Ish) *which signifieth man: like as we in our language, by a likenes of sound, may seeme to call her woman, as it were of man, or with man, because shee was taken out of man, and is one man with him. And afterward* Adam *called her* (Heuah) *comforting himselfe in hope, that notwithstanding his great and grieuous sinne, God would of his free grace and mercie, let her liue to be a mother of the liuing; answerable to the meaning of the same Hebrew word.*

Explication and proofe.

So indeed *Moses* reporteth the true Historie of the creation of man, Gen: chapter 2. verse 7. And of woman in the same chapter, verses 18, 21, 22, 23, where hee setteth downe, how the Lord tooke a rib from *Adam*, of the which hee made woman: namely, after that hee had caused an heauy sleepe to fall vpon him, and likewise after that he had closed vp the flesh in stead of the bone, which GOD tooke from him. *Adam* therefore, acknowledgeth her to be bone of his bone, and flesh of his flesh: and thereupon (as was answered) giueth her the first name *Isha*, of *Ish*, as we say woman of man; because as was said euen now, shee was taken out of man. And for the second name, reade Chapter 3. 20:

And thus, (as the Apostle *Paul* saith, from the faithfull testimonie of *Moses*) *Adam* was first formed, and then *Eue*. 1. Tim: 2. 13. Either part of which worke of God, must needs be wonderfull to all but prophane Infidels. As first, to see a lumpe of earth chaunged from the naturall substance, to be flesh, yea and blood and bone; framed together by ioynts, knit by sinewes, ouerspread with vaines and stringes as with net-worke, to carry the vitall blood to euery part of the bodie: to feele such a fire kindled in the stomacke, the liuer and lightes, and kidneies, to haue their seuerall offices assigned them; the heart to be made the seate of life and affection, the braine of vnderstanding and memorie, the eye to haue such an excellent facultie to see, the eare to heare, &c.

Who of any capacitie, and of the least good disposition, can consider these things; but hee must needs wonder at them, as being more then a world of the wisedome, and power, and goodnes of the Lorde, in the making of this his little admirable world, from a rude peece of earth: and afterward, to doe as much againe with a little bone? This verily doth infinitely surpasse all mans power and skill.

Our neglect of glorifying God for this his wonderfull wisedome & goodnes in our exquisite creation, is the iust cause why God sendeth so great distemper & so manifold diseases and disquietments in soule and bodie, in eyes, eares, hands, feete, heart and all: as he doth oftentimes. Yea, it is the cause of the decay of all at the last, touching this life: Eccles: ch. 12. 1. 2. 3. &c.

Question.

But why did the Lord proceed in this order to make man first, and afterwards to make the woman?

That he might thereby shewe it to be his pleasure, that man should haue authoritie aboue the woman: and yet so, as euery mans wife should be as a companion and not as a seruant or drudge to her husband. Answere.

So indeed it is euident, in that place of Tim: Reade also to this purpose, that which the same Apostle writeth, 1. Cor: 11. 7. 8. 9. where the authoritie of man ouer the woman, is notably qualified in the 11. & 12. verses of the same chapter. Reade also chap: 14. 34. 35. And here we come now to a fewe such other points, belonging to this historie of the creation of mankinde: hoping that we shall not herein be curious, or ouer inquisitiue: seeing that the knowledge thereof, serueth greatly to the glorifying of God in this behalfe. I do therefore aske further, Why did God make the bodie of man, of so base a matter as is the dust of the earth? *Explicatiō and proofe.* *Question.*

Hereby God would teach both the first man and woman, and vs, and all their posteritie: to humble our selues, vnder the mightie and glorious hand of our Creator. Answere.

This is euident, from that which followeth by and by after the fall. For the Lord looking herevnto, telleth *Adam* that he was dust: and that hee should return to dust againe. Gen: 3. 19. Read also Ps: 90. 3. Isai: 45. 9 & Ier. 18. 6. For vnto this ground of our creation out of the earth, hath the Lord a respect, in the similitude of the Potter, in those places. Many say, that the Peacock garnished with goodly feathers, and therewith aduancing himselfe; yet so soone as he looketh vpon his black feete, letteth downe all his brauerie againe. Howsouer it is with the Peacocke, it ought certainly to humble man, euen in his greatest excellencie, when hee duly considereth that his originall is from the earth: and that now by reason of his sinne, he must to the earth againe. And in this respect, the excellent vertue of humilitie seemeth (from the latin word *humus*, which signifieth the grounde or earth) to haue borrowed the name whereby it is named among vs. But that we may proceed; Why was the woman made of the ribbe of man? *Explicatiō & proofe.* *Question.*

To the end, that both they, and we, and all their posteritie, knowing our selues to be in a most neere coniunction of one and the same nature: might from time to time, liue together, in a most sweete and amiable fellowship and societie, euery one with his companion and neighbour. Answere.

This is that which the Apostle *Paul* doth plainly teach vs. Act: chap: 17. 26. 27. And further also, that which hee maketh a ground of the generall dutie of all mankind, euen truly to acknowledge and worship the Lord our God together, according as he hath made vs of one blood, &c. But specially this consideration bindeth man and wife, to a singular kinde of amitie and friendship betweene themselues, aboue any other: according to that we read, Ephe: 5. 22. 23. 24, 25. &c. Also, according as *Moses* writeth, that God built woman out of man: taking the ribbe of man, as being a most fit rafter to build withall; and so made them both one house, and a perfect building, as it were. *Explicatiō & proofe.*

But was it not painfull to *Adam*, to haue his ribbe taken from him? *Question.*

No, for (as was said before) God caused a verie heauie sleepe to fall vpon him, while he tooke it out of him. Answere.

So indeed *Moses* certifieth vs, in the 21. verse of the 2. chap: of Genesis. But why was this? *Question.*

Adam had yet no sinne: and therefore the Lord would laie no paine or griefe vpon him. For that is indeed a part of the stipend and wages of sinne. Answere.

It is true. For not only death is the wages of sinne, (specially eternall death, which is as the last pay; Rom: 6. 23.) but also all whatsoeuer is a forerunner and causer of the naturall death. And therfore this is reckoned to the man, a part of that curse which he brought into the world by his sinne, that *hee should eate his bread in the sweate of his face*: and to the woman, that shee should *trauell and bring forth children in sorrow and paine*. *Explicatiō & proofe.*

You answered a while since, that God in making man, created the bodie first, without all life or sense, and after that, inspired a liuing soule into it; but

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but that as touching all other liuing creatures, hee made them liuing from the first instant of their creation.

Question. Can you yeeld any reason, why the Lord should do thus?

Answere. *There is no doubt but God would hereby declare, that the nature of the soules of mankinde, are greatly differing from the nature of their bodies: yea and also, euen from the naturall life of all other earthly creatures.*

Question. How is that?

Answere. *The soule of mankinde, is a spirituall and immortall substance, not hauing the originall from the earth, as the bodie hath: but more immediatly from the author of life, euen from the Lord God himselfe, whose glorious Image it beareth.*

This is very euident from the Text it selfe, and it agreeth as well to woman, as to man: for the one, as well as the other, is said to be created in the Image of God. And herein especially, consisteth the excellency of this speciall worke of Gods creation, according to that which was said in the Answere: and for the same cause to be a thing worthie of our speciall obseruation.

LEt vs therefore in the third place, consider as diligently as we can, concerning this point.

Question. What was this Image or likenes of God, in the which man and woman were created? Was it in respect of their outward comelines, or bodily shape?

Answere. *Nothing lesse. For as we haue already learned, God is an infinite and incomprehensible Spirit, and hath no bodily shape at all.*

Question. Wherein doth it consist then?

Answere. *It standeth in the spirituall nature and immortalitie of the soule, in the soundnes of the wil, eudome, and vnderstanding of the minde, in the pure loue of the will and affection of the heart: and in true righteousnes and holines of life conformable to the minde and will, and after the example of God himselfe, in the imitation of his diuine vertues.*

Yea, it standeth in that honourable estate, wherein God created and set the whole humane nature: euen so farre aboue all other earthly creatures, that they are but a little inferiour to the holy Angels.

Explication and proofe. Reade for the proofe of this, Psal: 8. 5. Hebr: 2. 9. And Ephes: 4. 24. And Coloss: 3. 10. For God renueth vs being corrupted, to that integritie wherein hee had at the first created vs.

Wherefore concerning the Image of God, which man beareth, let it be obserued: that as God is a Spirit, so is the soule, though finite. As God is immortall, so is the soule: but not as hauing the fountaine of life in it selfe, as God hath. The soule is wise, &c. but not infinite in wisedome, &c. as God is. This likenes therfore, though it be a true likenes to God in many things, as touching the nature or kinde of them; yet it admitteth an infinite dissimilitude in the degree and measure of all things.

And touching the soule, let it be further noted, that it is of so excellent a creation, that it (subsisting in it selfe, by the gift of God) so giueth life, moouing and sense to the bodie; that though the bodie die, yet cannot the soule die: but in it selfe (howsoeuer by the naturall death seperated from the bodie) yet liueth, vnderstandeth, and reteineth affection, either of ioy and desire in the godly, or of griefe and feare in the wicked, though without the bodie: euen vntill the reuniting of soule and bodie againe, thenceforth so to continue for euer and euer; although we cannot now conceiue the manner how. So wonderfull is the creation of God in this his creature.

Now verily (touching this first creation of mankinde) if God had made vs onely a little superiour in dignitie to the other creatures of the earth, wee could not but haue acknowledged it for a great mercie: but in that hee hath made vs by creation, onely a little inferiour to the heauenly Angels: the bountie of his goodnes, is euen herein infinitely aboue all that we can conceiue.

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Here therefore, without any further discourse, we may see (according to the third thing worthie to be obserued in the creation of mankind) that God did aduance them to a verie high and excellent estate of honour and dignitie. And it is particularly euident in this, that the Lord placed them in the most fruitfull and pleasant place of the whole earth, as it were in a most fine and delicate Orchyard and Garden: and gaue them also therewithall, the soueraignetie ouer all the foules of the heauen, ouer the fishes of the Sea, and ouer the beasts of the Earth; as we reade, how God from the beginning both purposed and also performed to authorise them therevnto, not onely in the Text of the 1. chap: of Genesis, alreadie rehearsed: but also in the 2. cha: verse 8. &c. A portion of the which authoritie, hee hath continued to mankinde for Christes sake, euen after the fall: and reuiued it againe after *Noahs* flood; as we reade, Gen: 8. 20. &c. and chap: 9. 1. 2. &c. And as we haue experience euen to this day.

Yet note, that all that is said of the excellencie of mans creation, is to be referred onely to the glorifying of God: and in no wise to puffe vp man in any proud conceit of himselfe. For alas, he did through his pride, loose all his dignitie by and by.

Question.

To conclude this third obseruation, concerning the excellent estate & dignitie whereunto God aduanced mankinde: Why did he at the first, create only one man out of the earth, and one woman out of his side?

Answere

He did it, to the end he might institute and giue a lively example, of that matrimoniall estate, whereby onely, the Lord required a holy propagation of mankinde, in a more honourable manner, then any other creatures are multiplied and increased.

So indeed it is declared to vs, by the Prophet Malachie, chap: 2. 15. and by our Sauiour Christ, Matth: 19. 4. 5. 6.

Question.

NOw let vs come to the fourth obseruation, touching the creation of the first man and woman, in that they were created the last of the creatures of God: What may be the reason of that?

Answere.

Herein, God doth really vtter and declare, his most bountifull fauour and good will toward mankinde: in that he would not create them, vntill he had made all other his creatures, and so had prepared as it were a princely palace, most stately and delightfully furnished for them.

Explication and proofe.

It is verie true. For in so much as we account it a testimonie of singular loue among our selues: when a naturall father shall build his sonne a house, and furnish it with all things before hand, for his vse and comfort, against the time that hee is to keepe house. Infinitely much more great was the bountie of God, toward mankind, in the first creation.

This (as was answered) is as it were insinuated; yea more then insinuated: in that God telleth *Adam*, that hee had prouided him all meete foode before hee had made him. Yea, and for all other creatures also: so that *Adam* might well be without care, either for himselfe, or for them. Gen: 1. 29. 30. as was rehearsed before. And specially, the loue of God appeared, in that hee had appointed one tree aboue all the rest, to be a Sacrament and assurance of euerlasting life, and happines to mankind, if they would continue in faithfull obedience vnto him. Gen: chap. 2. 9.

THe last obseruation onely, is now behind: the which concerneth not only the commendation of Gods worke in the making of mankind: but also a generall commendation, (and as it were a ratification) of all the workes of God; from the greatest to the least, and from the last, to the first of them. To wit, that all were in their kindes created verie good, euery one in themselues of sound constitution, and most apt to their severall endes and vses appointed of God; and all of them in a perfect sympathie and consent, for the vniforme conseruation of the whole world.

Why

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Why is this generall commendation, or ratification, thus set downe: yea, why is it so often and so particularly set downe, euen sixe times before: that God saw that euery part of his creation was good?

Question. *This is set downe to diuers very notable ends and purposes.*

Answere. Which are they?

First, that the diuine nature of GOD *himselfe, might bee discerned, euen by the nature and qualitie of his workes: to witte, that it is infinitely and moste perfectly good; in that no euill thing, but all onely goodnesse, proceedeth from the same.*

Secondly, that mankinde might from the beginning, be aduertised, how infinitely they were bound vnto God, not onely for their owne creation in a speciall degree of goodnesse and honour: but also; for that all other creatures were not onely created good in their owne nature, but likewise very good, commodious, and comfortable for mans vse; and the same also in so great varietie, as nothing might be desired or wished more.

Thirdly, that it might for euer bee knowne to all posteritie, that man may iustly thanke himselfe (as wee vse to speake) for all want of goodnesse, and for euery euill excesse: and for whatsoeuer troublesome distemper, or disorder, which is come into the world, or vpon himselfe. That is to say, he is to thanke himselfe onely for euery euill of punishment; euen because he himselfe, of all the creatures of this world, had first made himselfe most euill and wicked, through the most contagious euill of his transgression and sinne.

Finally, the commendation of the goodnes of the workes of Gods most mightie and gracious creation, being often repeated (that is sixe times more particularly, and last of all generally) it ought to bee vnto vs, as a strong threefold cord, yea euen of triple twine, to holde vs from all thinking or speaking any euill of the least of them: and from all murmuring against God, what want, discommoditie or annoyance soeuer wee either see or feele, or may at any time expect and feare. And on the contrarie, to take and fasten the whole blame thereof vpon our selues alone.

Explicatio and proofe. These indeede are notable good endes and purposes, why the commendation of the workes of God, should be so often repeated, and the rather euer since the fal of mankind: by meanes wherof, all men grew to be ouer light and forgetfull, yea very malignant esteemers both of the Lord God himselfe, and also of all his blessed workes.

But now, that we may induce our selues to be of better mindes; let vs consider first, of that which our Sauiour Christ testifieth in the Gospell, as we haue seene before, that God onely is good. And of that we read in the Ep: of Iames chap: 1. verse 13. *Let no man say when he is tempted* (that is, when he is moued and prouoked to any wickednes) *I am tempted of of God: for God cannot be tempted with euill, neither doth he tempt any man.* But contrariwise, as it followeth, verse 17. *Euery good giuing, and euery perfit gift is from aboue, and commeth downe from the Father of lights, with whom is no variablenesse, neither shadowing by turning.* And Psal: 52. 1. *The louing kindnes of God indureth daily.*

Secondly, it must needes be confessed, that although God had created and set mankinde downe a great deale lower: and though, hee (hauing giuen them reason to shift for themselues) had thought good to exercise them with the feare of many dangers, as our condition is now; yet had hee dealt verie graciously. But seeing God vouchsafed mankinde not onely a chiefe dignitie aboue other creatures, but also made them very cōmodious, and willingly seruiceable vnto them: ô how greatly doth this amplifie the largenesse of his goodnesse and mercy! So that iustly may wee wonder at his goodnesse, according to that wee reade, Psalm: 8. and Psalm: 104. *How manifolde are thy workes! &c.* According also to that wee reade, Psalm: 31. 19. and Zach: 9. 17. *O how great is thy goodnesse!*

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Thirdly, for the clearing of God from all euill, or cause of euill in any of his creatures, specially to the hurt and annoyance of mankinde; let vs consider the gracious warning, which the Lord himselfe gaue to *Adam*, euen from the very beginning; to the ende hee might preuent the danger of all euill: Gen:2.17. It is manifest therefore, that man not obseruing duly that gracious warning which God gaue him; pulled all euill vpon himselfe, and all his posteritie, by his transgression: and had them not imposed vpon him by creation. For as touching sickneſſe, death, and Hell, &c. they come in all by mans sinne, and are not (to speake properly and originally) creatures of Gods making. They are rather the decay, defacing, and destruction of his creation, so farre as the creature it selfe could weaken, deface, and destroy the worke of God.

Hell indeede, the place now appointed for the torment of the wicked, may be said truly to haue beene created of God, when he created and distinguished all places: but it was not by creation Hell, that is a place of present torment. The Diuels sinne, and mans sinne, caused that name and vse vnto it. And concerning sicknes, and death, and the rest: that they came in all by sinne, reade Rom:5.12. and chap:6.23. Let vs consider it also from that we read, Hos.2.21.22. and Iob:5.23. So then, this is to be held alwaies for a firme principle: *God made man righteous, but they haue sought to themselues many inuentions.* Eccles. chap:7.31. All euill is come vpon man, from man himselfe. Let no man therefore, be so wickedly bould, as to frame any the least cauill against any of the workes of Gods creation. Nay on the contrarie, let vs (for a most iust and well beseeming conclusion) take the whole blame of all euill to our selues: and groane vnder the burthen of our sinnes, as the true and proper cause thereof, according to the last branch of the answere.

And thus, through the goodnes of God, wee haue renewed the remembrance of the holy doctrine, concerning the workes of Gods most wise, mightie, and gracious creation. The excellent perfection whereof, God hath most solemnly confirmed, by his sanctifying of the seuenth day: wherein he ceased from any further worke of creation, to the end that mankinde might worship God their Creator, in the celebration of the same his diuine wisedome, power and goodnes, which are most perfectly manifested thereby.

The which holy doctrine (according to the most faithfull and true historie thereof) euery Christian must beleeue: or else, *hee cannot rightly beleeue in God the Father almightie, maker of heauen and earth*, as the Articles of our beliefe teach vs to doe.

And now touching the manifestation of the wisedome, and power, and goodnes of God in them; it is euident to the faith of euery true beleeuer: while, according to the instruction of the holy Scriptures, he pondreth in his minde, both the manner, and also the order, which God tooke, in performing the workes of his Creation.

And first, concerning the manner: if wee consider, how the Lord (beginning in darkenes, deformitie, and confusion, as touching the great world: and in basenes, and deadnes, when he created man the little world) doth neuertheles, perfectly and at an instant cause light to shine out of darkenes, and in a short space of time turneth deformitie to beautie, vacancie and voidenes to all sufficient furniture and plentie, deadnes to life, discomfort to comfort, and basenes to glorie (so that according to this begtnning of the works of God, the cõmon prouerbe might well take beginning, in that wee commonly say: *A hard or vncomfortable beginning, maketh a good ending*) thus I say, the manner of the creation manifesteth the wisedome, power, and goodnes of God.

The like will be euident, if we shall well obserue the order which God taketh in the disposing of his workes. For he createth his spirituall and inuisible creatures in heauen, before the visible and bodily vpon the earth: the simple elements, before compounded bodies: the fierie region, before the aierie: he

cleareth

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cleareth the lower region of the aier, before hee emptieth and cleareth the earth from the waters thereof: he maketh grasse for cattel, before he maketh cattell themselues: the foules of the aier and fishes of the Sea, before the beasts of the earth: finally all other creatures before he made mankind, insomuch as it pleased God to make all things for the comfort of man, that so by him, they might be to the glorie of his owne most holy name.

And yet againe, he doth so breake that which we would thinke should haue beene the best order, that he doth in most excellent wisedome, take all glorie from the creatures themselues: and maketh it so much the more cleare, and plaine, (as it is meete) that all the praise both of wisedome and power, and goodnes, doth belong onely to him. For therefore it is, that God made light, before he made the Sunne. Caused trees to bring forth ripe fruite, before any shower or dewe had fallen vpon the earth. And also made all earthly creatures, and gouerned them in perfect order, before he appointed man, to be the ruler and orderer of them.

Who therefore among all men; yea how could all mankinde (though they were as dutifully affected to God as might be) how I say, could they for al that, sufficiently praise his most glorious name, for his so great, wise, mightie, gracious and glorious workes? Yea if it were but for our owne creation alone, for our outward senses, and the excellent gift of speech, &c. and for our inward vnderstanding and memorie, &c. Let euery one of vs therefore, conclude with the holy Prophet. *Thou (ô Lord) possessest my reines* (that is, I am by good right altogether and entirely thine) *thou diadest couer mee in my mothers wombe. I will praise thee, for I am drawne into admiration (by considering) thy reuerend workes: yea I will praise thy wonderfull workes, as much as my soule can attaine vnto. My bones* (or strength) *it is not hidden from thee, from the time that I was made in a secret place, and skilfully fashioned as in the lower parts of the earth. Thine eyes did see me when I was without forme: for in thy booke were all things written euen from the time that they were first fashioned, yea while as yet there was none of them at all. O how deare therefore* (or precious) *are thy thoughts to mee ô mightie God! ô how great are the Summes of them! I would count them, but they are more then the sand: I will awake,* (that is, I will stand diligently vpon my watch) *that I may still abide with thee.* Psal: 139. 13. 14. 15. 16. 17. 18. *Trem: & Iunio Interp.*

But of the duties, whereby we stand bound vnto God, for his mercie toward vs in our creation; more afterward.

HEtherto, our purpose hath beene, to gather together, and interprete the holy doctrine of Creation: according to the historical narration and report of it, from the holy Scriptures of God, the onely faithfull and incorrupt witnesses thereof. The which also (as you know) hath beene set down to your hand, in a fewe verses: to the ende it might happily bee thereby, made so much the more familiar, and if it might be also, the more easie to be remembred of you. It shall not be amisse therefore, as I thinke, here to make rehearsall of them.

Question. Which are those verses?

Answere. *They are these which followe.*

Gen. ch. 1. *The world sixe daies in making was,*
As Moses truly saith:
God would not onely shewe his power,
But likewise helpe our faith.

Verses.

1. *In first of sixe, both heauen and earth,*
A Substance they receiu'de:
2. *Though formeles and vnfurnished,*
Th'earth with waters couer'd.
And darknes was vpon the deepe,
As high as heauen did reach:
The holy Ghost these depths vpheld;
3. *The Father by his speech:*
Not sound of voice, but mightie power;
With wisedome, euen his Sonne:
Commanded light, so light brake forth,
*And whole * twelue howers shone.*

* Either because the world began at the equinctiall: or to speake according to the vsect the Iewes who alwaies accounted twelue howers for the day, according to that of our Saiour Christ: Iohn. ch. 11. 9. Are there not twelue howers in the day?

4. Yet

4. Yet darknes was not quite cut off,
But sundred from the light:
It tooke his turne, the light gaue place,
So ganne the second night.

Thus, first daies mightie worke we see,
How day it selfe was made:
5. Yea day and night of better part,
First day so calde of God.

Isai: 45.7. And though the darkenes was not ill,
A thing which God had made:
Yet light by name God called good,
More ioious farre then shade.

6. God said againe, let spreading out,
The waters goe betweene:
And part iowe deepe from loftie clowdes,
Whence fall downe shall the raine.

7. And euery vpper region,
So high as may be seene:
With sundrie lofts, which God prepard,
For all the Hostes of heauen.

8. This space so high, so wide spread forth,
And chambred in such sort,
God called heauen: so second day,
To ende was fully brought.

9. In third day cleared was the earth,
And cleane from waters ridde:
Both Ilands small, and countries great;
which deepes before had hidde.

10. For waters huge at Gods command,
Did gather to their place:
So hilles and dales with champion fieldes,
Gaue earth a goodly face.

Gen: 2. 10, &c. and 104 10. 11. 12. All springs and channells were likewise,
11. Disposed on third day:
12. Yea trees & herbs, all good with fruits,
13. God made without delay.

14. The fourth was spent in making lights.
Though light was made before:
It pleased God that Sunne and Moone,
With Starres of endles skore,

15. Should order day & night thencefoorth,
16. Yea moneths and yeares define:
17. And to all workes wrought vnder hea-
18. Fit seasons to assigne. (uen,
19.
20. The fift daies worke was water worke,
21. In it the seas were sterde,
22. With fishes great, with fishes small,
23. All sorts made very good.

Fift day likewise, was aierie worke,
For fowles therein were made:
All sorts were made in sky to fly,
As fish in Seas to wade.

24. Whē sixt day came, the Lord did make,
All creatures, earth to fill:
25 Beastes wilde and tame, with creeping
All good of Gods good will. (things,

26. But man was last of all the rest,
Though chiefe by Gods intent:
As God himselfe doth plainely shewe,
That so at first be meant.

For making man by chiefe aduise,
Most like vnto himselfe:
He gaue him rule of all belowe,
With store of heauenly wealth.

H'inricht his soule with gifts diuine,
In knowledge and in will:
Not man alone but mans fit helpe,
Made fit by heauenly skill.

This is in briefe, whole sixe daies worke,
All wondrous workes of God:
Thinke on them well, yeeld him all praise,
He made all perfit good.

God our Lord, euen for Iesus Christs sake, giue vs all grace so to doe. For there is exceeding great cause thereof in respect of God himselfe, who is most worthy all honour and glory. And it is also very good and comfortable euen to our owne soules, that we should so doe: as we are hereafter in the collection of the duties further to obserue.

BVt before we come to the duties, we are to consider the promise, and then also the comforts, which belong to that faith or beliefe, which wee haue concerning the almightie creation of God our heauenly Father, and the seuerall workes thereof.

First therefore, what say you of the promise?

Question. Is there any promise at all, concerning the creation, & the seueral works thereof: whereunto our faith should looke for the stay and comfort of it? Con-

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Concerning the creation, considered in it selfe, from the beginning of it, it cannot be saide that there was any promise made of it. For there was no creature to whom the performance of it should be promised. And therefore it must needes rest altogether in the hidden secret of Gods owne most fatherly and diuine purpose and counsell.

Answere. *But so soone as God had once created all his workes, forthwith it pleased him to make knowne to mankinde, the last of his creatures, that hee had made all his creatures of this visible world, for their benefit, comfort, and seruice: vpon condition, that they would faithfully serue, and honour his diuine Maiestie, first in themselues, and then in the right vse of the rest of his creatures.*

And this most gracious manifestation of Gods purpose herein, was as speedie a promise and assurance as might be: that the creation of God, and the seuerall workes thereof, were at the least in a very great part, euen for them; and consequently, for all the posteritie that should come of them.

Explication and proofe. It is very true. For so doe the wordes of God himselfe, immediately after the Creation was finished, giue plainely to vnderstand, Gen: 1.26.27.28.29. where wee see both the diuine purpose, and also the performance of God, in this behalfe. Yea Gen: chap: 2. uerses 19.20. we may perceiue the purpose and will of God to be such, so soone as *Adam* was created, euen before woman was yet taken out of his side.

The same promise of God, thus intended and reuealed from the beginning, is afterward, more plainly repeated and expressed, after the deluge or drowning of the world, as wee reade, Gen: 8.21.22. *The Lord* (as the prophet *Moses* writeth) *smelled a sauour of rest, and the Lord saide in his heart, I will henceforth curse the ground no more for mans cause, &c. Hereafter seede-time and harueste, and cold and heate, and summer and winter, and day and night shall not cease, so long as the earth remaineth.* And yet further, chap: 9. 1. 2. 3. it followeth thus: *And God blessed Noah and his Sonnes, and saide to them: Bring yee forth fruite and multiplie, and replenish the earth. Also the feare of you and the dread of you shall be vpon euery beast of the earth, and vpon euery foule of the heauen, vpon all that moueth on the earth, and vppon all the fishes of the Sea: into your hand are they deliuered. Euery thing that moueth and liueth shall bee meate for you: as the greene herbe so haue I giuen them all to you.* And this verily, is a very princely and comfortable prerogatiue: that God hath giuen man authoritie, to kill and destroy those creatures, which either proue hurtfull while they liue, or may be profitable to them by their death. Moreouer, Iob: chap: 5.23. It is affirmed from this promise and charter of the Lord, *that the stones of the field shall be in league, and the beasts of the field at peace, &c.* with the seruants of God. Likewise Hosh: 2.21.22. thus we read. *And in that day I will heare* (saith the Lord) *I will euen heare the heauens, and they shall heare the earth. And the earth shall heare the corne, and the wine, and the oyle, &c.*

Neuertheles, because these and such like promises, doe rather pertaine to the prouidence of God, in the gouernment of his creatures, then to the creation of them: therefore it shall bee sufficient, thus farre forth to haue touched this point, reseruing the more full handeling thereof, till wee come to the promise belonging to the prouidence of God.

NOw in the next place, let vs proceede to the comforts arysing from beliefe in God the Father, in respect of his almightie creation.

Question. Which may be the comforts hereof?

Answere. *The comforts hereof may be considered, either as they are more generall: or else more speciall.*

Question. Let it be so. In the first place therefore, which are the more generall?

Answere. *First, this is generally very comfortable, that we knowe that the most wise and gracious prouidence and gouernment of God ouer all his creatures: is most nearely and indissolubly linked to the most wise and mightie creation of them.*

Secondly, there is an other great comfort issuing from the faith of the creation, insomuch as the creation being beleeued, wee are from thence more easily induced, to beleeue

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beleeue all the like wonderfull workes of Gods moſt holy prouidence and gouernment; yea, euen thoſe which are in themſelues more hard to be beleeued: namely our eternal redemption, and by the grace thereof, our reſtoring, and the reſtoring of all creatures, to a more happie and glorious eſtate, then Adam *was ſet in at the beginning, by the benefit of his creation.*

Expłcatiō & proofe.

Theſe are generally, very great comforts indeed. And they haue very good warrant from the holy Scriptures.

For in reſpect of the firſt generall comfort, the Apoſtle Peter 1. Epiſtich: 4. 19. verſe, aſſureth vs that God is a faithful Creator. From whence he proueth, that his faithfull children, may iuſtly (and that alſo in ſpeciall manner) betruſt him with themſelues, and their whole eſtate: nothing doubting, but hee will haue a very vigilant and tender care ouer them. Likewiſe, in the booke of Iob: chap: 10. verſes 8, 9. &c. Iob vſeth a ſpeech taken from a familiar ſimilitude of the dairie woman, who when ſhe hath taken all her paines in milking, in ſetting of her milke, in breaking her curde, in preſsing her cheeſe, &c. ſhe will in no wiſe throwe it aſide, that the hogges or dogges ſhould ſpoile it; but ſhee laieth it vp carefully, and reſerueth it to the beſt vſe that may be. Much more therefore doth Iob comfort himſelfe, that ſeeing God had made him, as it were the cheeſe, out of the milke; that hee would not deſtroy him. *Thine handes* (ſaith hee) *haue made mee, and faſhioned me wholy round about: and wilt thou deſtroy me? Remember I pray thee, that thou haſt made mee as the clay, and wilt thou bring me into duſt againe? haſt thou not powred me out as milke? and turned me to curdes like cheeſe? Thou haſt clothed me with skinne and fleſh, and ioyned me together with bones and ſinewes.* This therefore gaue the ſeruant of God, good and comfortable truſt, in hope of preſeruation, from vntimely and miſerable death. Read alſo, Pſal: 89. 47.

But for the generall care of God ouer all his workes, which is the ground of our generall comfort, and that which wee doe preſently inquire after; read Pſ. 33. 4. &c. *All the workes of God are faithfull.* Where alſo the holy Pſalmiſt lincketh the prouidence of God with his creation. And Pſal: 146. 6. *He hath made heauen and earth: and all that therein is, he keepeth his fidelitie for euer.*

Hence therefore (as was anſwered in the ſecond place) verie comfortably, may we iuſtly be induced to beleeue, that more ſpeciall goodnes and mercy of God concerning our redemption, and the reſtoring of all the creatures, which loſt the dignitie of their creation, through the ſinne of man. For the proofe whereof, reade Iſai: chap: 40. verſes 26. 27. &c. to the ende of the chap: *Lift vp your eyes on high, and behold who hath created theſe things, and bringeth out their armies by number, and calleth them all by names? By the greatnes of his power, and mightie ſtrength, nothing faileth. Why ſaieſt thou o Iaakob, and ſpeakeſt o Iſrael, My way is hidden from the Lord and my iudgement is paſſed ouer of my God? Knoweſt thou not? or haſt thou not heard that the euerlaſting God the Lord hath created the endes of the earth? Hee neither fainteth nor is wearie, &c. But hee giueth ſtrength to him that fainteth, and vnto him that hath no ſtrength, hee increaſeth power, &c. And they that waite vppon the Lord ſhall renewe their ſtrength, &c.* Reade alſo, chap: 43. verſes 1. 7. 15. 16. And chap: 44. 24. and 45. 8. and 50 1. 2. &c. and 51. 12. 13. Likewiſe, Iere: 31, verſes 31, 32, 33, 34, 35. &c. And againe, chap: 33. 19. &c. *Thus ſaith the Lord, if you can breake my couenant of the day and my couenant of the night that there ſhould not bee day and night in their ſeaſon. Then may my couenant be broken with Dauid my ſeruant.* And Pſ. 89. v. 36. 37. Read alſo Pſ. 119. v. 89, 90, 91, 92. *O Lord thy word indureth for euer in heauen. Thy truth is from generation to generation thou haſt laid the foundatiō of the earth, & it abideth, &c.*

Finally, touching the laſt point of this ſecond branch: to wit, that from faith in reſpect of the creation of God, we doe the more eaſily proceed to beleeue the reſtoring of all things: it ſtandeth with good reaſon, inſomuch as they doe both belong to one and the ſame almightie power.

And becauſe, if wee beleeue not the leſſer: howe ſhoulde wee beleeue the

Beleefe in God the Father, maker of heauen & earth. the greater. If not this (which ſtandeth more with the light of naturall reaſon) how then ſhould we beleeue that, which is aboue all humane conceite or vnderſtanding? Thus much for the more generall comforts of faith, touching the Creation.

Queſtion. THe more ſpeciall, or particular, doe follow. In what order, haue you learned, that we may commodiouſly inquire of them?

Anſwere *They are either ſuch, as ariſe in reſpect of other creatures: or elſe, from the conſideration of our owne creation.*

It ſhall be profitable for vs therefore, in this order to inquire of them. And inſomuch as of creatures beſide our ſelues (as we haue ſeene before) ſome are inuiſible, and other viſible, like to our ſelues: let vs inquire of the inuiſible firſt, namely of the inuiſible heauens, and of the holy and elect Angeles.

Queſtion. What therefore, may our comfort be from this, that the Lord hath made a heauen, infinitely more excellent and glorious, then theſe heauens are, which we ſee with our eyes?

Anſwere. *The comfort hereof, may iuſtly be exceeding great, to euerie true beleeuer; inſomuch as God hath not onely made the heauens, which are yet inuiſible vnto vs, that they might bee as the Throne of his diuine Maieſtie, to repreſent his glorie in them, and that they ſhould bee an habitation and dwelling place to the elect Angels, from the beginning and for euer: but alſo, that wee our ſelues might in the time appointed of God (that is, the naturall life once ended) haue our moſt ſweete and comfortable abiding place there; to behold the glory of God, and to enioy an eſtate like to the glorious eſtate of the holy Angels, euen for euer and euer.*

Explication and proofe. This may iuſtly be exceedingly comfortable indeede: according to that of our Sauiour Chriſt: Iohn chap: 14. verſes 1. 2. 3. *Let not your heart be troubled: ye beleeue in God, beleeue alſo in me. In my Fathers houſe are many dwelling places, &c.* According alſo, as the ſame our Sauiour praieth to God his heauenly Father, on the Churches behalfe. Iohn. 17. 24. *Father, I will that they which thou haſt giuen me, be with me euen where I am, that they may behold my glory, which thou haſt giuen me: for thou louedſt me before the foundation of the world, &c.* This indeede, may iuſtly bee comfortable to euery true beleeuer; yea ſo comfortable, that well may it aboundantly mitigate the greateſt diſcomforts that may at any time aſſaile vs. Yea alſo it may iuſtly hearten, & harden vs, with a ſpiritual fortitude, and boldnes of heart, againſt death it ſelfe: yea, euen to make death welcome vnto vs, according to that 2. Cor: 4. 16, &c. *We faint not, &c.* (ſaith the Apoſtle) *while we looke not on the things which are ſeene, but on the things which are not ſeene: for the things which are ſeene are temporall: but the things which are not ſeene, are eternall.* And then it followeth, chap: 5. verſes 1. 2. *For we knowe that if the earthly houſe of this tabernacle be deſtroied, we haue a building giuen of God:* that is, *an houſe not made with handes, but eternall in the heauens. For therefore wee ſigh, deſiring to be clothed with our houſe, which is from heauen, &c.* And verſe 5. *He that hath created vs for this thing is God, who alſo hath giuen vnto vs the earneſt of the Spirit.* Read alſo, Heb: 11. 13. 14. 15. 16.

The comfort hereof (to ſpeake familiarly) may be conceiued, by a ſimilitude from the vſuall affection, and practiſe; euen of the pooreſt ſort of men. For as experience ſheweth, euery one is the better cõtented with a meane Hal or Kitchin, a roome of common abode: ſo as hee haue a commodious, and well trimmed Parlor, or Chamber, whereunto hee may reſort when hee will, to his good liking and delight. And ſhall wee not then, bee infinitely much more comforted, from this ſo great a ground of comfort: that God our heauenly Father, hath prepared, not onely one withdrawing roome (as it were handſome and neate in heauen) to ſolace our ſelues in now and then; but euen a roiall Palace, for our continuall abiding in his preſence? And that alſo ſuch a one, as in compariſon whereof, the moſt ſumptuous buildings of this world, are but as the Hall or Kitchin of the moſt baſe cottage that may be?

Queſtion. Nowe from the inuiſible heauens, let vs come to the inuiſible Angelles;

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(we speak now onely of the holy and elect Angels) What is the comfort of our faith, concerning their most holy and happie creation?

Answere. *This also, may in like manner, be exceedingly comfortable to our faith, while wee consider, that albeit God our heauenly Father, is of himselfe alone al-sufficient, for our defence and preseruation: yet it hath pleased him; euen for the further comfort of our weake faith, to let vs vnderstand, that hee hath created millions of Angels, to bee our faithfull and trustie assistantes and friendes; against all the legions of Diuels, who are our most malicious aduersaries: as also against all their wicked Instruments.*

Explicatiõ & proofe. That this is so; as it is euident from many testimonies of holy Scriptures, heretofore alledged, when wee spake of the Creation of the Angels: so the comfortable speech of *Elisha* the Prophet to his seruant, may at this time, bee to speciall purpose called againe to minde of vs; in that from thence we may euidently perceiue, that there are more on our side, then be against vs, &c. 2. King chap: 6. verses. 16. 17. And the greater will the comfort be, if wee doe herewithall, call likewise to minde, that which hath beene declared, concerning the excellent nature of the holy Angels, both for wisdome, and also for power, &c.

Neither may we (speaking of inuisible creatures) neglect that sensible comfort, which God of his goodnes giueth vnto vs continually, from those purging windes of the aier, and from the sweete aier it selfe, wherein we liue and drawe our breath.

But of these things, wee shall haue the occasion renewed, to consider more fully, when we shall come to the comforts of the fatherly prouidence of God: and therefore we will not now, stay any longer vpon them.

Wherefore, leauing thus, the inuisible creatures for a while: we come to those that are visible.

Question. What is the comfort, which our faith reapeth from the creation of them?

Answere. *The comfort of all the visible creatures, in their seuerall kindes; it is sensible, like to themselues. For the goodly and beautifull formes, and colours of things, as also the light it selfe by the which they are represented vnto vs: together with the instrumẽts of light, the Sunne the Moone, and the Starres; they are all of them, very pleasant to our eyes. All the sweete voices, and sounds which we heare, from the sweet singing birds, and such like, they are very delightfull to our eares. The excellent varietie of flowers, by their manifold sweet smels, and sauours which they cast forth: they likewise are very comfortable to our nostrils. The plentifull fruits of the earth, which God hath sent for our foode; they are delicate, and daintie to our taste. Neither may we passe by the great goodnes of God toward vs in this, that for the more full measure of our comfort in his sensible creatures: whereas euery creature hath but his short season, he hath appointed one sort to succeede another. And whereas winter putteth an end to all summer fruits, till the Spring of the yeare returne againe: God hath giuen men wisedome, to preserue his creatures, by distillations, by syrrups and many other waies, so that they retaine them for their comfort till newe come againe.*

Neuertheles, this we may herewithall truly affirme, that no one of these outward visible and sensible creatures, can be truly comfortable, either to the soule, or body of any man: but through the spirituall grace, and comfort, of a true and liuely faith.

Question. It is true that you say, But what reason can you render thereof?

Answere. *By the fall of our first parents, and through our owne originall guiltines, sinne, and corruptiõ: we haue lost al our interest, & right title, to the least cõfort of any of the creatures.*

Neither can wee otherwise be restored againe thereunto, but through faith; and that onely by the free grace of God, our heauenly Father: who hath adopted vs in his beloued Son our Lord Iesus Christ, to be his children, and heires of all things, euen heires annexed with him.

Explication and proofe. This is indeede a sufficient reason, that without faith, no man can take any sound comfort, or pure delight in the creatures, because we are in our selues corrupt & carnally affected: and without Christ no better, then vsurpers of them. And that we are altogether without interest in the creatures, vntill we be restored

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stored to the rightfull possession of them, by faith in Christ: it may plainly be gathered, by the expulsion of *Adam* out of the garden of *Eden*, so soone as hee had fallen away from his faith and allegiance to God, Genesis 3. 23, 24. But by faith in Christ, all things are made ours: in so much as we our selues are thereby made the children of God, according to that we reade, Gal: 3. 26. and chap: 4. verses 6, 7. and Rom: 8. 15, 16, 16. and 1. Cor: 3. 21, 22, 23. *Let no man reioyce in men; for all things are yours. Whether it be* Paul, *or* Apollos, *or* Cephas, *or the world, or life, or death: whether they be things present, or things to come, all are yours. And ye Christes, and Christ Gods.*

The Comfort.

HItherto therfore, of the comfort which we haue from all other creatures, through faith in God, and in our Lord Iesus Christ. Now concerning our selues: what may be the comfort of our owne creation, while we beleeue in God our heauenly Father, as in the Creator and maker of our owne selues?

Question.

Answere. *The comfort hereof is manifold.*

So indeed we haue learned out of the holie Scriptures: whether we consider the creation of our bodies, or of our soules: or of the condition of our whole Person and estate, wherein God hath created, and set vs in the beginning.

Question. First therefore, what is our comfort in respect of the creation of our bodies?

Answere. *Not so much, for that it hath pleased God to giue them a speciall dignitie in outward forme, in that both face and hands, are made apt and fit aboue all other creatures, to looke and lift themselues vpward to his Maiestie, toward heauen: as it may be obserued, from the practise thereof. Psal: 123. and Lamentations of Ier: chap: 3. 41. But much rather, because he hath made euen our bodies, to be the temples of the holy Ghost, here in this life. 1. Cor: 6. 19. and to be partakers of the resurrection of the righteous to euerlasting life, at the last day, Iob. 5. 28, 29.*

These comforts, cannot but be very comfortable, to all such as haue faith, in any measure of truth, to beleeue that they doe belong vnto them; according to the Scriptures by you alledged, and many other of like sort,

Answere.

Shewe now likewise, the comfort which faith findeth, in the work of Gods creation, concerning our soules.

Question. What is that?

Answere. *The comfort hereof is singular, in that mankinde, (in respect of their soules especially) were created in the Image of God. The which, though we haue lost in our selues, yet by faith in Christ is is already in part, and shall for euer be wholie and perfectly restored againe.*

So indeed we may perceiue, by the doctrine of the Apostle *Paul*: Colos: 3. 9, 10. and by his exhortation concerning the same Ephes: 4. 23, 24. For it can not be that either the doctrine, or the exhortation of the holy Ghost, should be without certaine and infallible grounds. Reade also for this, 1. Cor: 15. 49. *As we haue borne the Image of the earthly, so shall we beare the Image of the heauenly, &c.*

Question. To conclude this part of our inquirie: What is the comfort of our creation, in respect of that state and condition, wherein God had created, and set vs, at the beginning?

Answere. *The societie of mankinde betwixt themselues, was, by Gods creation, exceeding comfortable: as may appeare, euen by the reliques thereof, which remaine still. Yea their whole estate and condition, was in dignitie and comfort, little inferiour to the Angels. The which also, though we haue wholie lost in our selues: yet by faith in Iesus Christ, we haue it restored againe, and shall be partakers of it through the rich mercies of God our heauenly Father.*

Explication & proofe. So indeed we may perceiue, by comparing the 5. verse of the 8. Psalme: with Heb: chap: 2. verse 6. &c. As also, because we are in respect of our whole person, both bodies and soules, the temples of the holy Ghost: 1. Cor: 3. 16.

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and 2. Cor: 6, 16. and Ephes. 2, 22.

But in this rehearsall of the comforts of the creation of God, in all his creatures toward vs: we must at no hand forget, that our God himselfe, (who is the God of all consolation and comfort) is infinitely more comfortable, pleasant, sweete, and delightfull, then any, or all his creatures, can be to the least of his children.

Such therefore are the comforts arising from the faith of the creation of all sorts of the creatures of God; whether visible, or inuisible: and as well of man to himselfe, in respect of his owne creation; as in regard of all other visible creatures, in that behalfe like to himselfe.

The which comforts, albeit they are not so much comfortable to vs, by the creation it selfe, as in respect of the fatherly purpose, and prouidence of God toward vs: seeing man himselfe (as was before obserued) had forfetted all: yet (because as was likewise further noted) the creation and prouidence of God, are most neerly lincked together; and whatsoeuer man hath lost in himselfe, is recouered and restored againe to all that truly beleeue in the name of God, through our Lord Iesus Christ: therefore we might not altogether suppresse, and conceale, the comforts of this part of our faith; howsoeuer we doe reserue the more full declaration and proofe of some of these things, till wee come to gather the comforts of the fatherly prouidence of God. Thus therefore, we (for the present) leauing the comforts, both of the Creation, and also of the Prouidence of God (they being mutually respective each to other, these looking forward to them, and they looking backward to these) let vs in the meane season, hast to the Duties: and that also vpon like equall & indifferent condition, as the matter it selfe, prepared of God, may most fitly, by his good prouidence, offer it selfe.

Question. BVt in what order may wee proceede in this part of our inquirie touching the Duties belonging to God, in that he is the Creator of all things?

Answere. *I heard you say, that it shall bee best for vs, to obserue the same order, in seeking out the Duties, which you haue already obserued, concerning the Comforts.*

It may well be so indeed: if for no other cause, yet for some helpe of memorie; the which we ought to haue great respect vnto, because of the weaknes of it.

Well therefore, let vs trusting in the grace and blessing of God our heauenly Father, proceed and goe on forward.

Question. What Duties, do belong first of all, to the comfort of faith, concerning the workes of Gods creation, more generally?

Answere. *It is our dutie first of all, to esteeme of them all very reuerendly, yea euen of the least and basest of them, in regard that they are the creatures of our most wise, and reuerend God: acknowledging from our very hearts, that they are all, and euery of them (in their kindes, and to their seuerall ends and purposes) created in most perfect and diuine wisedome.*

Secondly, it is our dutie, to glorifie and praise the Lord in them all: and to be hartily thankefull for them.

Thirdly, it is our dutie, to vphold and maintaine the due credit, and estimation of all the workes of Gods creation: against all such as speake euil of any one of them, to any the least reproch and dishonour of his most holy and reuerend name.

Finally, Faith concerning the workes of Creation, and the comfort of them: teacheth all true beleeuers, to humble themselues vnfainedly before God, the most gracious, and almightie Creator of them.

Explicatio and proofe. Here againe, let vs call to mind; that of duties belonging to God in respect of his workes of Creation. Some pertaine to iudgement, other to affection: some to speach, and some to the actions of life.

Now, that it is our dutie, first of all, to esteeme of all the workes of Gods creation,

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creation, very reuerendly: yea euen of those that bee the least and baseſt of them, in compariſon of other: it ſtandeth with verie good reaſon, in ſo much as the ſame God, who made thee one, hee made the other alſo. Hee that created the greateſt, created alſo the leaſt: the baſeſt, as well as the moſt noble: the moſt deformed (as wee account deformitie) as well as the moſt comely and beautifull, as wee eſteeme of beautie: they haue all one and the ſame Author and Maker. And therefore well may wee reaſon for the honour of the workes of Gods creation, as the Apoſtle *Iames* doth for the authoritie of euerie commandement of the lawe: becauſe one God and Law-giuer, gaue them all. Chap: 2. 11. Reade Pſalme. 104. 24. and 139. 14. 15. 16. 17. 18. Read alſo Prou. 6. ver. 6. 7. &c. and chap. 30. 24. &c.

Yea and the Lord hath of purpoſe put a difference betwixt creature and creature: that the excellencie and beautie of the one, might the rather appeare, by comparing it with the other; the leſſer, with the greater: the weaker, with the ſtronger; the ſlower, with the ſwifter: the lighter, with the heauier: the colder, with the hoter: &c. And all this the Lord would haue ſo, for a more perfect declaration of his manifold diuine wiſedome, according to that. Pſalme. 104. 24. *O Lord how manifold are thy workes! In wiſedome haſt thou made them all: the earth is full of thy riches, &c.* Reade alſo Romanes. 1. 19. 20. &c. Acts. 17. 24. &c. For euen to this end, God made the world, and all thinges therein: that by the creation thereof, his *eternall power and Godhead, being conſidered in his workes, might be made manifeſt to all men: that they might ſeeke him, yea and (ſo ſhee) finde him. &c.*

And thus alſo, it is plaine, that it is our dutie to glorifie and praiſe God in all his workes: according to that notable admonition, which wee reade Iob: chap. 36. 24. 25. 26. *Remember that thou magnifie his worke, which men behold. All men ſee it, and men behold it afarre off. Behold God is excellent, &c.* And according to the generall exhortation of the 148. Pſalme, wherein, all creatures are ſtirred vp to praiſe God, euen in this reſpect, that they are his creatures. Reade alſo Reuelation, chap. 14. 7. the exhortation of the holy Angell there.

And the rather are wee thus to glorifie God in his creatures, becauſe they being the workes of his hands, doe make the difference betwixt him, and all falſe Gods. Ier. 10. 16. and Acts: 17. 23. 24. &c.

Wherefore (according to the third branch of the anſwere) it is further manifeſt, that as we muſt for our owne parts, eſteeme reuerendly of all the works of God, and accordingly glorifie his name therein (yea in ſuch manner that euen thoſe that are *pudenda*, and a cauſe of ſhamefulnes and bluſhing to vs by reaſon of our ſinnes, ought to be accounted honourable as they proceede from the moſt wiſe and iuſt God;) ſo muſt we haue care to cauſe others (as much as lieth in vs) to doe the like. For who looking vpon the Frogge, or Caterpiller, or little Flie, or poore diſdained Lowſe: but ſo ſoone as he remembreth, that God did euen by theſe his creatures, confound one of the proudeſt and cruelleſt Kings and people of the world; euen the Egiptians: Who (I ſay conſidering this) can but praiſe God in this reſpect, that God ſhould, by ſuch baſe and contemptible creatures, worke ſo glorious a worke? According to that Pſalme. 78. 45. 46. &c. 105. 29. 30. 34. 35. And as wee muſt of dutie, ſpeake honourably of God, for them: ſo may wee not indure, to heare any thing ſpoken, to the contrarie diſhonour of his moſt bleſſed name.

Well haue the Miniſters of Gods word, (as wee reade in ancient record) zealouſly reproued, and condemned thoſe blaſphemous heretikes; who haue aſcribed any part of the worke of Gods creation to the Diuell? Such as the heretickes called *Patarenes*, *Eutychiani*, and *Ethicopraxopa*, are reported to haue beene, who feared not to affirme that the inferiour parts of the bodies of men and women are the worke of the Diuell.

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Likewise, well haue they reproued and condemned the Heretikes called *Seuerani*, who condemned wine, as not being a creature of God. And with them, well also haue they condemned the Marcionites, who accounted this whole world, to be a worke vnworthie to be ascribed vnto God.

The like reproofe, and zealous condemnation, is to be continued, and maintained, of all faithfull Ministers of the holie word of God, and of all faithfull Christians: against the same, and all other the like blasphemous maligners and railers against any of the workes of our God. God himselfe no doubt, will take our parts heerein: and iustifie himselfe, against all their blasphemous derogations, whatsoeuer they may bee. And verie worthily also haue other the good seruants of God, to the same ende, recorded the iust iudgements of God, against such lewde and wicked persons from time to time. Against some for reproching his thunder, and against other, for other their diuelliſh and licentious calumniations and contempts.

Theater of Gods iudgements, chap. 31 Concerning Blaſphemers. M. Perkins Expoſit. Symb. ſpeaking of Gods Omnipotency Mornæus, cap: 11. de Verit: Religionis. Act: & Mon. in his collection of Gods ſeuere iudgements againſt Blaſphemers, a little before the end of the Booke.

And namely, right worthily is it recorded against a King of *Spaine*, *Alphonſus* the ninth, that hee bare his punishment from the iust hand of God: because hee presumed to say, that if hee had bene at the creation, hee could haue disposed of the worlde in a better manner then now it is.

Reade the notable admonition of M. *Foxe*, to beware of blaſpheming of Gods wisedome, or workes any way: from an example of a fearfull iudgement of God, vpon a Girle about 12. yeeres olde. The graue Father, vpon a speciall occasion, maketh a verie notable and large admonition worthie to be diligently read, attended, and obeyed, of all that shall reade the same. The which, for their sakes who haue not that booke: yea, and to the ende that such as haue the booke, may yet haue so necessary and worthie an admonition, more neere hand, and in their present view; I will not thinke it tedious to copie out at large, both it, and the occasion of it, as the godlie Father himselfe hath set it downe.

The wife of one *William Maulden*, (as hee writeth) dwelling at a Towne sixe miles from *London*, called *Waltam-Stow*, taught young children to reade: which was about the yeare of our Lord, 1563. and the fourth yeere of Queene *Elizabeths* reigne. Vnto this Schoole, among other children, came one *Benefields* daughter, named *Dennis*, about the age of twelue yeeres.

As these children sat talking together, they happened, among other talke, (as the nature of children is to be busie with many things) to fall into communication of God: and to reason among themselues, after their childish discretion, what hee should be. Wherevnto, some answered one thing, some another. Among whom, when one of the children had said, that he was a good olde Father: the foresaid *Dennis Bennifield* casting out impious words of horrible blaſphemie: what he (said she) he is an old doting foole.

What wretched and blaſphemous words were these, ye heare. Now marke what followed.

When *William Maulden* heard of these abominable wordes of the Girle; he willed his wife to correct her for the same. Which was appointed the next day to be done. But when the next morning came, her mother would needs send her to the market to London; the wench greatly intreating her mother she might not goe, being marueilously vnwilling thervnto. Howbeit, through her mothers compulsion, she was forced to goe: and went. And what happened? Her busines being done at London, as she was returning againe homeward, and being a little past *Hackney*; suddenly the Girle was so striken, that all the one side of her was blacke. Wherevpon, immediately she was carried backe to *Hackney*: and there the same night was buried.

Witnesse of the same Storie, *William Maulden* and his wife: also *Bennifield* her Father, and her mother.

A ter-

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The Duties.

A terrible example (no doubte) both to olde and yonge: what it is for children to blaſpheme the Lorde their God. And what it is for parents to ſuffer their yong ones to grow vp in ſuch blaſphemous blindenes: and not to nourture them betimes, in the rudiments of the Chriſtian Cathechiſme: to know firſt their creation, and then their redemption in Chriſt Ieſus our Lord and Sauiour, to feare the moſt holy name of God, and to reuerence his Maieſtie. For els, what do they deſerue, but to be taken away by death; which contemptuouſlie deſpiſe him, of whom they take the benefit of life?

And therefore let all yong maides, boyes, and yong men, take example by this wretched fillie wench: not onelie not to blaſpheme the moſt Sacred Maieſtie of the omnipotent God their Creator, but alſo not once to take his name in vaine, according as they are taught in his commandements.

Secondlie, let all Fathers, Godfathers, and Godmothers, take this for a warning, to ſee to the inſtruction and Catechiſing of their children, for whom they haue bound themſelues in promiſe both to God and his Church. Which if the Father, and Godfather, the Mother, and Godmothers, had done to this yong Gyrle: verilie, it may be thought, that this deſtruction had not fallen vppon her.

Thirdlie, let all blinde Atheiſts, Epicures, Mammoniſts, Belly-Gods of this world, and ſonnes of Belial, hypocrites, infidells, & mockers of religion, which ſay in their hearts, *Ther is no God*: learne alſo hereby, not onely what God is, & what he is able to doe, but alſo in this miſerable creature here puniſhed in the worlde, to behold what ſhall likewiſe fall vpon them in the world to come; vnleſſe they will be warned betimes, by ſuch examples as the Lorde God doth giue them.

Fourthlie and laſtly, here may alſo be a ſpectacle, for all them which be blaſphemous and abominable ſwearers, or rather tearers of God: abuſing his glorious name, in ſuch contemptuous & deſpitefull ſort, as they vſe to do. Whom, if neither the word, & cõmandement of God, nor the calling of the Preachers, nor remorſe of conſcience, nor rule of reaſon, nor their withering age, nor hoarie haires, will admoniſh: yet let theſe terrible exãples of Gods diſtrict iudgement, ſomewhat moue them to take heed to thẽ ſelues. For if this yong maiden, who was not fully 12. yeres old, for her vnreuerend ſpeaking of God (& that but at one time) did not eſcape the ſtroake of Gods terrible hand: what then haue they to looke for, which being men growen in yeares, & ſtricken in age, being ſo often warned and preached vnto, yet ceaſe not continuallie with their blaſphemous oaths, not onely to abuſe his name, but alſo moſt contumelioufſlie, & deſpitefully to teare him (as it were) and all his partes in peeces? Thus farre M. Foxe admoniſheth all ſortes, both yong and olde, to beware of all blaſphemie againſt the Lord our God. Now let vs proceede.

Finallie, that faith in the creation of God, may iuſtly teach vs true humilitie: Read Iob chapt: 38. And chapt: 39. &c. It is the argument whereby God himſelfe teacheth Iob to humble himſelfe. Read alſo, Ier: 5, 21, 22.

HEtherto of the Duties more generallie,
Wee come nowe to the particulars.

Wherefore, touching the more particular Duties. Firſt and foremoſt, which are they that belong to this comfort of Faith, that God our heauenlie Father hath created the moſt glorious and inuiſible heauens: to the ende they may be our euerlaſting habitation, with the reſt of his faithfull ſeruants, together with his holie and elect Angels, after this tranſitorie life once paſt and ended.

Queſtion. Which, I ſay, are the Duties which ought to ariſe from this comfort?

Anſwere. *In that, the Lord God our heauenlie Father, hath created inuiſible creatures, not onely the heauens, which wee ſee not: but alſo the holie Angels farre more glorious and excellent then anie of the viſible are, which our eyes doe ſee.*

Beliefe in God the Father, maker of heauen & earth. Answere.

First it is our duetie, to conceiue more highly and glorianslie of the most high and excellent Maiestie of God, then all outward creatures can throughlie expresse vnto vs.

Secondlie, insomuch as it hath pleased God our heauenly Father to create the most glorious heauens to be our euerlasting home, and most blessed and comfortable dwelling place: wee are admonished thereby, to take heede, that wee doe not addict our minder to these earthlie creatures, and present vaine and transitorie worlde; but that wee doe wholly set our hearts, to seeke after heauen and heauenly things, and in comparison therof, to esteeme lightly of the greatest riches and pleasures, or of the highest preferments and honours of this life. But most of all wee are hereby admonished, to take heede that wee continue not in the filthe of our sinnes, which would vtterly barre vs from the kingdome of heauen.

Explication and proofe.

Touching the first part of this answere, let vs first of all consider, that the Angels themselues cannot comprehend, nor behold the full brightnes of the excellent glory and Maiestie of God, in which respect they are described with wings couering their faces: Isai: chapter 6. verse 2. And therfore much lesse are wee able to conceiue how these creatures which wee see, should fullie represent the same vnto vs. Let vs consider also, that the children of Israell could not look vpon the glory of *Moses* his face, after he came from the Lord, out of the mount. Neither could *Moses* himselfe see any more, but as it were the back partes of the Lord, and that through a crannie of the rocke. Exod: 33. 18. &c. and chapter 34. 33. &c. and 2. Corinth: 3. 7. Read also Ier: 10. 6. Isai: 40. 12. &c. Rom: 11. 33. &c.

And as touching those things, which apperteine to the kingdome of heauen: they are farre aboue those which the eye hath seene, or eare heard, or euer came into mans heart. 1 Corinth: 2. 7. 8. 9.

It foloweth therefore, according to the second parte of the answere, that these things, and this euerlasting mansion place, is by all good reason to bee principallie sought after, and affected: according to that of our Sau: Christ, *First seeke the kingdome of God, &c*: Hereunto also, doth the example of the holie Patriarches call vs, according to that which wee read, Hebr: chapt: 11. verses. 13. 14. 15. 16. Neither may wee in any wise, neglect the holie exhortation of the Apostle Paul: Colos: 3. 2. &c. *Set your affection on things which are aboue, and not on things which are on the earth, &c.* And verse 5. *Mortifie therefore your members, which are on the earth, fornication, vncleannes, &c.* For as wee read Reuelat: 21. verse 27. *There shall enter into the heauenly Ierusalem, no vncleane thing, neither whatsoeuer worketh abomination and lies, but they which are written in the Lambes booke of life.*

O therfore, how vaine! yea how absurd and madde a choise is this, of the children of this world! who for earthlie things which are but smoke and dust; yea for the pleasure of sinne, which is abominable skum and filthy dish-washe doe lose the most durable, pure, and pleasant ioyes of the kingdom of heauen. And for the loue of houses of clay, *whose foundation* (as Eliphaz saith truely in the book of Iob 4. 19.) *is in the dust, and shall be destroyed before the mothe,* (that is, most sodeinlie, as a flying mothe may be crushed to nothing, with a mans finger) to loose the glorious and eternall Palace of heauen.

This verilie is intollerable madnesse and follie. But let vs, who minde the kingdome of heauen, proceede to consider the waies which guide vs thervnto.

Question. In the next place therefore, which are the Duties that belong to the comfort of this, that God our heauenly Father, hath created the holie Angels, to be his ministring Spirits, for our manifolde benefit; both in bodie and soule, in this life, and concerning the life to come: as wee are hereafter in the Prouidence of God, more fullie to consider?

Answere. *As wee ought from Gods creating of the holie Angells for our comforte, to prouoke our hearts to most dutifull thankefulnes to God our heauenly Father, who thereby doth exceedingly commend his loue and regarde of vs, though most vnworthie: so ought wee from the example of the holie Angels themselues, (who at the commandement of God, doe*

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The Duties.

doe willinglie attend vppon vs their inferiours (yea euen vpon vs most vnworthy and miserable sinners) to learne to be so humble and lowlie, euerie one of vs for our parts: that wee bee not onelie dutifullie subiect to all higher powers, according to the ordinance of God: but euen to the lowest also. Yea, and that euen the chiefest themselues, should likewise willinglie be the seruants of God, for the benefit and comforte, of the poorest and lowest of the whole Church and people of God.

Explicatio and proofe.

The reason is plaine, and lightsome of it self: and hath great force in it, to perswade euery faithfull magistrate of Iustice, and euery faithfull and beleeuing minister of the Word, euen with their best gifts, and with their most royall power, which they haue receiued of God: to be therewithall willing seruants to the lowest of the Church; and therein also, to thinke themselues nothing abased, but greatly honoured of God.

Moreouer, the wicked may by this ministerie of the holie and mightie Angels (if they had grace to consider it) be feared from all wicked attempts against the Church, or any the least members thereof. Numb: chapt: 22. verse 22. &c. Math: 18. 10. And wee our selues, that wee doe nothing vnbeseeming the presence of so holie ministers, and glorious seruants of God: who (though inuisiblie) are yet oftener present with vs, and among vs, then wee are ware of. 1. Corinth: 11. 10. According also to that Exod: 23. 21. 22. 23. For notwithstanding that is spoken of our Lord IESVS the Prince of Angels: yet such as the Lord and Maister-Angell is, such also are the seruants on their Lords behalfe, according to that Commission which he giueth vnto them.

Thus much for the Duties from the comfort of Faith, concerning the inuisible creatures of God. Let vs make speede to the Duties, concerning those that are called visible.

Question.

AND first, concerning the creation of other Creatures besides our selues. What are the Duties belonging to the comfort of Faith, in that God hath giuen vs assurance, that hee hath created them for vs, and giuen vs the free vse of them: to wit, of the light of the Sunne, and of the Moone, &c. of foode, and of apparell, of flowers, of all sweete smells, of all pleasant and Musicall soundes, &c.

What I say, are the Duties belonging to the bountifull and Fatherly goodnes of God herein?

Answere.

It is our bounden Dutie, to vse euerie of them, with all wise and holie discretion; and in all good and sober moderation, as becommeth those that are called the children of the light: euen to those blessed ends onely, wherevnto God himselfe hath appointed them.

And furthermore, to the ende we may in all holie, wise, and sober manner, vse these kindes of creatures: it is likewise our bounden dutie, to blesse God in all, and for euerie of his blessings, which wee beholde with our eyes, which wee heare with our eares, wherewith we cloth our bodies. &c. And according to the approoued examples of the holie seruants of God; it is our dutie in speciall manner, and with open profession of thankfulnes: to blesse God for the continuall renewing of our food, which is the most sensible and necessarie meanes, for the ordinarie maintenance of our life.

Explicatio and proofe.

Such is our bounden Dutie indeede: according to that ancient preceptorie admonition of the Lord by the Prophet *Moses* Deut: 8. 10. *When thou hast eaten and filled thy selfe, thou shalt blesse the Lord thy God, for the good land which hee hath giuen thee. Beware that thou forget not the Lord thy God. &c.* This holie commandement, hath bene regarded of the faithfull in the Church of God, from time to time, no doubt. And it is approued euen by the practise of our Sauiour Christ himselfe. Of whom it is recorded in the Gospell, that hee blessed God for the bodilie foode wherwith he fed the people. Matth: 14. 19. Yea after his Resurrection, his disciples knew him by his breaking of bread, in that (as it is most likely) hee vsed a forme of thanksgiuing, which he had before acquainted them withall: Luke 24. 30. 35.

Moreouer

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The Duetie.

Moreouer, that we are to blesse God in the beholding of the Sunne, &c: the 8. Psalme, may teach all that account themselues schollers in the Schoole-house of the holie Ghost. And for the renewing of the creatures, when we behold them: what our duetie is, wee may learne from the ordinance of God, in the children of Israell their offering of the first fruites to God. Read Deut: 26. 1. 2. &c. And by the practise of the Church, in the song of thankesgiuing, for the renewing of the pastures, and of the sheepe, and of corne, by the seasonable showers of heauen: while yet they grewe in the fieldes Psalm: 65. 9. &c. And by the example of *Hezekiah*, and his Princes: who blessed God for the heapes, which they sawe chambred for the maintenance of Gods worship, and for the ministers therof. 2. Chron: 31. 8.

Finallie, that we may ende with the proofe of the beginning of the answer: Read Rom: chapt: 15. verses 12, 13, 14. and 1. Corin: 6. 12. 13. and chap: 7. 29. 30. 31. and Ephes: 5. 17. &c. *Be yee not vnwise, but vnderstand what the will of the Lord is. And be not drunken with wine, wherin is excesse, but be fulfilled with the Spirit, speaking to your seines in Psalmes and hymnes, &c.*

Thus then, all the creatures and ordinances of God, mariage, and whatsoeuer doth most affect the senses, and the naturall man: they must all and euerie of them be so vsed, and in the vse so moderated; that wee take heede, that by the vse of them, wee be furthered, and not hindered in the holie worship and seruice of God, our heauenly Father. For otherwise, as we haue learned before, out of the 1. Epist. chap: 2. of the Apostle Iohn: *the loue of the Father cannot remaine with vs.*

Let this suffice for the duties of faith, concerning the comfort of other the visible creatures of God.

Question. LEt vs come to ourselues, and see what our Duties are, in respect of our owne creation. And in the first place, what Duties are belonging to the comfort of this, that God hath created our bodies, to be the Temples of the holie Ghost, here in this life: and to be partakers of the resurrection of the iust, at the last day, to euerlasting happines and glorie.

Answere. *Insomuch as our bodies (beeing in themselues no better then dust, from the dust of the earth) are neuerthelet, by the Fathertie goodnes of God, thus highly aduanced: it is our most bounden dutie. so much the rather to yeelde them wholie, and euerie member therof, to the seruice of his heauenlie Maiestie. And to this end, to pray earnestly to God for holie wisedome and vnderstanding: according to that wee read Psalme 119. verse 73. Thine hands haue made me, and facioned mee, giue me vnderstanding therfore, that I may learne thy commandements.*

In this respect also, are wee verie timely and sensiblie admonished, to consider and acknowledge our owne humane frailtie; and for euer to humble our selues, vnder the mightie hand of God: by whose power alone, we liue, moone, and haue our beeing, as the Apostle Paul teacheth vs. Acts 17. 28.

Expetation and proofe. It is very true (poore soules that wee are) the pot-sheard with the pot-sheardes of the earth, saith the Prophet Isai: ch: 45. 9. That is, one in this respect is no better then another: the King is euen as the poore man, the strong, as the weak, &c: according to that Psal: 62. 9. *The children of men are vanitie*, yea euen in their best estate. Plalm: 39. 5. And againe Isai: chap: 40. 6. *All flesh is grasse.* For so great is our humane frailtie, euen in our best and most healthfull estate; that euerie sixt hower, wee are faine to seeke reliefe from other, the pore and fraile creatures of God; euen such as the earth, from whence wee our selues are taken, sendeth forth and cherisheth: to wit, corne, flesh, fruites of the trees, butter from the kine. &c.

Wee cannot one hower, forbeare apparell in the colder season of the yeare. And this wee borow from the fleece of the sillie sheep, or from the poore sillie worme. &c. How little a distemper will put vs into a fitte of an ague? howe little a thing will offend our queisie stomack? who can make his owne heart so much

much as to pant in his bodie? or his pulse to beate in the wrest of his arme? Halfe our life time wee passe away in sleeping. And if wee want but a little of our ordinarie sleepe, our senses are greatly dulled. Wee are euer and anone out of tune, in one part or other. Wee are like the instrument of Musicke, which though it be exquisitelie and finelie made: yet it must be often newe set. &c.

And within a short time, all will be out of frame, and hasten to an vtter dissolution, till the time of restoring do come: according to that excellent description of our bodilie and earthlie frailtie: Eccles: chapt: 12. 1. 2. 3. 4. 5. 6. 7. 8. &c. ch: 3. 20. and Iob: 34. 15. Ps: 146. 3. 4.

Fraile creatures are wee therefore, as was said: and so let vs acknowledge our selues: and humble our selues vnto the Lord, by whose power wee liue, &c. Hereof we haue Abraham for a notable example, Gen: 18. 27. Read also Iob. 4 19. and 10. 9. Psal: 103. 14. and 2. Corin: 5. 1. Hence cometh this phrase, *God raiseth out of the dust.* 1. Sam: 2. 8. 1. King: 16. 2. Psalm: 113. 7. Hence also was the ancient ceremonie of *sprinkling dust vpon the head*: Iob. chapt: 2. 12. Lament: ch: 2. verse 10. & ch: 3. 29. *The afflicted putteth his mouth in the dust, if there may be hope.* Read also, Ezek, 27. 30. And Micah: 1. 10. *Roule thy selfe in the dust.*

Now therfore to the end we may finde fauour with God, and be supported by his good hand, for that short time which wee haue here to liue: Let vs vse our members as weapons and seruants to righteousnes, according to the excellent instruction of the Apostle Paul: Rom: 6, 13. &c. Read also Psalm: 24. 8. 9. 10.

Singular preparation is to be made, to giue intertainment to the Maiestie of so glorious a King. And Luk: chapter 3, 4, 5, 6. But who is hee that hath not great cause to lament the abuse of his body, and of the members thereof? so that hee may iustly say, I haue looked vppon that with mine eyes, which I ought not to haue seene. I haue hearkened with mine eares, to heare that which I should not haue heard. I haue spoken with my mouth, such words as I should not haue spoken. I haue put forth mine hands, to that which I should not haue medled with, &c.

Verilie, the more wee boast our selues of the creatures, as of apparell, &c. the more doe wee abase our selues, and our owne bodies. The more we seeke to delight our selues with delicate fare: the more costly medecines and preseruatiues wee vse, &c: by so much the more wee preach our owne frailtie. But with no good vse or profit, till wee learne thereby to humble our selues, and our bodies; to the good pleasure and will of our Lord God: &c. But from the bodie, let vs come to the soule.

Question. What Duties doe belong to the comforte of this, that God hath created our soules immortall, and in his owne image and likenes, from the beginning of the creation?

Answere. *This doth teach vs, that wee owe to be more carefull for the euerlasting welfare of our soules: then for our outward and bodilie estate here in this worlde, for a short and vncertaine time.*

And seeing wee haue lost the beautie & dignitie of that holie image of God, wherein at the first mankinde was created: it may iustlie teach vs also, to be singularlie carefull & diligent, in vsing all meanes, for the recouering of it againe.

Explicatiõ & proofe. This is the true beautie and dignitie indeed, which wee ought most carefully to labour after. It is more then to seeke after the lost groat. It is the seeking after a Iewell of the highest price: yea after the ground and title of a mans whole state. For as our Sauiour Christ telleth vs: *What should it profit a man to winne the whole worlde, and to loose his owne soule?*

The Duties belonging to the comfort of our whole person and estate, wherein it pleased God at the beginning to set and place vs: to wit, aboue all other of his visible Creatures; they are yet behinde. For albeeit our first

Beleefe in God the Father, maker of heauen & earth.

parentes *Adam* and *Eue*, lost this dignitie: yet the gifte of God to them must not be vnthankfully neglected of vs. And the rather, because it is the good pleasure of God, to restore vs: yea to establish vs more firmely, in a more excellent estate, through our Lord Iesus Christ.

Question. Which therefore are the Duties, wherevnto this comfort of Faith ought to prompt and prouoke vs?

Answere. *Wee are taught hereby, that it is our most bounden Dutie, to glorifie God for this his most bounteous goodnes toward vs: and to take the whole blame of our miserie, altogether vppon our selues.*

Wee are hereby admonished also, most carefullie to auoid all those wayes and meanes, whereby our good and happie estate was at the first lost.

To the which ende and purpose, wee are furthermore to beleeue the worde of God, to be most certaine and true, both in euery promise, and also in euery threatning therof: and that without all wauering and doubting.

And moreouer, wee are to beware of all pride and ambition: and on the contrarie, to be alwaies well content with that estate, which our heauenly Father seeth to be best for vs; and therein continually to acknowledge his gratious dealing with vs.

Finallie, wee are to the same ende and purpose: to resist the Diuel in all his wicked tentations, with an irreconcileable, and inuincible resistance.

Explicatiõ and proofe. It is verie true. The wofull example of our first parentes, may be our full instruction in all these points. For in so much as they failed in these duties, as it is plaine in the text Gen: 3. 1. &c. therefore were they vanquished by the Diuels wicked and subtile tentation: as may appeare by the particulars following.

Touching the first, *Eue* her selfe, can not but acknowledge, the bountifull goodnes of God toward them: verse 2. of that 3. chapter.

But shee doth neither holde her heart firme in faith, to beleeue and feare the threatning of God, which the Diuel in her hearing; depraued and eluded: verses, 3. 4. 5. Neither was shee content with her present estate: nor constant in resisting the Diuel, as it foloweth verse 6.

And as touching *Adam*, hee was altogether negligent in examining and auoiding the euill: nay rather he willinglie suffered himselfe to be misled by the suggestion of his wife, whom hee should haue reproued or warned hereof: they fell both of them most pitifullie, and lost their naturall, and (as wee may say) natiue dignitie: not onely from themselues, but also from all their succeeding posteritie.

Iustlie therefore, are wee from the example of their fall, to admonish our selues; lest after our restitution through the Fatherlie grace and mercie of our gratious good God: we should at any time fall away, by the like negligence, and vnfaithfulnesse of our owne partes; and by the like malitious and craftie practise of that olde Serpent the Diuel against vs.

Nay rather, according to the first point of the answere, and according to the ende of our excellent creation, and of God his placing of vs in so excellent an estate; it is our bounden dutie, to be in speciall manner, most earnestlie and constantlie zealous of Gods glorie, as God himselfe hath giuen plainlie to vnderstand; in that he sanctified his Sabbath, immediatelie after he had created and made mankinde.

Reade also Isai: 43. 7. *I created him for my glorie* (saith the Lorde God) *formed and made him.*

And worthilie also, is the exhortation made vnto vs, Psalme 95. verse 6. *Let vs worship and fall downe before the Lorde our Maker, &c.* And Psalme 100. verse, 1. *&c. For hee hath made vs, and not wee our selues. &c.* Likewise Psalme. 149. 1. 2. And Psal: 139, 14. *&c. I will praise thee, for I am fearefullie and wonderouslie made. &c.*

This our speciall care, of glorifying Almightie God our heauenly Father, it is due vnto him, euen from our first yeares, as wee are admonished and exhorted,

Beleeue in God the Father maker of heauen & earth.

The Danger of not beleeuing.

exhorted Eccleſiaſt: chapt: 12. 1. euen to the laſt of our daies. Pſalm: 146. 2. The want of which chiefe and principall care, is iuſtly reproued Iob: 35. 10. 11. *None ſaith, where is God that made mee, who giueth ſonges in the night? who teacheth vs more then the beaſtes of the earth, and giueth vs more wiſedome then the foules of heauen.*

But much more is condemned, all vndutifull cauilling againſt Almightie God: according to that Iſai: 45. 9. *Woe to him that ſtriueth with his Maker, &c.* Furthermore, wee ought to be ſo farre off from cloking of any ſinne, by the abuſe of this, that God hath created vs all (as the wicked Iewes went about, from hence to countenance their vnlawfull mariages, Malac: chapt: 2. 10. as *Trem*: and *Iun*: doe well interpret that place) that it ſhould on the contrarie, be alwaies a ſtrong reaſon, to mooue vs to all good dutie; as ſome other haue in another godly ſenſe, vnderſtoode the ſame wordes of the Propher.

According alſo to that of the Apoſtle Paul, Acts: 17. verſes 24. 25. 26. 27. *GOD that made the worlde, &c. hath made of one blood all mankinde, to dwell on all the face of the earth, and hath aſſigned the times which were ordained before, and the boundes of their habitation. That they ſhould ſeeke the Lord, if ſo bee they might haue gropea afterhim, and found him, though doubtleſſe hee is not farre from euery one of vs. For in him, wee liue, and mooue, and haue our beeing. &c.*

Finallie, ſeeing God hath created vs in his owne image: who ſhall dare attempt to deface this image of God? yea who ſhall dare to offer any violence, to the outward hurting or diſmembring of any part of this his creature: either eye, hand or foot, ſpeciallie to the taking away of life, without ſpeciall commiſſion and commandement from God himſelfe? Certainlie they ſhall beare thei puniſhment, whoſoeuer they be. Gen: ch: 9. 6.

Queſtion. NOwe therfore, for the concluſion of out inquirie, concerning this Article, of the creation of all things: What is the danger of not beleeuing in God the Father, as in the Creator and maker of heauen & earth, of the Sea, and all that is in them: and that alſo, euen according to the holie hiſtorie thereof, as it is recorded and written in the firſt and ſecond chapters of Geneſis, by the Prophet *Moſes*; and not otherwiſe?

What I ſay is the danger of this?

Anſwere *They that beleeue not in God the Father as in the Creator: and that alſo euen according to the holie hiſtorie of the Creation, wherein God himſelfe, hath by his faithfull Prophet reuealed the ſame vnto vs & to his whole Church: it is vnpoſſible, that they ſhould truely beleeue in him, as in the Almightie, moſt wiſe, righteous and gratious Lorde God; but that with one heretike or other, they ſhould falſifie this holie Article of our Chriſtian beliefe.*

Explica'io & proofe. It muſt needes be ſo indeed. For from whence ſhall any truely vnderſtand the Almightie power of God, his diuine goodnes, &c. if they do not learne it from the introduction as it were, of his owne works: yea euen from theſe his moſt mightie, moſt wiſe, and gratious workes of his Creation? And who could haue bene able ſo faithfully to report them, as we ſhould finde our ſelues ſufficiently warranted to giue our vndoubted credit therevnto: but euen God himſelfe, by the holie miniſterie of his owne approoued and faithfull Secretaries and ſeruants?

And touching the diſcouery of that danger of error, which euery one is readie to fall into, whoſoeuer turneth his eyes and his heart from the holy worde and faithfull Scriptures of God: it ſhall not be amiſſe for vs, to take our admonition, from the manifolde examples of ſuch, as turning aſide from the word; haue heretofore fallen into many fowle and abſurde hereſies.

For ſome (I ſpeake not of heathen and prophane *Ariſtotle*, or of anie of his philoſophicall Sectaries, but euen of ſuch as haue taken vppon them, the profeſsion of the true Chriſtian religion in the Church of God) they haue de-

nied the worlde (as touching the first matter of it) to haue bene euer created, but to haue beene without beginning coeternall with God himselfe. Of the which sorte, were the heretikes called *Seleuciani*, *Hermiani*, and such like.

Others also of the like sorte, haue helde that these three beginnings, the water, fire, and darkenesse are vncreated. Such were the heretikes called *Audiani*.

Some haue more particularlie insisted in the element of the water: affirming that to be coeternall with God, and therevpon, (as it seemeth,) are called *Aquei*.

But leauing these: and to come vnto those that haue in some sorte yeelded that the world hath bene created. They haue neuertheles accounted it a work vnworthie the good God: such as were the wicked and blasphemous *Marcionites*: and also the *Cerdonians*, and the *Apellites*.

The heretikes called *Caiani*, denied that the God of Abraham was the creator of the worlde.

The *Symoniani*, *Nicolaita*, and others: taught that the worlde was created by the Angels, and not by God himselfe.

The *Saturninians*, and the *Basilidian* heretikes, are saide to haue attributed the creation to seauen Angels.

The *Cerinthians*, and diuers others of like leaden and drosie stampe, feared not to say, that the worlde was made by an inferiour sorte of Angels, and the Diuell.

Thus, and manie waies beside: manie haue hereticallie erred, about the creation of the world.

So haue manie done also, concerning the creation of the Angels and mankinde.

Some haue bene missled, to imagine and holde, that the good Angels were propagated of the essentiall wisedome of God. Such are the *Basilidians* recorded to haue beene, and likewise the *Gnostici* and *Archontici*.

Other haue taught, that the Deuill is a bodilie substance: as did the *Messalians*.

And as touching mankinde, the *Manichei*, helde that *Adam* and *Eue* were not created by God.

The *Patricians*, that the flesh of man was not the creature of God. The *Paternians*, *Eunomians* and some other: that the lower partes of the bodies of mankinde, were the worke of the Deuill.

The *Melitonij* and the *Anthropomorphites*: that the image of God is in the bodie of man, and not in the soule.

The *Seleuciani*, and others, that the soule of man was not created by God, but by the Angels.

The *Gnostici*, *Manichei*, and *Prisciliamists*, that the soule is of the same essence that God is.

The *Nazarei*, on the other side: that the soules of men, are of the same nature, with the soules of the brute beastes.

The *Arabici*, that the soule of man is mortall, and that it perisheth with the bodie.

Thus, and sondrie other wayes, most fowllie and contrarie to the doctrine of the true Christian faith, haue very manie sortes of men erred, for want of sincere and humble attendance vpon the holie word of God: and namely, for neglecting this parte of the word, concerning the holie historie of the Creation. All which examples, ought mightilie to schoole and admonishe vs, to looke religiously thervnto, to the end we may be sounde in this Article of our Christian faith: and so auoide all the rocks, boggs, and quake-mires of mans wicked & corrupt imaginations, & euery erroneous suggestion of the Diuell.

Thus much, concerning the doctrine of faith, in the Almightie power of God our heauenly Father, manifested by the manifold works of his Creation.

Beliefe in Gods Fatherly prouidence. *The grõd and meaning of it.*

Beliefe in the Fatherly Prouidence of God.

LEt vs now henceforth, proceede to inquire into the doctrine of the diuine prouidence of the same our God and heauenly Father: the which he doth continually exercise ouer all his workes which hee hath once made. For (as was trulie answered) hee doth at no hand, leaue any one of them so to themselues, that they should be, as one would say, at vncertaine to him.

Question. First therefore, what doe you vnderstand by the Prouidence of God?

Answere. *The Prouidence of God, is his most mighty vpholding and continuing, as also his most wise and watchfull, most righteous and mercifull, most constant and soueraigne, ruling and gouerning of all his creatures once made: in that hee effectually worketh all good things in them and by them; but restraineth, correcteth, and turneth all euill things, both counsels, wordes, enterprises, and actions: as may best serue, to those most holy vses and endes, which he himselfe, hath most holily propounded to himselfe, in his owne eternall counsell and decree; according to the pleasure of his most free and blessed good will.*

Explicatiõ and proofe. It is so in deede as you say. For to speake in fewe wordes, that which for plainenes sake, you haue vttered in more. *The prouidence of God, is the execution of the decree of God, concerning the disposing and ordering of all his creatures; and of all their qualities and operations whatsoeuer, to their proper vses and endes: euen as his creating of them, was the execution of his purpose and decree, to giue them their seuerall qualities, natures, and beeings themselues.*

So then, wee must vnderstand the Prouidence of God, to bee as large as his creation: that is to say, that it doth vniuersally extend itselfe, to the continuall ruling, ordering, and gouerning, of euery creature which hee hath once made: and that euen by the same almightie power, wisedome, iustice, and mercie; by the which, hee at the first made them. As Nehem. cha. 9. ver. 6. *Thou Lord preseruest them all.*

But that wee may vnderstand the better, what is meant by the Prouidence of God: there are certaine thinges to bee inquired into, for the more full opening of that which you haue already answered.

And first concerning the word Prouidence; wee are to inquire, how it may be saide to containe all that you haue set downe in your answere, for the description of it: in so much as in the literall or strict signification of it as a man may saye, Prouidence is no more then a fore-seeing of thinges to come.

Question. First of all therefore, what is to be said to this?

Answere. *The fore-seeing of God, is no idle, or impotent and weake fore-sight: but as it is essentiallie ioyned with preordination and fore-appointment and decree; so it cannot be but it must needes take due effect, with euery ordinance and decree thereof, in the proper times and seasons of the same.*

Explicatiõ & proofe. It is very true. And therefore it is, that in the holy Scriptures, the fore-appointment or predestination of God is ioyned most nearely with his fore-knowledge or fore-sight: as Acts: 2. 23. *deliuered by the determinate counsell, and fore-knowledge, and prouidence of God.* And Rom: 8: 29. *Those whom hee knew before, hee also predestinated, &c.* And 1, Peter. 1. 2. *Elect according to fore-knowledge.*

Prognosis & Pronoia, ioined with *Proorismos.*

And that the effectuall gouernement of God is noted by his fore-sight: read Gen: 22. 14. *In the mount the Lord will see* (or prouide). And Psalm. 34. 15. *The eyes of the Lord are vpon the righteous.* And Zech, cha: 3, 9. and cha: 4. 10. *The seuen eyes of the Lord goe throughout the world.*

Beliefe in Gods fatherly Prouidence.

The ground and meaning of it.

It is true that the Lord fore-seeth and fore-knoweth more then commeth to passe: for he doth of purpose frustrate many counsels and purposes which hee knoweth to bee intended of the wicked, so that they cannot take effect. But as touching all his owne most holy counsels and purposes for all time to come: hee doth so knowe them before hand, that according to his fore-knowledge; hee doth alwaies most certainely guide them to take their full effect, so as nothing is able to hinder the same. To this purpose, read Psalm. 94. 11. And 1. Corinth. 3. 20. *The Lord knoweth that the thoughts of the wise bee vaine.* And 2. Kings. 19. 27. 28. *I know thy dwelling, &c. I will put my hooke in thy nostrils, &c.* Reade also Psalme. 1. 6. *The Lord knoweth,* (that is, he alloweth & blesseth) *the way of the righteous, and the way of the wicked shall perish.* Likewise Psalm. 37. 18. Deut. 2. 7. and Amos 3. 2.

Thus we see that the actuall gouernement of God is noted by his seeing or fore-seeing, by his knowledge or fore-knowledge of all things: the effect being implied by the cause or rule and ground of it.

Now a second thing, to be likewise considered, concerning your former description of Gods holy Prouidence; is the reason, why you make mention of the restraining, and correcting of euill things, &c: in so much as wee haue seene in the former doctrine of the Creation, that the Lord made all thinges very good.

Question. What therefore is the reason of this?

Answere. *Because shortly after the creation, a great multitude of the Angels fell away from God: and of themselues, most wickedlie peruerted themselues. Mankinde also (both Adam and Eue) were verie soone drawne away from God, by the wicked suggestion of the Diuel; whence hath followed, a wonderfull disorder and corruption of all things, through the continuall rebellion of the wicked Angels, and of all wicked men against the Lord our God.*

This is indeede, a sufficient reason of it: the ground and proofe whereof, we shall see anone.

In the meane while, there is yet a third thing remaining, for the further clearing of the former description of the holy Prouidence of God: to wit, concerning those most holy vses and endes, the which God hath in his owne eternall counsell and decree propounded to himselfe; in his prouident supporting, ruling, and gouerning of all his creatures.

Question. Which are they?

Answere. *The most holy endes of Gods vniuersall prouidence, are the eternall happinesse of all his elect Angels: and the like eternall happinesse and saluation of all his elect children, from among the rest of the lost posteritie of mankinde.*

And on the contrarie; the frustrating of all the wicked and rebellious counsels and enterprises of all the reprobate, both Angels and men: to their euerlasting confusion, and condemnation. All to the glorie of God, in the declaration both of the bountifulnes of his most free grace and mercie: and also of the deserued seueritie, of his most holy and perfit iustice.

Explicatiõ and proofe. These are in deede, the principall endes of the most holy prouidence of God. In respect whereof, it is saide Prouerb. chapter. 19. 21. *Many deuises are in mans heart; but the counsell of the Lord shall stand.* And Psalme, 33. 10. 11. *The Lord breaketh the counsell of the heathen, and bringeth to nought the deuises of the people. The counsell of the Lord shall stand for euer, and the thoughts of his heart throughout all ages.*

And Isai. chapter, 46. 9. 10. *Remember the former thinges of olde, for I am God and there is no other God, &c. My counsell shall stand, and I will doe whatsoeuer I will.*

And therefore iustly doth the Lord, by the same his holy Prophet, in the beginning of the 30. chapter, pronounce a woe against them that take counsell but not of him.

And

Beliefe in Gods Fatherly Prouidence.

The ground and meaning of it.

And thus farre alſo, well ſaith Gamaliel: Act: 5. 38. 39. *If this counſell, or this worke, be of men, it will come to nought. But if it be of God, ye cannot deſtroy it, leſt ye be found euen fighters againſt God.*

The like is to be ſaide, concerning all the craftie counſels, and enterpriſes of the Diuel, in that hee inciteth the wicked to rebell againſt the Lord God, and practiſeth the ſame himſelfe. For they ſhall not preuaile, as will further appeare afterward.

But whereas wee aſcribe counſell to the Lord, the which is (as one may ſay) the maturitie and ripeneſſe of former thoughts, or as it were the choiſe flower, flote, or diſtillation of them: wee are to vnderſtand this aſcription of counſell to GOD, as ſpoken to our capacitie, after the manner of men. For if we ſhall conſider exactly of the nature of God, whoſe wiſedome is infinite, and moſt perfectly preſent at euery inſtant, and ſo abideth for euer, and hath beene moſt perfect from all eternitie: there are neither former, nor latter conſultations with him.

THeſe thinges thus cleared, let vs now goe forward. Wherein, that wee may proceede in ſome order: howſoeuer the holy Prouidence of God is one onely entier in it ſelfe, let vs (for our inſtruction, and for the helpe of our infirmitie) conſider of it, as beeing either more generall ouer all creatures, or more ſpeciall concerning ſome aboue the reſt. And that alſo, either before the fall of mankinde: or concerning the fall it ſelfe; or elſe, euer ſince the fall.

And touching the more ſpeciall prouidence of God, let vs conſider of the grounds and declaration of it, according to the order of the creation it ſelfe: that is, according to the workes of God, in euery ſeuerall daies creation as hath beene, from the hiſtorie thereof, ſet downe before.

Queſtion. Firſt therefore, what ground of holy Scripture haue you, for the proofe and declaration of GODS more generall prouidence, before the fall of mankinde?

Anſwere. *For the prouidence of God in the generall vpholding of his creatures, this may be a ſufficient proofe and declaration: in that ſo ſoone as mention is made of the bringing forth of the creatures, it is ſaide forthwith, that the Spirit of GOD ſuſtained and vpheld them.*

Explicatiõ & proofe. It is true. For that is the true ſence and meaning of thoſe wordes, in the beginning of Geneſis, *That the Spirit of God moued vpon the waters*: as they haue beene more fully opened, and interpreted before. From whence, it is well worthie to be marked: that the prouidence of God, in the ſupporting of his creatures, is as ancient as the creation it ſelfe. The which, as it had the beginning with it, (I meane as touching the actuall operation) ſo it both had, and hath ſtill, the perpetuall continuance, with the continuance of the creature it ſelfe, to the vpholding of it. For the creature can no more conſiſt, and continue by the owne power: then it could poſſibly conſiſt, and take the beeing, and beginning, of it ſelfe.

THus much therefore may briefely ſuffice, for the proofe of the generall prouidence of God; in the continuing & vpholding of his creatures, from the firſt moment of the creation, and ſo forth.

Queſtion. And nowe, that wee may proceede: what ground haue you for the prouidence of God, in the ruling and gouerning of his creatures, before the fall of mankinde.

Anſwere. *The ground of this, is determined with the hiſtorie of the creation, contained (as wee haue ſeene before) in the two firſt chapters of Geneſis: ſo much as concerneth all viſible and earthly creatures, by expreſſe mention of them.*

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And touching the inuisible Angels, though Moses writeth nothing expresly of them by name, before the fall of mankinde: yet from other holy Scriptures, we learne for certaine thus much, that the Lord vpholding and continuing his elect Angels, in their holy and pure estate, as they were created; hee left the rest to themselues, who of their owne accord fell soone away from their holy originall, and so deprined themselues of the fauour and grace of GOD, and became lyars and murtherers from the beginning.

Wherefore euen thenceforth: that is, from the very beginning of their fall from their obedience; God hath begun to reserue them in euerlasting chaines, vnder darknes, vnto the iudgement of the great day.

Explication and proofe. So indeede we reade expresly in the 6. verse of the Epistle of Iude. And Iohn chap: 8.44. And this is briefely, the summe of all that, which God hath iudged meete to teach vs, concerning his gouernment ouer his Angels, before the fall of mankinde. Let vs therefore, leauing them for a while, come to his gouernment ouer the rest of his creatures. the which the Prophet *Moses* doth expresly describe vnto vs.

Question. Wherein is this part of GODS gouernment, most generally to be discerned?

Answere. *It appeareth in this, that he appointed such foode and nourishment, as was meete to support and mainteine euery liuing creature in life: and that, euen as well in the vegetatiue life, more proper to trees and plants, as in the sensitiue life of men and bruit beastes, and also of the foules of the aier, and fishes of the Sea, and whatsoeuer else.*

And in that hee blessed them all, with the power of generation, conception, and bringing forth increase and multiplication, according to their seuerall kindes.

Explication and proofe. So indeede we read Gen: ch: 1. verses 12. 22. 28. 29, 30. And in this respect also, the Apostle *Paule* speaking of the continuall prouidence of God, in his vpholding and gouerning of his creatures, saith thus. Act: 17, 25. *Hee giueth to all life, and breath, and all thinges else.* And againe verse 28. *In him wee liue, and moone, and haue our beeing.*

This is therefore the more generall prouidence of God, in his gouerning of his creatures,

Question. What was his more particular or speciall gouernment?

Answere. *God continued the orderly succession of the night and day, according to the ordination of it in the first daies worke. And to the same purpose, hee likewise confirmed the instrumental gouernment and ordering thereof: as it were in the hand and ministerie of the Sunne, and the Moone, according to the creation of the fourth day.*

God also, according to the creation of the third day, continued the limitation and boundes of the Seas within their compasse: so that they could not returne to ouerwhelme the dry land againe, as of their owne nature they would.

Moreouer, albeit God continued his owne soueraigne and imperiall gouernment, ouer all his creatures, as well earthly, as heauenly: yet hee honoured Adam (the first man whom he had created) with a ministerial gouernment ouer all earthly creatures, to rule and order them, so farre as should bee to his best commoditie and comfort.

Finally, God did in this his more particular prouidence: make a more speciall prouiso (as we vse to speake) for the propagation and increase of mankinde, aboue all other creatures.

Explication and proofe. That these things are so, we may easily perceiue by that which we read, Gen: chap: 1. 16. 17. 18.

Secondly, reade againe, Psalm: 104. 6. 7. 8. 9. *Thou coueredst the earth with the deepe as with a garment: the waters would stand aboue the mountaines. But at thy rebuke they flee away, &c.*

Thirdly,

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Thirdly, read, Gen: 1.28. and chap: 2.15, 16. 19. 20. For God allowed man a more liberall ordinarie and dieate, then to any other creature. And for the authorizing of him aboue the rest: he warned as it were, and gathered together all creatures before *Adam*, to take their names as hee should thinke good to call them. For that was a special token of subiection, like as when one man is content to weare the liuerie which annother bestoweth vpon him.

For the last point of the answere, read Gen: chap: 2. verse 22. the last part of the verse, and verses 23. 24. And let it be considered to the illustration of Gods holy prouidence in this behalfe: that God did not onely (as was obserued before) create onely one woman for one man, according to that which we read, Mal: 2. 15. (*When he could haue made many weemen for one man*) but also *hee made the woman out of man*: the like wereof he did not, in the making and producing of any other creature.

But I desire, that you should expresse, and declare, by your answere: the special prouidence of God, touching that special manner of the propagation of mankind, which he himselfe hath appointed.

Question. How haue you learned to answere to this point?

Answere. *God gaue plainely to vnderstand, that he would not hold it lawfull, that man and woman should come together wanderingly, to satisfie their naturall lust, after the manner of the brute and vnreasonable creatures.*

And therefore it pleased God, euen from the beginning, to ordaine and sanctifie the holy estate of mariage; to the ende hee might haue a blessed and holy posteritie, propagated and borne of them.

Explicatiõ and proofe.

This is that which our most blessed Sauiour hath respect vnto, Mat: chap: 19. 4. yea which he doth (*verbatim*) euen word for word repeate; and openeth the holy will and pleasure of God to haue beene alwaies constant therein: as it followeth in the same, 19. chap: verses 5. and 6. *Haue yee not read* (saith our Sauiour) *that he which made them at the beginning, made them male and female. And said, For this cause shall a man leaue Father and Mother and cleaue vnto his wife, and they twaine shall be one flesh. Wherefore they are no more twaine but one flesh. Let not man therefore put a sunder that which God hath coupled together.*

Mal. 2. 14. 15.

Thus then, we haue sufficient ground for the holy prouidence of God: both in the vpholding, and for the continuing; as also for the ordering and gouerning of his creatures: as well more generally, as also more particularly.

NOw last of all, what ground haue you, for the proofe of those ends, which God in his diuine prouidence hath likewise propounded to himselfe, in the same workes of his creation: both generally toward all visible and earthly creatures, and more particularly, toward mankind? For as touching the Angels we haue already considered, so much as we haue any ground for before.

Question. What ground, I say, therefore, haue you for those endes, which God hath propounded to himselfe, euen from the beginning of the creation: yea rather before the world was, euen from all eternitie?

Answere. *The ground of the endes of Gods diuine prouidence in all the visible workes of his Creation: it is comprehended in that most memorable narration, which is set downe, Gen: ch. 2. from the 8. verse to the 18. as hath beene once mentioned, not long before.*

I remember it well. Neuerthelesse, to the ende that we, resuming the worke in the due place thereof, may carie all so much the more commodiously before vs: let vs repeate the same here againe; so farre as may serue to our present purpose; and namely concerning the speciall prouidence of God toward mankinde. Wh at was that?

Question.

Answere. *God created all things for his owne glorie, and mankind especially, aboue al earthly creatures, for the declaration of the most bountifull riches of his goodnes and mercy vpon them to their euerlasting happines and glory: vpon condition, they would continue constant in their holy faith, and obedience vnto him.*

Question. Be it so. But what if (as it fell out indeede, and that not long after) mankinde should fall away from their good and gracious God, their Creator and maker?

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He further purposed, vpon that occasion, to magnifie the seueritie of his most holy and high iustice, euen to the euerlasting condemnation, and torment of all such, as should continue without repentance, in their rebellion against his most soueresigne and diuine Maiestie, and refuse to seeke their deliuerance, by that meanes onely which he minded to tender and offer vnto them.

Question. How may it appeare, from the text which you alledged: that the purpose of Gods diuine prouidence toward mankinde, was from the beginning, such as you haue in your answere affirmed?

Answere. *By that tree of life, which God had planted in the middest of the garden, or orchyard, of* Heden, *a most pleasant plot of ground for the exceeding fruitfulnes and delicacie of it, according to the signification of the name of the countrie* Heden, *where it was situated: the Lord, of his most gracious goodnes, gaue Adam and Eue assurance, both for themselues and their posteritie, of euerlasting happines and glorie, if they would faithfully and constantly serue and obey him.*

But on the contrarie, if they should disloially breake the commandement of their soueresigne (namely by eating of the fruite of that tree of the knowledge of good and euill, which was likewise planted in the middest of the same garden, and was the onely tree which was forbidden vnto them) God did as certainely threaten the euerlasting curse, both of bodie and soule, against them and all their posteritie: and that also, without any hope of recouerie for euer for any thing, that he did for the present, let them vnderstand or haue any the least inckling to the contrarie.

Explication and proofe. All that you haue answered is very true, as the text doth plainely giue euerie attentiue reader, to vnderstand. And it is further confirmed most euidently, by the effect it selfe which followed: according to that which the Prophet *Moses* hath recorded, Gen: 3. the two last verses of the chapter. For so soone as *Adam* and *Eue*, had eaten of the same forbidden fruite: they were for euer cast out of the garden of *Heden*, and might not be suffered thenceforth, once to eate of the tree of life. And thus bereauing themselues of all former solace and comforts; they did also make themselues, through their owne sinne, altogether naked, destitute, and forlorne. In the which estate also, should they haue continued for euer, yea increased more and more, according to the further increase of their sinne: had not God of his infinite mercy, giuen them the promise of such a remedie and reliefe, as they themselues could neuer haue thought vpon.

And thus haue we also, together with the conclusion of that which we haue to obserue, concerning the prouidence of God before the fall of mankind: we haue I say, herewithall, made an entrance vpon the other part, or proceeding of Gods holy prouidence, which we are now in the next place to consider of, touching the fall of mankind.

Question. LEt vs therefore proceed vnto it. And herein first, what are we to vnderstand by the fall of mankinde?

Answere. *We are to vnderstand by this word fall.*

First their vnfaithfulnes and disloialtie to God, in breaking his most holy and gracious commandement,

Secondly, the losse of that good and blessed estate; wherein they were by the goodnes of God, created and set.

Thirdly, all the miserie and confusion, both of soule and body, which they pulled vpon themselues, and their posteritie. Yea all that they pulled downe vppon the very earth, the which God did iustly accurse for their sake.

Explicatiõ & proofe. That *Adam* and *Eue*, did transgresse the commandement of God: loose their blessed estate: pull vpon themselues and their posteritie, yea vpon the earth, all curse and miserie: it is euident, Gen: chap: 3, verses 6.7.17.18.19.23.24. And all this, according to the threatening, or warning of God, Gen: chap: 2. 17. *Of the tree of the knowledge of good and euill, thou shalt not eate of it* (saith the Lord) *for in the day that thou eatest thereof, thou shalt dye the death.*

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That is to say: death shall bee as it were the last pay and wages of sinne here in this world, beside many fore-runners and punishmẽts, making way vnto it: and then also, an enterance into a worse death, if it be not preuented. For vnder the the name of death, God threateneth all the punishments of sinne: both in this world, and after in Hell. The fore-running punishments, making way to this death; they did speedily take holde, and as it were arrest both *Adam* and his wife, so soone as they had consented in sinne against their God.

And that the punishment of their sinne, as well as the guiltines and contagion of it, hath spread it selfe vpon their posteritie: we read Rom: 5. 12. 13. 14. *As by one man sinne entred into the world, and death by sinne, and so death went ouer all men, &c.* And in many other places, as they haue beene elsewhere gathered together, and set downe by vs.

Now further, that the word (fall) is of so large a signification, as was obserued, it may be perceiued from the vse of it, in diuerse places of the holy Scriptures: as we read, Ier: 8. 4. *Shall they fall and not arise? shall he turne away and not turne againe?* The holy Prophet speaketh thus, to note the sinne, yea the obstinacie of the people, in their sinne. And Prou: 11. 5. The same word noteth the punishment of sinne. *The wicked shall fall in his owne wickednes.* Likewise Rom: 11. verses 11, 12. and 1. Cor: 10. 12. *Let him that thinketh he standeth take heede, lest he fall.* And Heb: 4. 11. *Let vs studie therefore to enter into that rest* (to wit, the rest of God) *lest any man fall after the same ensample of disobedience.* And againe, chap: 6. 6. And Reuel: 18. 2. *The Angel cryed out mightily with a loud voice, saying, It is fallen it is fallen, Babilon the great Citie &c.*

Question. But I pray you, was the eating of the forbidden tree, so great a sinne, that it should deserue to be punished so grieuously?

Answere. *No doubt it was. And so much the rather, because the commandement of God, whereby he tried their faithfulnes, and obedience to him, was so gentle and easie a cõmandement. And also, because in this one sinne of theirs; many, yea in effect, all sinnes concurre and meete together.*

Explicatiõ & proofe. The commandement of God was indeede very fauourable and easie; in that hee restrained them onely from one tree, and gaue them the free vse of aboundant varietie; yea and also in that he placed the tree of life, so as it might well haue beene in their eye continually: to admonish them, from the middest of the garden, of the singular loue & fauour of God toward them; Gen: 2. 9. 16. Read also, chap: 3. 2. where *Eue* her selfe acknowledgeth this bountie of God; and so is, from her owne knowledge and conscience, a witnes against her selfe. Thus the sinne may easily appeare to be very hainous.

Question. But how can you shewe, that this one sinne, containeth in effect al sinnes; both against God and themselues, and also against all that were to come of them?

Answere. *First, they trod vnder foote the gracious commandement of God, together with the earnest warning and threatening, which he gaue them; as if there had beene neither equitie, nor truth therein.*

Secondly, they did most vnthankefully neglect the exceeding great benefit of their creation: with all the bountifull mercies and dignities belonging thereunto, which God had most graciously bestowed vpon them.

Thirdly, they did most proudly and ambitiously aspire to be equall with God.

Finally, they did vnnaturally, and securely passe by, the consideration of that most woefull miserie, which they might well knowe, they should by their sinne, bring not onely vpon themselues, but also vpon their whole posteritie.

All these things are very plaine and euident against them: as euery one of any vnderstanding may easily see.

Question. But did they sinne thus grieuously against God, of their owne first and selfe motion?

Answere. *The first motion, was not of themselues, but of the Diuel: who (as was noted before) beeing at the beginning created a good Angel, did soone after, of his owne accord,*

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accord fall away from the Lord; and then alſo, ſpeedily by his malice and craft, brought mankinde to the like defection, through his moſt wicked and ſubtile temptation.

Queſtion. So it was indeed. What therefore, was that his moſt wicked and ſubtile tentation, whereby he deceiued them?

Anſwere. *He perſwaded them, that if they would eate of the fruite of that tree, whereof God had forbidden them to eate: they ſhould then forthwith, be in a farre more excellent eſtate, then that was, wherein God had created and ſet them. And that God forbad them to eate of the fruite of it; becauſe he would kinder them, from that more high aduancement, which hee knewe, that they might, by this meanes, eaſily attaine vnto.*

That indeede was his ſubtile temptation. *Ye ſhall not certainely dye* (ſaith the Diuel) *but God doth knowe, that when yee ſhall eate thereof, your eyes ſhall be opened, and yee ſhall be as Gods knowing good and euill,* Gen: 3. verſes 4. 5.

Queſtion. What meanes did the Diuel vſe, to ſuggeſt this moſt wicked and ſubtile temptation, to mankinde, at the beginning: for likely hee could not immediately and internally corrupt their minds, while they were yet in their vprightnes and integritie. What meanes therefore did the Diuel vſe?

Anſwere. *The Diuel vſed the Serpent, which of all other creatures, hee knewe to be moſt fit for him to deceiue by. So by the Serpent, he aſſaulted woman firſt, whom he knewe alſo to be the weaker veſſell: and then hauing deceiued her, he did by her, induce man likewiſe to conſent and ioine in the ſame tranſgreſſion with her.*

Explication and proofe. This alſo is plaine, Gene: 3. verſes 1. 2. 3. &c. *Newe the Serpent was more ſubtile then any beaſt of the field, &c.* Wherein, that the Diuel had his hand: wee may euidently perceiue by that which we read, Iohn: 8. 44. Where our Sauiour Chriſt affirmeth that of the Diuel which is here aſcribed to the Serpent. And it is euident alſo, in that other where in the holy Scriptures, euen from the ground of this hiſtorie: the Diuell is called by the name of the Serpent, euen that old Serpent the Diuel, &c. as Reuel: chap: 12. 9.

Queſtion. But doth not this, ſomewhat leſſen the ſinne of *Adam* and *Eue*: in that it was not originally of themſelues, but from the ſuggeſtion of the Diuel?

Anſwere. *It doth not ſo leſſen it, that they ſhould not fully deſerue that puniſhment, which is moſt iuſtly fallen vpon them for it.*

Nay rather, herein the ſinne of Eue *was the greater, becauſe ſhe ſuffered ſo baſe a creature, as the Serpent was, to blaſpheme God as it did: and did not rather forthwith euen at the mention of the firſt word abhorre it, yea becauſe ſhe did not rather put it to preſent death then to haue conſented.*

Explication and proofe. This indeed, would haue beene a worthy ſacrifice as it were, vnto God, if ſhe had had the grace ſo to haue done: or at the leaſt, to haue moſt vehemently rebuked it, and to haue taken aduiſe with her husband, what had beene beſt to be done, in ſo great and blaſphemous an indignitie, offered principally to God, and then alſo to themſelues.

And the ſinne of *Adam* alſo was the greater, becauſe he did giue place to the perſwaſion of his wife: whom, he as her head and guid appointed by God, ſhould haue reproued, and diſſwaded from ſo hainous a ſinne.

Hether to we ſee what is meant by the fall of mankinde.

NOw therefore, that we may proceed to conſider of the holy prouidence of God herein. Firſt, how can you ſhew, that it may ſtand wel with the good prouidence of God, that ſo many of his chiefe creatures, created very good, (to wit, all mankind beſide many of the Angels) ſhould be ſo left of God, that they ſhould thus wofully fall away from him, and plunge themſelues for euer into ſo grieuous miſerie: when as hee could by his holy prouidence (as wee would thinke) moſt graciouſly haue preſerued them from the ſame.

Queſtion. How therefore, I ſay, may we iuſtifie this, to ſtand well with the gracious prouidence of God, yea with that which we call the more ſpeciall prouidence of God, concerning his ſpeciall creatures?

Anſwere. *The wiſedome and iuſtice of God is ſo high aboue all that we can conceiue: that wee needs not doubt, but he knoweth a perfect reaſon, and is able throughly to iuſtifie himſelfe, though we ſhould plead nothing on his behalfe.*

It

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Explicatiõ & proofe.

The Ground and meaning.

It is very true that you say, according to that which we read, Psal. 51. 4. *God will approue himselfe to be righteous when he speaketh, and pure when he iudgeth.*

Neuertheless, it will not stand with our dutie, so to leaue the defence of GOD, against those which cauill at his most holy iustice. If the cause of a false God came into question, we might well say with *Ioash*, the father of *Gideon, Let Baal pleade for himselfe*, Iudges: 6. 31. But seeing it is the most holy and iust cause of the onely true God, euen the Lord our God and heauenlie Father: howsoeuer, hee is able indeede, most sufficiently to pleade his owne cause without vs; yet (as was said) it standeth not with the dutie of the least of his seruants, to neglect to alledge what they can, for the maintaining of his righteousnes, against euery aduersarie, that feareth not to speake euill of the Lime. I doe therefore very earnestly desire, that you should, for the discharge of your most bounden duty, and therein, for the glory of God, and peace of your owne conscience, say something to this point. How may it stand with the good prouidence of God? How may we cleare the Lord from all fault or iust blame herein?

Question.

Answere. *God of his goodnes, gaue both the Angels which fell, and also mankinde in the beginning of their creation: a pure and holy freedome of will, yea and power also to haue continued therein, if they would haue earnestly setled themselues, to haue abode in obedience to that most holy commandement, which hee had made knowne vnto them. But they of their owne accord, contrarie to his reuealed will, forsaking his commandement, lost their freedome: and so haue lost the fauour of God, & made themselues both vassalls to sinne, and also subiect to Gods wrath, as a iust punishment of the same.*

And beside this, it must needes (in all good reason) bee iudged most equall and meete, that the Creator should in such sort create his creatures: and also set them in such an estate, and condition, as they might knowe and finde in themselues, that they are but creatures.

This could not haue beene, vnlesse they had beene created so, as they must finde it necessarie for them, to depend continually vpon the fauour and supportance of their Creator: and that for the same cause they should see themselues to stand most bound to humble themselues, and to yeeld all faithfull and constant seruice and duty vnto him.

Yea moreouer, this could not haue beene, vnlesse also, they had beene set in such an estate, as it might be possible for them, by vndutifulnes to fall from the same fauour and supportance of their most gratious Creator.

Finally, it could not haue beene, vnlesse through their owne default, God himselfe iustly permitting the same, they might haue sinned against him.

Explicatiõ & proofe. It is very true. For nothing could seperate the good creature of God, from the most good & gratious Creator, but the wicked disobedience & vnfaithfull departure of the creature frõ him. And is it not very equall & meet, that when the creature will not retaine his liberty: that God should leaue him to himselfe, and so to find the inconuenience & euill of his owne losse? Verily it is wonder (saue that many haue lost all true light of reason) that any should be found so tooliſh, & void of vnderstanding; that they should not perceiue, that the most wise & iust God, knoweth well how to permit, yea to giue ouer his creature to the owne sinne, and not to stay him, when he seeth that he will wilfully runne into it: and yet to keepe his owne most holy Maiestie, most perfectly free, from the least iust and deserued blame.

Yea, be it further granted (as the truth it selfe requireth) that God should purpose & decree in himselfe, before the world was; that both many of the Angels, & also whole mankind, should through their owne default, depart from him, & sin against him, and so iustly depriue thẽselues of his grace & fauour, & therwithall procure his wrath & heauy punishments to fall vpon thẽselues: it is wonder, that any (specially of those who haue the instructions of the word of God before thẽ) should shew themselues more wicked in this behalfe, then the Apostatate Angels, & *Adam* & *Eue* thẽselues. Who knowing best, in what condition & manner God had created thẽ: durst not, neither could find any iust ground in their owne knowledge, or conscience, wherfore they should lay

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any the least blame vpon the Lord. *Adam* indeed pretendeth, as if he had some colour of defence for himselfe, in that he saith to God: *The woman which thou gauest me, she gaue me of the tree, and I did eate.* Wherin he layeth blame vpon his wife; but he durst not lay any blame vpon the Lord, neither had he any cause. And no doubt, the Angells that fell, were, and are still, & so shall remaine for euer, no lesse conuicted in themselues, but rather much more: according to the greater excellency and dignitie of their creation.

Wherfore, whosoeuer (not content with this) shall proceede malapertly to expostulate with God, why he wold not giue his creatures an absolute power to abide firme and sure, in that happy estate and condition wherein he had set them: let thē all iustly feare some singular punishment to approach against them, for so bold and notorious a presumption; vnlesse they shall speedily repent, and so preuent the same, through the tender mercy of our God. For shall God be subiect to mans inquisition, controulement, & censure? Shall he be vrged to giue a reason of all his secret counsells, and to satisfie euery mans malignant cauilling and clamorus interrogatories? Farre be it from any of the children of God to thinke so: but much further, that they should at any time presume to doe so. What answer might we then rather looke for, then such a one as King *Salomon* gaue to his mother *Bath-sheba*, concerning the vnlawfull desire of his brother *Adonijah*, that hee might haue *Abishag* to wife? Doest thou aske this? (saith King *Salomon*) Ask the Kingdome also. *Adonijah* hath spoken this word against his own life.

Verily to inquire of God any other reason of his secret counsells, then hee himselfe pleaseth to render, and not to rest in the good pleasure of his diuine and most holy and soueraigne will, rather then to feede the humerous conceit of our owne corrupt and presumptuous braine: it is most traiterously to aspire and to goe about to take the Crowne, as it were from the head of the Lorde. Wherevpon, what may iustly follow: euery one, not blinded and peruerted in himselfe, may easily deeme.

Let this therefore suffice, to shew that the whole blame of the fall of *Adam* and *Eue*, (and therewithall of the Angells also) lieth altogether vpon themselues, & nothing at all vpon the Lord: who is in all things, most worthy to be blessed and praised for euer. Amen.

Question. But may the same reasons proue, that the blame of *Adam* and *Eue* their fall, doth iustly extend it selfe to their posterity, as well as to themselues: that it should iustly be cast off as well as they?

Answere. *The strength of the reasons, doth indeede reach so farre. For euen as through the goodnesse of God, the blessing of righteousnesse and life, was not onely bestowed vpon* Adam *and* Eue *themselues; but so as it should descend vpon their posterity, vnder this most equall condition; That they should faithfully and constantly, serue and obey the Lord their God, as was answered before: So now, by reason of their fall, not onely they, but also all their posteritie, are through the iustice of God, depriued of the glory of God, and made subiect to his most heauie displeasure and curse.*

Explicatiō and proofe. The reason indeede is very good. For (as hath elsewhere beene obserued) seeing, euen among men, in course of humane iustice; the traitor against his earthly Prince, tainteth his blood for euer, if the Prince doe not of his clemencie restore it: much rather is it iust with God, to account all *Adams* posterity attainted, and vtterly debased in him. And so much the rather, because wee are naturally borne, not onely guilty of his offence, but also in our selues traiterously inclined against the Lord; as experience sheweth plainely and commonly, so soone, and so often, as the time of triall doth come: vnlesse God himselfe doe giue vs better hearts, then we bring with vs from the wombe. Thus much of the holy prouidence of God, touching the fall.

It followeth now, that we do consider of the prouidence of God after the fall. In which respect, first of all, what ground and testimony haue you in the holy Scriptures: for the more generall prouidence of God ouer all his creatures, since the fall of *Adam*.

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In the fourth verse of the 16. chap: of the holy Prouerbs, King Salomon setteth down this notable wise sentence. The Lord hath made all things for his owne sake: yea euen the wicked for the day of euill.

Answere. *And Amos chap: 3. 6. Shall there be euill in a citie (that is, any punishment for the sinne of the people) and the Lord hath not done it?*

My Father (saith our Sauiour Christ) worketh hetherto, and I worke. Iohn. ch: 5. 17.

Likewise Act. 1. 7. The Father hath put the times and seasons in his owne power. And chap: 15. 18. God (saith the Apostle Iames) knoweth all his workes from the beginning of the world.

Explicatiõ & proofe. These indeede, are fit proofes and testimonies, that the prouidence of God, is generally ouer all, and in all things: whether it be for mercy, or for punishment: what way soeuer, or at what time soeuer, mercy is shewed, or punishment is executed, &c. And there are many other such like testimonies to be found. As Psal. 115. 3. *Our God is in heauen: he doth whatsoeuer he will.* And Psal: 135. 6. *Whatsoeuer pleased the Lord, that did he in heauen and in earth, in the Sea, and in all the depthes.* And Exod: 4. 11. *Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that seeth, or the blinde? haue not I the Lord?* Likewise Deut: 32. 39. *Behold now, for I, euen I am he, and there is no Gods with me: I kill, and giue life: I wound, and I make whole: neither is there any that can deliuer out of my hand, &c.* Read also, Eccles. 3. 11. *God hath made euery thing beautifull in his time, &c. Yet can no man finde out the worke, which God hath wrought from the beginning euen to the end.* And ch: 7. 15. *Behold the worke of God: for who can make straight that which he hath made crooked?* And in the next ver. *In the day of wealth, be of good comfort, and in the day of affliction consider: God also hath made this contrary to that, (or as one may say such ouerthwart neighbours, as it is an easie thing for the one to crosse ouer the way quickly to the other) to the intent, that man should knowe nothing of that which should for afterward betide him.*

Moreouer, the generall prouidence of God ouer all his creatures, doth liuely appeare, and shew forth it selfe in this; that altho ugh for the sinnes of men, he drowned the world, in the daies of *Noah*: yet he preserued *Noah* himselfe, and his family. Yea, and of all kinds of other creatures of the earth also, some from perishing in the waters: to the end they might increase, and replenish the earth againe, according to their kinds, Gen: ch: 7. v. 1. 2. 3. 7. 8. 15. 16. 17. 18. 19.

And doth not our own daily experience teach vs, that God doth, euen to this day, ordinarily gouerne all his creatures, according to the naturall law (as one may say) of their first creation: though not so comfortably, and constantly, for the vse of mankinde; because of our own daily and continuall sins? Wherefore, worthily doth the Apostle *Paul* conclud, Rom: 11. 36. *Of him and through him, and for him are all things, to him be glory for euer, Amen.*

Thus much for the proofes of the prouidence of God more generally.

LEt vs come now to the proofes of the more particular, or more speciall prouidence of God. Concerning the which, wee promised to inquire, according to the order of the works of Gods creation, in the seueral daies therof.

Question. First therefore, what proofe haue you, for the prouidence of God, in the gouerning and disposing of the inuisible heauens?

Answere. *The third petition, of that holy praier, which our Lord Iesus Christ taught his Disciples, is a plaine proofe of it: in that according to his warrant, wee pray, Thy will bee done in earth as it is in heauen.*

Explicatiõ & proofe. This verily is one euident proofe. And the same, is confirmed againe, by the Lords own most holy and diuine praier, which is recorded in the 17. ch: of the Euangelist, Iohn, v. 24. *Father I will* (that is, it is my earnest desire) *that they which thou hast giuen me, bee with me, euen where I am, that they may behold my glory, &c.* Read also. Act: 6. 18. & 1. Cor: 6. 9. Eph: 5. 5. & Luk: ch: 13. v. 23. &c. where it is manifest, that the inheritance of heauen, is the gift of God: and that none shall be partakers of it, but they to whom God will giue it.

Now secondly: what proofe haue you, concerning the prouidence and holy

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gouernment of God, ouer the Angels: The which, because they are either good (to wit, such as retaine still the puritie and honor of their first creation, through the goodnes of God) or euill, in that, of themselues, they most wickedly lost their vprightnes and dignitie.

Question. In the first place, what ground and warrant haue you, for the holy prouidence and gouernment of God ouer the good Angels?

Answere. *In the 4. verse of the* 104. *Psal: and Heb*: 1.7. *thus we reade He maketh the spirits his messengers, and his ministers a flame of fire. And ver.* 14. *Are they not all ministring spirits, sent forth to minister, for their sakes that shall be heiers of salvation?*

These indeede are plaine proofes, concerning the good and holy Angels. Shew likewise, some proofe of the prouidence and gouernment of God, ouer the wicked Angels, which (as was saide) are of themselues, become vncleane spirits and Diuels.

Question. What proofe haue you for the prouident gouernment of God ouer them?

Answere. *It is euident from hence, in that notwithstanding they be exceeding subtile and craftie, yet they cannot deceiue: and though they be of great power, and either way most willing and ready to doe all mischiefe, yet they cannot doe the least hurt or anoiance, without the permission and leaue of God. According to that which we read in the Storie concerning King Ahab*: 1 *King*. 22. *v*. 21. 22. 23. *And in the first and second chapters of the booke of Iob. And in the Gospell of Mat: chap*: 8. 31.

Explicatiõ & proofe. These places are also euident & plaine, to the end you haue alledged them. And it is as easie with the Lord, to hinder the Diuel (yea all the Diuels as well as one) frõ working the greater mischiefes, as the smaller. The which also, if he should not of his infinite mercy worke for vs: how possibly should we be so graciously preserued, against their extreame craft & malice, as we are euery one of vs euery day? And otherwise, how might the holy Apostle, so cõfortably assure the Church of God, as he doth, Rom: 16. 20. *That the God of peace shal tread Satan vnder our feete shortly*?

BVt leauing this point, let vs now descend to the visible world, and the creatures thereof. In the gouernment whereof, insomuch as God doth so order all things (as was generally obserued) that by some disorder, and failing of the creatures, he might, from time to time, admonish mankind of their wicked disorders, and of their most vnworthy failings in all good dutie to God, euer since the time of our first wofull fall: and yet so, as it pleaseth him, alwaies in iudgement to remember mercy, concerning all that repent and turne vnto him, as we shall hereafter more fully declare: therefore in these respects, let vs consider of the prouidence of God, in the more particular gouernment of these his visible creatures.

Question. And first of all, what proofe haue you, that God doth in this wise gouerne his creatures of the first daies creation?

Answere. *Touching the earth; the Lord accursed it, immediately, after the fall and defection of mankind from him: so that the good fruitfulnes of it, is euer since greatly diminished and impaired. Yea euer since that time, it hath bin inclined, to bring forth thorns & thistles, and all kind of weedes in great aboundance: as we read, Gen: chap*: 3. *verses* 17, 18.

Explication and proofe. It is true. And so againe, Ps. 107. 34. *The Lord turneth a fruitfull land into barrennes for the wickednes of them that dwel therein*. But of this, more in the prouidence of the third daies work. Moreouer, how soeuer the Lord hath so laid the foundation of the earth, that it cãnot be moued by any creature: yet he himself hath, for the declaration of his power & iustice, shaken it by many earth-quakes, and thereby executed many of his iudgements. Whereof some are recorded in the holy Scriptures: as Amos ch: 1. 1. & Zech: 14. 5. Exod: 19. 18, & Mat: 27. 51, 54. And of other, we our selues haue had experiẽce not many yeares since (would God to the furthering of our feare, and repentance before God) and nowe verie lately againe, euen in the end of the yeare 1601. the 24. of *December*, if happily yet at the last, it might awaken vs out of our grosse & general securitie. The Lord hath also diuers times heretofore, and likewise very lately, darkened the

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the heauens vpon vs, couering and hiding the beautie of them from vs, as it were with a haire-cloth, by many blacke tempests and dark eclipses, &c. But of this also, more in the prouidence of God, concerning the instruments of light, which were the worke of the 4. day.

Question. IN the meane while, we come to the workes of the second day.
What proofe haue you, from whence wee may perceiue, that God hath his prouidence in the ordering and gouerning of them?

Answere. *This is euident, from the vehement tempestes of windes, and raine, with very grieuous thunders, and lightenings: in that, notwithstanding (as experience it selfe confirmeth oftentimes, that they might easily growe so forcible and strong, that they should blow downe our houses ouer our heads, or drowne, or burne vs vp, as the old world was drowned in the daies of* Noah *when he onely and his family were saued, and as Sodom and other cities, were burnt with fire from heauen when* Lot *was deliuered, and as the houses of* Iobs *children were sodainely blowne downe vpon them) Yet the Lord partly performing his speciall promise, that he would not againe drown the world, and generally, euen of his accustomed goodnes and mercy, he doth so moderate and restraine these his creatures, that seldome (in comparison) doe they greatly hurt and annoy vs.*

Explicatiō and proofe. These indeed, are familiar confirmations of Gods holy gracious & fatherly prouidence. For without such his fauourable moderation & restraint, we may learne further, of what exceeding great force tempestes might be vsually, as sometimes they haue beene and stil are: according to that which we read, Psal: 29.3, &c. And Iosh. ch: 10. v. 11. At what time, the Lord destroied more of the enemies of his people, with hailestones from heauen, then they themselues slewe with the sword. Read also, Exod: 9. 22. 23. 24. 25. 26. where it is recorded, that the Lord did exceedingly punish the *Egyptians* by haile, with lightenings and thunder. And is it not a plaine demonstration, that God ruleth the heauens; seeing it is in his power to make them as it were brasse ouer our heades as he did in the daies of the wicked K: *Ahab*, so that it rained not for the space of three yeares and sixe moneths together? 1. King: 17, 1. 2. & ch: 18, 1. 41. &c. Iames 5. 17. 18. And seeing he can cause it (of his mercie) to raine in one citie, and (because of his displeasure) not to raine in the citie next vnto it? yea seeing he can & doth at his pleasure send raine vpon one field, & not vpon the next? as Amos. ch: 4. 7. And is it not plaine in that it is written, Ps. 65. 9. 10. that it is God, who visiteth the earth, and watereth it at his pleasure? And Psal: 68. 9. *He sendeth his gracious raine to refresh the earth; hee refresheth it when it is wearie. &c.* And Mat: 5. 45. *It is God that sendeth raine.* And moreouer, is not the same manifest in that (as touching the windes) he is said to drawe them out of his treasures? Psal: 135. 7. And in that he vseth them to singular mercy, when so it seemeth good vnto him? as Gen: ch: 8. 1. and Exod: 14. 21. and 1. King. 18. 45. And also for great iudgement and punishment against the wicked? as in the former place of Exod: and chap. 15. 8. 10. Read also Ionah: ch: 1. 4. and ch: 4. 8. Are not al these (I pray you) euident proofes, and demonstrations of Gods holy prouidence, in the ruling and gouerning of these his creatures? No doubt they are. And therefore worthily is the prouidence of God, celebrated in the Church of God, in this behalfe. Psal: 147. v. 15. 16. 17. 18. Finally, to this purpose read that notable Scripture in the booke of Iob: chap: 37, from the beginning of the chapter to the 19. verse. Thus much concerning the workes of the second day.

Question. NOw let vs come to the prouidence of God in gouerning the works of the third day: what proofe can you shewe for this?

Answere. *The drowning of the world before mentioned, in that all the fountaines of the great deepe did then breake vp at the commandement of God: as wee read Gen: chap: 7. 11. And likewise, the clearing or emptying of the earth againe, within a few daies after: they are very plaine, sinsible, and famous demonstrations of it for euer. The breaches also, which the Seas doe sundry times attempt and make: doe easily shew, what they would doe,*

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if they were not restrained and holdin, by the almightie, and most gracious ouer-ruling power of God.

These are so plaine proofes indeede, as all but they that will not see, must needes acknowledge the euidence of them.

We may read the same also testified, Psal. 89.9. *Thou rulest the raging of the Sea: when the wawes thereof arise, thou stillest them.* And Ps. 93.3.4. & 107.23.24.25.26.27.28.29. Thus therfore, the prouidence of our God, euidēty appeareth in the ordering of the Seas, and of the dry land: so farre as concerneth the first part of the workes of the third daies creation.

Shewe likewise, some proofe of the same prouident gouernment of God, concerning the fruites of the earth, the which also God created the same day.

Question. What proofe haue you hereof?

Answere. *In this respect, thus we read, Psal: 74.17. The Lord hath made Summer and winter. And Psal: 104. verses 13, 14, 15. God watereth the mountaines from his chambers, and the earth is filled with the fruite of his workes. He causeth grasse to growe for cattell, and herbes for the vse of man, that he may bring forth bread out of the earth. And wine that maketh glad the heart of man, & oile to make the face to shine, and bread that strengtheneth mans heart.*

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This one testimonie, is so plaine and plentiful, that it may well stand in stead of many: to testifie the fatherly goodnes and bountie of God, in this behalfe. Read also, 2. King: 19.29. And on the contrarie, it is as clear, that God, for the punishment of the sins of the people, maketh the earth barren and vnfruitfull, sendeth dearth and famine, &c. as we read, Ioel: ch: first and second. Likewise, Amos. 4.6.7.8.9. Yea so, that God doth euen turne aboundance into want, & curseth the very plentie of those, that doe abuse it: according to the threatening of God. Deut: 28.17.22, 23.38.39.40.41.42. Let this sutfice concerning the prouidence of God, in gouerning the creatures, created in the third day.

Question. WHat proofe can you now alledge, concerning the workes created in the fourth day: to shew that God doth likewise rule & gouerne them?

Answere. *This also may be made manifest, from record of ancient experience, in that at the praier of Ioshua, God staied the ordinarie course of the Sunne and the Moone by the space of a whole day: yea so, that the day of this staying of the Sunne was as long as two daies ordinarily.*

Explication and proofe.

This did the Lord, to the end his people might auenge themselues: or rather that they might execute the vengeance of the Lord vpon his enemies, the more effectually. So we read Iosh: chap 10. verse 12.13.14.

Fiue howers in going backe, and tiue in going forward againe: the choise of the signe being offered to the King about the mid-time of the day.

And in the daies of the raigne of good K. *Hezekiah*, the Lord caused the Sun to goe backe tenne degrees: 2. King: chap: 20, 11. and Isai: 38, 8. So that the day of this going backe of the Sun, was lengthened the space of ten houres, so that it was two and twentie houres long as some doe probably esteeme the degrees of the dyall to be euery halfe hower, foure and twentie in all.

The same prouidence of God, is manifested also, by a like vnwonted course, concerning the darkenes, the which God continued vpon the land of *Egipt*, by the space of three daies together: and that also in so palpable a manner, that the Egiptians sawe no glimse of light, either from Sunne, or Moone, or any Starre, for all that while. Exod: 10, 22.23.

The like is to be said concerning the darkenes which was at the crucifying of our Sauiour Christ: as we read, Mat: chap: 27, 45.

So that, it cannot bee denied, but must needes bee granted, that the Lord hath openly auouched his prouidence and gouernment, ouer his heauenly creatures: as well as ouer the heauens themselues, and as ouer the earth, and the waters, as we sawe before.

And in this respect, doth the Lord by his holy Prophet, animate and imbolden his people, against all superstitious feare of the signes of heauen after the manner of the heathen: Ierem: chap: 10, 1.2.

This

Beliefe in Gods Fatherly Prouidence. This therefore shall suffice for this present, to proue the gouernment and prouidence of God, concerning the works of his creation in the fourth daye.

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THe workes of the fifte daies Creation, are nowe to be considered.

Question. By what proofes, may we be confirmed to beleeue, that God by his most holie prouidence, ruleth and gouerneth ouer them: to wit, ouer the fishes of the Sea, and ouer the fowles of heauen?

Answere. *Touching the fishes of the Sea, wee haue an euident instance, or example, to shewe the prouident hand of God; in that hee prepared the great Whale-fishe, to receiue the Prophet Ionah, at the same instant, when he was throwne out of the shippe into the Sea: and in that according to the time appointed of God, the same fishe cast vp Ionah, vppon the drie lande againe. Ionah: chapter 1. 17. and chap: 2. 10.*

Likewise, wee haue other notable instances: namelie, in that when our Sauiour Christ was to pay tribute mony: a fish came to Peters angle, that had a piece of twentie pence in the mouth of it, for the discharge of the tribute: according as our Sauiour Christ tolde Peter that it should so come to passe. Matth: 17. 27. And againe, in that at another time, at the commandement and direction of our Sauiour Christ his disciples had forthwith, an extraordinarie draught of fishes, after they had wearied themselues with fishing, and could take no fishe, all the night before. Luke Chapter 5. verse 4. &c. And againe Iohn: 21. 3. 4. 5. 6.

Explicatiõ and proofe These indeede are very euident instances, concerning the fishes of the Seas. For these things came not thus to passe, according to a bare foreknowledge, that such a fish, or such and such a companie, or skole of fishes, should at that time be in such or such places. But our Sauiour Christ knewe, that God had by his Diuine prouidence appointed, that these fishes, must for such purposes, come to those very places, & there to attend the pleasure of God, to do his will, in the appointed times & seasons therof, euen at his souereigne cõmandement.

But you haue not yet shewed any grounde, for the proofe of Gods prouidence and gouernment, ouer the Foules of the aier, which were a parte of the fifte dayes creation.

Question. What further proofe haue you therfore, for this pointe?

Answere *In the 9. verse of the 147. Psalme, the holie Psalmist saieth thus. Our God giueth foode to the yong rauens that crie. The same doth the Lord himselfe affirme also, in the booke of Iob: chap: 39 verse 3. Who (saith God) prepareth for the rauens his meat, when his birds crye vnto God, wandering for lacke of meat? As though he should say. It is I the Lord onlie, that by my prouidence doe make prouision for them. And 1. Kings, 17. 4 5. 6. Wee read it testified, that God vsed the rauens for his instruments, to feede Eliah his Prophet. And Matth: chapt: 6. 26. Our Sauiour Christ affirmeth, that it is our heauenly Father, that feedeth the foules of heauen. And againe, chapter 10. 29. A sparrowe, (saith hee) falleth not to the grounde, without your heauenly Father.*

Explicatiõ and proofe. That is to say, it doth not miscarie, or come to the death of it, by falling into the net of the fowler, neither is killed by him that shoteth with the stone-bow, or is taken of the rauenous fowle; or any other waye: but euen as it pleaseth God by his diuine prouidence to dispose therof. For such is the signification of the phrase, *to fall to the earth*; according to that 2. King: ch: 10. vers. 10. *Ther shall fall vnto the earth, nothing of the word which the Lord at any time speaketh.*

Moreouer Iob: chapt: 39. 20. God is said to watch ouer the egges of the Estrich, so that they are hatched in due time: though this fowle, laying them in the sande, be negligent in looking to the hatching of them.

And in the same chapter, God denying vnto man, the gouernment of other wilde fowles, he doth iustly challenge it as proper to himselfe: and giueth the instance in the wild hawke, & the Eagle, which without the help of man, prouide for themselues, but not without the gift of God: who maketh them (as the Scriptures speake) Lord of the wing; and directeth them also, whether they shall flie to finde their foode. These shall suffice, to shewe the prouidence of God, ouer the workes of the fifte daye.

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Let vs nowe goe forward, to the workes of the sixt day. And first of all, concerning the cattell, which are more tame: euen such as God created and made by nature more gentle and seruiceable, for the speciall and common vse of man; such as are the horse, the oxe, and the asse, &c.

Question.

What proofe of holie Scripture haue you to confirme you to beleeue, that God hath a prouident care and gouernment ouer them?

Answere.

In the 104. *Psal, verse* 14. *The Lorde our God (saith the Prophet) causeth grasse to growe for the cattell. And Psalme* 147. 9. *Hee giueth to beastes their foode. And Psal.* 36. 6. *The Lord preserueth both man and beast.*

Explication and proofe.

These are plaine testimonies. And it may yet further appeare, by that commandement, which God giueth to man: that hee deale well with his oxe, which treadeth out: that is, which by treading thresheth out his corne, &c. And in that hee putteth into the heart of euery man, that hath regarde of iust and equall dealing, to regard the life of his beast. Prouer: chapt: 12. 10. and Deuteron: 25. 4.

Furthermore, that the prouidence of God ruleth such brute beasts, we haue a verie speciall instance. 1. Sam: chapt: 6. verse. 12. where wee reade, that the milch kine, new taken away from their sucking calues, and neuer acquainted to the yoake: yet by the appointement of God, they doe of their willing accord, draw the Ark of the Lord, out of the countrie of the *Philistimes*, home to the *Israelites*, to whom it did by right belong, and not vnto them.

But leauing these, let vs come to the wilde beasts.

Question.

What proofe haue you, to shew the prouident gouernment of the Lord God ouer them?

Answere.

In the 21. *verse of the* 104. *Psalme before alledged. The Lions (saith the Psalmist) roare after their praye, and seeke their meat at God.*

Explication and proofe.

The same is likewise giuen to vnderstand, in the two first verses of the 39. book of Iob: *Wilt thou hunt the praye for the Lion* (saith the spirit of God?) *& fill the appetite of the Lions whelpes, when they couch in their places, and remaine in the couert, to lye in waite.* As though the Lord should say: this were too hard & dangerous a prouince (as we may say) for man to vndertake. And againe, in the same chapter, from the 4. verse, the same is giuen to be considered of vs, concerning the wilde goate, the wilde asse, the hinde, and the vnicorne.

In the first book of the Kings chapter 13. 26. God deliuered a certaine Prophet, to be slaine of a Lion, which met him by the appointment of God to the same ende: because hee had disobeyed his commandement.

Neuertheless, God so limited and restrained the Lion, that hee did not deuoure anie part of him: verses 24. 25. And Dan: chapt: 6. 22. it is recorded that God did, by the ministerie of his holie Angel, so shut the hungrie Lions mouthes, to whom the Prophet *Daniel* was throwne, that they could doe him no hurt at all, because he beleeued in God, that he was able to deliuer him.

But 2. King: ch: 2. verse 24. God sent two Beares out of a wood, and gaue them power, to destroye and tare in pieces, two and fourtie of those wicked children, that mocked the holie Prophet of God *Elisha*. And thus the Prouidence of God reacheth to the gouernment of euerie wilde beast.

Question.

Nowe of the brute beastes of the earth, that kinde onelie is behinde, which creepe vpon the earth. What proofe haue you, that they also, are ruled and gouerned by the prouidence of God?

Answere.

Wee reade in the 21. *Chapter of the booke of Numbers, verse* 6. *that God sent fierie Serpents, among the people of Israel which stong them so that many of them dyed of the inflammation of the poison, because of their murmuring against God, and his faithfull seruant Moses.*

Explication and proofe.

The prouidence of God, and his gouernment ouer this kinde of creatures, euen to the least of them: may euidently be argued from hence, that it pleased him to preserue a remnant of them, that they should not be drowned in the generall deluge or floode: as wee reade Gen: 7. verses 8. 14. 17.

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Wee may likewise perceiue it euidentlie, from those punishments which God layed vpon the *Egiptians*, by sending frogges, and lice, and grashoppers, which wee may well enough reckon among the creeping things, as beeing neere of kinde vnto them. Moreouer, we may vnderstand it to be so, by this: that as hee threatneth, so hee sendeth many times, the caterpillers, and other wormes, for the punishment of the sinnes of his people, Ioel. chapter 1. 4. As also in that vpon their repentance, hee taketh them away againe; as chapt: 2. 25. and Malac: chapt: 3. 11. This parte of Gods prouidence, is not to be neglected of vs. For it is so farre from derogating from the honour of it, as wee shall haue occasion hereafter to obserue further: that it doth on the contrary, most liuely set out the absolute perfection of it; in so much as it extendeth it selfe, euen to the most wise, iust, and exact ordering of the least and baseste worme, that creepeth vpon the face of the earth.

AND nowe wee come to the last, and greatest worke, of the creation of the sixth day: to wit: the making of mankinde. Whom, as God created by his speciall wisedome: so he gouerneth them with their whole posterity, with a principall, and most prouident care and regarde, aboue all other of the earthlie creatures, from time to time. Not onely before the fall (as wee haue alreadie seene) but also euer since the fall, as wee are henceforth to inquire.

The which, that wee may doe in some commodious course: wee must necessarilie proceed by some diuision, or distribution of parts, or members, such as are to be distinguished in this argument. For by reason of the fall of mankinde, some (as reprobates) are iustly left in their sinnes: wherein also they doe willinglie continue, yea and harden their heartes, against all holie meanes tending to the contrary. Other (being elected according to the free grace and mercie of God) they hearken to God, repent of their sinnes, and dutifullie imbrace all meanes and helpes, which God vouchsafeth them for their furtherance to euerlasting happines and saluation.

Wherfore, let vs accordingly, inquire of these partes of Gods most prouident gouernment: as well concerning the one, as the other.

And herein also, not onely concerning the bodies, and outward estate: but principallie, concerning the gouernment of the soules and spirits of men. Neither yet let vs inquire of particular persons alone: but also of Families, and whole States, Cities, Nations, and Kingdomes. For all are most wiselie, and exactly, ruled and gouerned: not by a generall and confused prouidence, but euen by a particular and vigilant care, euery way.

FIrst therefore, concerning the wicked; what Ground haue you, that God by his diuine prouidence, gouerneth and ruleth, or rather ouer-ruleth and bridleth them? Wherein also, seeing wee are to begin with particular persons, concerning their outward and priuate estate.

Question. What Ground haue you for the proofe of the prouidence of the Lord God herein?

Answere. *Wicked Caine, the first man after the fall, may be a notable example hereof, in that the Lorde God minding to make him, to bee in the sight of all men, a visible, (and as it were a branded) example of his temporall punishment, heere in this worlde, for his vnnaturall and cruell fratricide, or murthering of his godly Brother: hee graunted him therefore, the protection of his life, so that none should take it away from him. Though indeede, God did this in such sorte, that his life had in the bosome of it, the continuall discomfort, and feare of death; yea and therewithall, through the guiltines of a most euill conscience: an expectation of a most wofull iudgement, to fall vppon him afterward.*

Explication and proofe. So indeede, the holie historie it selfe, giueth plainely to euerie aduised and attentiue Reader to vnderstand: Genes: chapter 4. 11. 12. &c. From the which decree of God, concerning the safegarde of this wicked mans life;

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so long as it was his pleasure, for examples sake to continue the same: wee may iustly affirme, that the liues of all the wicked, are so in the hand of God, that none can take life away from them, till the time appointed of God be come. But when that time is once come; God himselfe will roote them out, according to their desert: and prosper euerie meanes, which hee himselfe hath prepared to that ende.

Moreouer, as God maintaineth the life of euerie wicked man, so long as he thinketh good to let them liue; so he alloweth vnto them, the outward meanes, and naturall comfortes of this naturall life: Matth. 5. 45. and Psal: 17. 14. The which their allowance from God, the godlie are warned, that they doe not enuie or repine against them for it: as wee read, Psalm: 37. 1. and in diuers other places.

The wicked are partakers also of bodilie health, which is a good gifte of God: yet so, as when they haue abused this gifte, to the full measure of their sinne, God taketh away both health & life, as Iob: 21. 7. &c. and Ps: 73. 3. 4. &c. Read also, 1. Sam: 5. 6. and 2. Chron: 21. 12. 14. 15. Actes 12. 23. Isai: chapt: 37. verses 36. 37. 38.

Neuertheless, let vs herewithall obserue, that the Lord doth not seldome giue vnto the wicked (whose portion is in this life onelie) more speedie, and also longer continued outward prosperitie, then hee doth to his owne children: as in this point euen *Caine*, and his posteritie, may from the beginning be examples or instances, in that they flourished and ruffled in the worlde, while *Adam* and *Eue*, were without posteritie, from any other childe: and no doubt grieued to behold the wickednes of *Caine*, vnto the hundred and thirtith yeere of their age, before God gaue them *Sheth*, to succeede in stead of godly *Abell*. And the same is euident from the examples of *Ishmael* and *Esau*, who had eyther of them, a long starte before *Iaakob*, as touching the wealth and glorie of this present euill world. Gen: chapt: 36, 31.

And herewithall also, for expeditions sake, let vs take the same for examples, how God giueth this outward prosperitie and aduancement, not onely to particular persones in their priuate estate, but also to whole publike states and kingdomes, though they be wicked and vngodly: as it is further euident, by the rising of all the chiefest Monarchies of the worlde, among the *Assyrians*, *Babilonians*, *Medes*, and *Persians*, and among the *Romans*. Yet so as their falling and dissolution, is likewise determined, and ordered by the Sacred prouidence of God, as well as their rising: according as the holy Prophesies giuen forth therof, by holie inspiration from God, doe plainly euict. Of the which, read a speciall instance, Dan: chap: 5. 25. *God hath numbred thy kingdome, and hath finished it*: saith the Prophet to king *Belshazzar*. And generally, it is most certainly determined by the Lord: that not onely particular persons, but also that whole Families, States, and Kingdoms, that will not serue the Lord, shall perish at the last, through the iust displeasure and iudgement of God; when once their day is come, and the measure of their sinne is at the full. As Prou: 2. 22. And 3. 33. and 14. 11. Isai: 54. 15 &c. Ier: 25. 15. Zech: 14. 17. &c. Psalme 75. 4. 5. 6. &c.

God manifesteth his prouidence, by his iudgements vpon the wicked from day to day, in all places, as we might see, if we would diligently mark them. He bringeth secrete sinnes, many times to light, verie strangelie, euen before men: and how much more then, may wee iustlie perswade our selues, that all things are naked and manifest before himselfe?

Thus the prouidence of God ruleth all the wicked of the earth, as touching their persons and outward estate: both particularlie and generallie, and also priuatelie, and publikelie.

Question. But may the same also, be truely affirmed, concerning their soules, wherein is seated the fountaine of their wickednes: that they are likewise gouerned, by the holie prouidence of the Lord?

Yea

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Yea, there is no doubt, but it may be truly affirmed: and accordingly, it ought to be so acknowledged and beleeued, of euery true beleeuer.

Question. In what sense may it be truly affirmed, and ought also to be beleeued that it is so?

Answere. *Whereas the wicked, through selfe-loue and pride in themselues, and of wilfull malice and despite against others, (they following therein the suggestion of the diuell) doe endeuour by all meanes, to abuse that wit and strength which they haue naturally: howsoeuer God doth not vsually take away from them their wit and strength, neither doth bereaue them of all meanes, in such sort that they cannot neither deuise nor practise, great and mischieuous enterprises: yet, by his ouer-reaching wisedome, together with his most holie and ouer-ruling power, he turneth their deepest deuises, and mightiest designements whatsoeuer, to serue his owne most soueraigne counsell and purpose, to the glorie of his owne name, and the finall benefit and comfort of his Church and people.*

Explicatio & proofe. This is notably to be seene, in the violent practise of the Sabeans and Caldeans against *Iob*, if wee compare the first and the last chapters of that booke together. Likewise, in the subtile practise of the wicked Iewes, against our Sauiour Christ, according to that. *Act* 2.23. And in the practise of the brethren of *Ioseph* against him. *Gene.* 37. 27. &c. For (as *Ioseph* saith, vpon comfortable experience: chap: 45. 5.) *God sent me before ye, for your preseruation.* And chapter 50. 21. *When yee thought euill against me, God disposed it to good, &c.* Reade also *Isai*: chap: 10 5, 6, 7, &c. *O* Ashur, *the rod of my wrath, &c. But hee thinketh not so, neither doth his heart esteeme it so: but he imagineth to destroy and cut off not a few nations, &c. But when the Lord hath accomplished all his worke vppon* Mount Sion *and* Ierusalem, *I will visite the fruit of the prowd heart of the King of* Ashur, *and his glorious and prowd lookes.* And chap. 37. 8, 29. *Because thou ragest against me* (saith the Lord) *and thy tumult is come vp into mine eares; therefore will I put my hooke into thy nostrills, and my bridle in thy lippes, &c.* And verses 36, 37, 38. *The Angell of the Lord went out, and smote in the Campe of* Ashur, *an hundred fourescore, and fiue thousand, &c.*

Yea, so doth the Lord ouer-rule the counsells, purposes, and enterprises of the wicked; that whereas they in their wilfulnesse, say in themselues, and of themselues, that they will doe this, or that euill and mischiefe: God also saith in his iustice (euen so often as he seeth it meete to permit and leaue them to their owne will) that they shall doe it. Yea, God himselfe doth it by them; we meane the action or thing that is done, as it is a iust punishment any way, eyther vpon themselues, or vpon any other by them: but not in respect of the euill quality, nor according to the euill ends, which the wicked propound to themselues, in their vngodly enterprises. And thus God, aboue that which the wicked intend, (seruing his one holy counsell by them) he doth neuertheless, by that light of nature which is in them, and by the rebukes of his owne spirit, in such sort conuince their consciences of their wickednesse, euen before they doe commit it: that they stand iustly condemned in themselues, for euery wicked thing, which at any time they eyther minde or doe. This is manifest by the examples before alledged, as also by that which the Lord saith, concerning the hardening of *Pharaohs* heart, *Ex.*7.3. and ch. 9.12, 16. and ch. 10.1, 20. and ch. 14.4. And likewise, concerning the open defiling of King *Dauids* wiues. 2.*Sa.*12.10, 11, 12. And according to that which the same King saith of railing *Shimei*; that the Lord had bidden him curse *Dauid*. ch. 16.10. According also, as the Lord is said, to put a lying spirit in the mouth of *Ahabs* false Prophets, to the end he might, by their euill counsell, bring euill vpon the wicked King, as the Prophet *Michaiah* told him: as we reade 1. King. 22.23.

Neuertheless, GOD doth many times, as pleaseth him, take the wise, and snarle them so in their owne crafts, that he doth not onely ouerthrow their enterprises, when they haue made some entrance into the execution of them,

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them, but alſo otherwhile, hee doth euen fruſtrate and defeate them ſo, that they cannot finde the opportunitie, or any meanes, to their liking and deſire, once to ſet them on foote: as we read, Iob: 5. 12. 13. 1. Corinth: 3. 19. 20. Luke chapt: 1. 51. Wherof alſo we haue a notable example, in the ouerthrow of *Ahitophels* counſell: 2. Sam: 17. 14. And in the ouerthrowe of *Hamans* intended crueltie, as we read in the booke of *Eſter*.

Finallie, God doth often times alter and change, the purpoſes and reſolutions of the wicked, by altering and changing their owne affections. As the memorable example of *Eſau* plainely ſheweth, in that, albeeit he came againſt his brother *Iaakob* with an hoſtile mind: yet before he came at him, his heart was ſo changed, that he dealeth kindely and brotherlie; aboue all that might be expected, from ſuch a prophane ruffian, as hee was. Geneſ: chap: 33. And before this, in the 31. chapt: of the ſame booke of holie Scripture, wee reade of ſome thing a like change, in the heart and purpoſe of *Laban*: in his wrathfull purſuit after the ſame good ſeruant of God. And after this, Exod: chapt: 12. 35. &c. wee read, that at the departure of the *Iſraelites* out of *Egipt*, God gaue them ſuch fauour in the eyes of their moſt hatefull aduerſaries: that they gaue them their iewels of Gold, and iewels of ſiluer, and raiment.

Thus then, whereas the preparations of the heart are in man: we may ſee (according to the holie *Prouerb*,) *the anſwere of the tongue is of the Lorde*. Prou: 16. 1. And againe in the 9. verſe of the ſame chapter. *The heart of man purpoſeth his way: but the Lord doth direct his ſteppes*. And verſe 7. *When the waies of a man pleaſe the Lord, hee will make euen his enemies at peace with him*. And chapt: 21: 1. *Euen the Kings heart is in the hand of the Lorde, as the riuers of waters: hee turneth it whether ſo euer it pleaſeth him*. According to that wee read Pſal: 106. 46. *God gaue his people fauour, in the ſight of all them that led them captiues*. And Ier: 10. 23. *O Lord* (ſaith the Prophet) *I know that the way of man is not in himſelfe, neither is it in man to walke, and to direct his ſteppes*.

Such doubtles, is the effectuall prouidence and gouernment of God, ouer the moſt wicked and vngodlie, their thoughts, purpoſes, and actions; hee himſelfe abiding perfectlie righteous, without any the leaſt participating with them in their ſinne: no more then the Sunne is defiled by the carrion, or is the proper cauſe of the ſtinche and putrefaction of it, by caſting the pure beames therof vpon it. For this the carion hath properly of it ſelfe, &c.

BVt leauing the wicked: let vs nowe come to the moſt choiſe and Fatherlie Prouidence of God, in the gouernment of his owne deare children. The which part (as one may ſay) of his diuine Prouidence, is of all other moſt gratious and admirable: ſpeciallie concerning their ſoules, which are moſt deare, and precious before him.

Queſtion. Yet before wee come to this pointe: what proofe of holie Scripture haue you, concerning the perſons, and outward eſtate of euerie one of Gods children, more priuatelie and particularlie; that God doth in ſpeciall and tender manner watch ouer them, and rule and gouerne them?

Anſwere. *In the* 34. *Pſalme, verſes* 18. 19. *Many (yea & the ſame alſo great) are the troubles of the righteous man (ſaith the holie Pſalmiſt) but the Lorde deliuereth him out of them all. Hee keepeth all his bones, not one of them is broken.* And in this holie confidence, he ſaith further. *Thou art my God My times are in thy hand, &c. Pſalm*: 31. 14. 15. And *Pſal*: 71. *verſes* 5. 6. *Thou art my hope ô Lord God, euen my truſt from my youth. Vpon thee haue I bene ſtayed from the wombe: thou art hee that tooke me out of my mothers bowels, &c.* And *Pſalme* 116. 15. *Precious in the ſight of the Lord is the death of his Saints. Finallie, Pſalm*: 16. 9. *My fleſh alſo doth reſt in hope.*

Explication and proofe. Here we may ſee plainelie, that the prouidence of God, is verie gratious toward the outward eſtate and perſones of his children; in ſo much as hee will proſecute them with his fauour, euen to the death, to the graue, and afterward: vntill hee ſhall raiſe them out of the duſt againe.

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And concerning his tender care ouer vs, in this life: read more Pſalme 3. Hee will preſerue his ſeruants *againſt thouſands that riſe vp againſt them.* And Pſalme 91. Hee doth defend them from manie contagious diſeaſes, *euen from the noiſome plague and peſtilence.* Or it hee doe afflict them this waye, for their triall, he doth neuertheles tender them with a fatherlie pittie and compaſsion: wherein hee neuer faileth ſuch as put their truſt in him. As Heb: 12. 5. &c. And as the example of king Hezekiah Iſai: chapter 38. whom the Lorde God did moſt gratiouſlie cure of his grieuous diſeaſe, confirmeth the ſame.

And yet further, touching the ſpeciall care of God, ouer the outward eſtate of his children: let vs conſider of the reaſon which our Sauiour Chriſt vſeth, Math: 6. 26. *God your heauenlie Father prouideth for the fowles of heauen. Are not yee much better then they?* To witte, better in Gods gracious account, and eſtimation for Chriſtes ſake: howſoeuer in our ſelues, wee are moſt vnworthie, by reaſon of our ſinnes. Whervnto accordeth that which we read chap: 10. 31. where our Sauiour Chriſt ſaith thus, *Feare ye not, yee are of more value then many ſparrowes.* Yea and *all the haires of your head are numbred.* This alſo God hath of olde moſt famouſlie teſtified, by his feeding of the *Iſraelites* with *Manna* from heauen: and by giuing them water out of the rock, by the ſpace of fourtie yeares together.

And likewiſe, by many other gracious effectes of his fatherlie prouidence, in feeding manie, in the times of dearth and famine: as the Prophet *Eliah*, and the widdowe of *Zarephath*, &c. Read alſo Pſalme 34. 10. Iſai: 65. 13. and Pſal: 113. 7. 8. 9. And Gen: 24. 1. It was the Lord who bleſſed *Abraham* with all outward bleſſings.

It is euident therfore, that the Lord our God, hath a ſpeciall care, and Fatherly prouidence, euen ouer the bodies, and outward eſtate of his faithfull ſeruants, and deare children.

Queſtion. NOw what ground and proofe haue you, concerning his like gratious prouidence and gouernment, ouer their ſoules: the which (as was ſaide) is allwayes moſt gracious and admirable?

Anſwere. *All the care, which the Lord hath ouer the bodies, and outward eſtate of euery faithfull ſeruant, and dutifull childe of his: it proceedeth altogether of that loue, which he chiefly beareth toward their ſoules.*

In the which reſpect, in the place to the Hebr: lately alledged, God inſtituleth himſelfe to be in a ſpeciall manner, the Father of their ſoules and ſpirits.

Explicatiõ & proofe. It is ſo indeed. For in all afflictions of the body, as well as by all outward comfortes of this life; God hath a moſt fatherlie care to turne all to the benefite of the ſoule: according to that of the Apoſtle Paul, Romanes 8. 28. *Wee knowe that all things worke together for the beſt, vnto them that are called of his purpoſe, &c.*

But more particularlie.

Queſtion. What is that admirable manner of the Lord God his moſt prouident, merciſull, and Fatherlie gouernment, ouer the ſoules of his children, and faithfull ſeruants?

Anſwere. *VVhereas wee are all of vs by nature, vaine, fooliſhe, prowde, and rebellious, againſt God, and his word; he doth by the gracious power of his holie Spirit, through his word, ſo alter and change the hearts, mindes, and willes, of all thoſe that be his: that hee maketh them fooles in themſelues, & ſheweth them to be in themſelues meake alſo, miſerable, & euery way forlorne; that ſo he may make them carefull, to ſeek to be truely wiſe, holie, and bleſſed in him. Yea hee loadeth them downe, as it were, to the loweſt pitte of Hell: that he may make them fitte at the laſt, to inhabite the higheſt, and moſt glorious Heauens.*

And all this, of his meere grace and fauour, in his beloued Sonne our Lorde Ieſus Chriſt: euen according to his owne counſell and purpoſe in him, before the world was, as was ſaide before.

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It is verie true. For euen herevnto, doth the Lord subordinate the course of his gouernment, ouer all his other creatures, and workes. To this purpose, hath hee sanctified all his holie ordinances, worde, prayer, Sacraments, &c. To this purpose doth hee speciallie guide the thoughtes, wordes, and works of his children; censuring, rebuking, and chastising them, so farre as they doe erre and goe astray from him: but comforting, incouraging, and reioycing them in all things, wherin they doe well obeying his word, and the holie motions of his good Spirit, which frameth their hearts, of conscience, to will and desire, that onelie which God willeth, &c.

This your last answere, containeth both the effectes, and also the cause of this excellent prouidence of God concerning his children. For the which I desire that you should shewe some proofe, out of the holie Scriptures.

And first concerning the effectes of Gods most holie gouernment, in the altering and changing of the heartes of his children: of fooles making them wise, of weake strong, &c.

Question. What ground haue you for the proofe of these things?

Answere. *To this purpose, the Apostle Paul teatheth vs, that wee are not of our selues sufficient (no not fitte) so much as to thinke a good thought. 2. Cor. 3. 5. Much rather therefore, must the will and the deede be of God. Philipp: 2. 13. For it is God (saith the same Apostle) who worketh in you the will, and the deede, euen of his good pleasure.*

And 1. *Corinth*: 12. 3. *No man can say that Iesus is the Lorde, but by the holie Ghost. And Romanes* 8. 14. *They that are the Sonnes of God, are ledde by the Spirit of God.*

Finallie. Galatians 5. 22. *&c. The fruite of the Spirit is loue, ioye, peace, long-suffering, gentlenes, goodnes, faith, meeknes, temperance: against such there is no lawe. For they that are Christes, haue crucified the flesh with the affections and lustes. If wee liue in the Spirit, let vs walke in the Spirit.*

Explicatiõ and proofe. See the last Answere, in the former page.

These holie Scriptures, doe shew in deed, the most excellent and admirable worke, and gouernment of God, concerning the soules of his children.

To the which purpose also, the Apostle saith further. *Let euery one that seemeth to be wise in this world, be a foole that he may be wise. For the wisedome of this world is foolishnes with God, &c.* 1. Corinth: 3. 18. 19.

Reade also Rom: 7. 9. &c. to the ende. And Galat: 5. 17. Read likewise Reuel: 3. 17. 18. 19. *Thou saiest, I am riche, &c. and knowest not that thou art wretched, &c. I counsell thee to buye of mee gold tryed by the fire, that thou maiest be made rich, &c. As manie as I loue, I rebuke and chasten: be zealous therefore, and amend.*

And that the Lorde leadeth his children downe, as it were, to the lowest pit, and raiseth them vp againe, from all their feares and sorrowes, &c. it is euident. Psalm: 86. 13. and Psalm: 130. 1. And likewise, Actes 14. 22. The beaten way to the kingdome of God, is by manifold affliction and tribulation. But in all troubles and afflictions, the Lorde standeth by his children, as a tender supporter, and comforter. 2. Corinth: 4 8 9.

Moreouer, how exact a watche, and howe prouident a gouernment, the Lorde exerciseth ouer his children: reade it notablie described, Psalm: 139. 1. &c. *O Lorde* (saith the Psalmist) *thou hast tryed mee, and knowne mee. Thou knowest my sitting and my rising: thou vnderstandest my thought a farre off: &c. Thou boldest mee straite behinde and before, &c. Whether shall I goe from thy Spirit, &c.* But all this, to the singular benefit of euerie true seruant of God: whom God nourtereth, as a Father his childe whom hee dearely loueth.

And as hee dealeth thus watchfullie, for euerie one aparte, so doth hee for the whole bodie of the Church conicyntlie: against the which, the verie gates and power of Hell, shall neuer bee able to preuaile, as our Sauiour Christ himselfe assureth vs.

Finallie, the gouernment of God ouer the soules of his children, (whether of euerie one apart, or of manie, or of all together) it is to be considered, not onely

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onely in his long sufferance before their conuersion, but also in their conuersion itselfe, and for euer after. So that if they waxe at any time forgetfull, he causeth their owne heartes to smite them, as hee did the heart of king *Dauid*, after that hee had sinned in numbring the people: hee giueth them troubled consciences: he chastiseth them sharplie in their bodies, because of the sinne of their soules: he taketh awaye all comfort of his Spirit for the time, though hee mindeth to restore them to their former ioyes againe. But who can expresse the manifold wisedome of Gods most holie prouidence, in the gouernment of his children?

Hetherto of the effectes, of Gods most gracious prouidence towardes his Church, and euerie member thereof.

LEt vs now come nowe to the chiefe cause of all. The which (as was saide) is the meere grace and fauour of God.

Question. What ground haue you hereof?

Answere. *Because thou wast precious in my sight (saith the Lord by his holie Prophet,) and thou wert honourable, and I loued thee, therfore will I giue man for thee, and people for thy sake. Isai: chapt: 43. 4. &c.*

Explicatiō & proofe. The same we may see likewise testified Deut: chapt: 7. verses 6. 7. 8. &c. and Ezek: chapt: 16. 1. 2. 3. &c. The which testimonies, though they respected more particularlie the Church of the Iewes; yet by them it is euident, what manner of affection, the Lord beareth towards his whole church, both of Iewes and Gentiles: and also what is the true cause of all the dignitie and happinesse of the Church; euen the free loue and adoption or acceptance of God, as hee himselfe expresslie professeth, and as the Church dutifullie acknowledgeth. Psalme 44. 3.

Neuertheles let vs see some proofes out of the new Testament.

Question. What haue you to alledge from thence?

Answere. *In the first chapter of the epistle to the Ephesians, verse 3. &c. thus we reade. Blessed be God, euen the Father of our Lord Iesus Christ, who hath blessed vs with all spirituall blessing, in heauenly things in Christ, As hee hath chosen vs in him before the foundation of the world, that wee should be holie, and without blame, before him in loue. Who hath predestinated vs, to bee adopted, through Iesus Christ vnto himselfe, according to the good pleasure of his will, To the praise of the glorie of his grace, wherwith he hath made vs accepted in his Beloued, &c.*

Explicatiō & proofe. This one place, dulie considered, maketh all, fullie open and plaine, concerning the chiefe and most high cause of all, together with the effects and fruits thereof. For the which, the Apostle teacheth vs by his example and practise, to be most thankfull to God: and to giue him the highest glorie and praise that may bee. For this doth equally appertaine to all beleeuers, whether Iewe or Gentile, that they are elected of God, &c. Gal: 3. 28. Colos: 3. 11. This one place therefore, might suffice alone to this purpose.

Neuertheless, it shall not be amisse, to adde some other testimonie, to this out of the Ephesians: to the ende this so principall a point, may be made more familiar vnto vs.

To this end therefore, read Rom: 8. 29. 30. *Those whom he knewe before, bee also predestinated, to be made like to the image of his Sonne, that hee might be the first borne among many brethren. Moreouer, whom he predestinated, them also he called, &c.* And 1. Corinth: 1. 27. 28. *God hath chosen the foolish things of the world, to confound the wise, and God hath chosen the weake things of the worlde, to confounde the mightie things, &c.* And Tit: 3. verse 4. &c. *Wee our selues also were in times past vnwise, disobedient, deceiued, &c. But when the bountifulnesse and loue of GOD our Sauiour, toward man appeared. Not by the workes of righteousnesse, which wee had done, but according to his mercie hee saued vs. &c.*

There are manie other such like places: but these shall for the present

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ſuffice. From the which, wee may eaſilie conceiue, that as the myſterie it ſelfe is very great and admirable: ſo alſo is that prouidence & gouernment, whereby it is ordered and diſpoſed, moſt admirable and glorious, as the Sunne when it is at the higheſt, and ſhineth in the full ſtrength and brightneſſe thereof.

Hetherto therefore, concerning the groundes of the whole prouidence and all-ſeeing gouernment of the Lord God, ouer all his workes both viſible, and inuiſible, ſmaller and greater, and greateſt of all; euen ſo farre forth, as the Creation of the ſame our moſt wiſe and Allmightie God, hath extended it ſelfe.

NOwe henceforth, let vs in the next place, inquire of the Promiſes, concerning the gratious and Fatherlie prouidence of God, and that in the ſame order, as neare as wee can: wherein wee haue ſearched out the groundes, or proofes, and meaning of this Article.

Neuertheleſſe, in ſo much as all other promiſes, concerning the Fatherlie prouidence of God, toward vs, and all true beleeuers, reſteth vpon that firſt promiſe; which it pleaſed God our heauenly Father, to make our firſt, and moſt ancient parents, or progenitors, touching both their and our owne recouerie, out of their moſt wofull fall: let vs beginne with that firſt of all.

Queſtion. What promiſe haue wee therefore, concerning the moſt gratious and Fatherlie prouidence of God our heauenlie Father in this behalfe?

Anſwere. *In the third chapter of Geneſis verſe 15. This moſt gratious promiſe of God is contained. It is a parte of that ſpeech, wherein the Lorde our God denounced his heauie curſe againſt the Serpent, which was the inſtrument of the Diuel, wherewith he deceiued Eue: or rather againſt the Diuel himſelfe, who was the auter of the euil. I will alſo (ſaith the Lorde) put enmitie betweene thee, and the woman, and betweene thy ſeed, and her ſeede. Iſhall breake thine head, & thou ſhalt bruiſe the heele of it.*

Explicatiõ and proofe. This beeing the firſt promiſe of God after the fall, it is alſo the moſt gratious promiſe that euer hee made; and in deede the verie grounde of euerie promiſe, whatſoeuer hee hath at any time for euer after vttered to mankinde.

The meaning of it is this; that God of his moſt Fatherlie goodneſſe and mercie, will not ſuffer any one of his elect children, ſeruilelie to abide vnder the ſlauerie and tyrannie of the Diuel: but that in and by his Sonne our Lord Ieſus Chriſt, hee will giue them power and grace, not onely to reſiſt, but alſo finallie to vanquiſh and ouercome him; howſoeuer in the meane while, hee ſhall trouble and annoye them.

This is liuelie expreſſed, by an vnequall compariſon betwixt the heade of the Serpent, and the heele of the ſeede of the woman: the cruſhing of the one, and the bruiſing or byting of the other. For notwithſtanding one and the ſame Hebrewe verbe, is referred both to the head and to the heele, yet according as it admitteth a diuerſe ſignification, ſo is it iuſtlie to be tranſlated, for the beſt commoditie of the ſence.

Wherefore the Serpents annoiance may fitlie be called a bruiſing, or rather a byting or ſtinging (though not deadlie) following vppon the Serpents hyſſing, as the Hebrew word *Shuph*, referred to the Serpent, properly ſignifieth. And likewiſe the victorie of the womans ſeede, may well be expreſſed by our Engliſh worde *cruſhing*, or *beating to pieces*, or as one would ſay, ſtamping to pummiſſe, to the vtter confuſion of the Diuell: according as the ſame word is vſed, Iob chapter 9. 17. *Hee deſtroyeth me with a tempeſt.*

Moreouer, as the cruſhing of the head, is more grieuous then the bruiſing of the heele: ſo is the ſpeache apt to expreſſe, that the Diuell ſhall goe by the worſe in this conflicte. And ſo doth the Apoſtle interprete the ſame word, as it is referred to the ſeed of the woman. Rom: 16.20. *The God of peace ſhall tread downe Satan vnder youre feete ſhortlie. Suntripſei.* For *Sumribo*, ſignifying to breake, ſhukke, or cruſhe a thing to pieces: being applied to the feete, noteth that breaking or cruſhing, which is by ſtamping vppon a thing.

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And so we may see, that the Apostles Greeke wordes, are a most fit interpretation of the Hebrew word (*Shuph,*) which the Prophet *Moses* vseth in the 3. chapter of Genesis, to expresse the victorie of the seede of the woman, against the Serpent, and his seede. It is like in signification to the word *Ramas*, Psal. 91. 13. *Thou shalt walke vpon the Lion and Aspe: the young Lion and the Dragon shalt thou tread vnder feete.* But this victory is not obteined by our owne valour and strength; but only in and by the diuine power and grace of our Lord Iesus Christ: according as the Apostle *Paul*, euen in the place now alledged sheweth, in that so soone as he had made mention of the victory, by and by, (as it were pointing to the Author and atchieuer thereof) *The grace of our Lord Iesus Christ be with you*: saith the Apostle to the Romans. As though he should tell them in plaine words, that it is by his grace alone: that they and all Christians obtaine victorie against the diuell.

Question.

NOw therefore, hauing seene as it were the foundation of all the promises of God: let vs proceede to the rest. Among the which, in the first place, what promise haue you that God in his fatherly prouidēce, will after this life ended, receiue vs, and all his children, truly beleeuing in him, into his inuisible and glorious heauens: our soules first, and afterwards our bodies at the last day, in the generall resurrection?

Answere.

The couenant of God, wherein he promiseth to be our God, it is an assurance of either of these blessings vnto vs, and to all true beleeuers: according to that comfortable interpretation and testimonie, which our Sauiour Christ giueth hereof, against the heresie of the Sadduces, who denied the resurrection, in that hee answered them, as we read Mat. 22. *verses* 29, 30, 31, 32. *Ye erre (saith he) not knowing the Scriptures, nor the power of God. For in the resurrection, they neither marrie wiues, neither are wiues bestowed in marriage, but they are as the Angells of God in heauen. And concerning the resurrection of the dead, (he saith further) haue ye not read what is spoken to you of God saying: I am the God of* Abraham, *and the God of* Isaak, *and the God of* Iaakob? *God is not the God of the dead, but of the liuing.*

And 1. Thess. chap. 4. 17. *The Apostle* Paul *testifieth, that we shall be caught vp in the cloudes, to meete the Lord in the ayre: and that so we shall bee for euer with the Lord.*

Explicatiō and proofe.

Yea: and to this end also, it is further assured vnto vs by the Apostle *Iohn*, Reuel. 20. 13. *That the Sea shall then giue vp her dead*: that is to say, all the bodies of men that haue beene drowned and consumed therein. Yea, that death shall deliuer vp the seruants of God, with what manner of death soeuer they haue beene bereaued of this life: and howsoeuer their bodies haue beene destroyed by their murtherers and persecutors; whether with fier, or by wilde beasts, (to whom they haue beene cast to be deuoured) or any other way, for the testimonie of the truth and Gospell of our Sauiour Christ. Whereof also, our Sauiour himselfe doth further assure vs: in that he promiseth, *That the holy Angells shall gather together the bodies of his elect, from the foure windes, and from the one end of heauen to the other.* Mat. 24. 31.

And touching the soules of the faithfull, that they are receiued into heauen, so soone as they leaue their bodies, and depart this naturall and transitorie life: we may perceiue by the gratious promise of our Sauiour Christ, to that thiefe, vnto whom God gaue the grace, euen vpon the Crosse to beleeue in Christ, and to repent of his sinnes. For thus saith our Sauiour vnto him: *This day shalt thou be with me in Paradise.* Now there is no doubt, that he will be lesse gratious, to those that shall be carefull to yeelde a more speedie, and a longer continued faithfull seruice vnto him.

Likewise, in so much as the same our Sauiour sheweth, that the Angells of God carried the soule of *Lazarus* into *Abrahams* bosome: that is, into the place of the heauenly rest and happinesse of the faithfull and elect children of God: he giueth therewithall to vnderstand, what the state and condition is of the

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ſoules of all the reſt, ſo ſoone as they depart out of this life. Finally, to put all out of queſtion, the ſpirit of Chriſt teſtifieth generally, of all that die in the Lord, *That they are euen thenceforth (for euer) bleſſed, in that they reſt from their labours*, and in that *their workes follow them*. Reuel. 14. verſe 13. But of this more afterward in the Article of the reſurrection of the body.

Queſtion. IN the meane while, that we may goe on forward: What promiſe haue you concerning the holy Angells, that God in his fatherly prouidence and gouernment, will vſe them for inſtruments of his mercy, toward vs, and euery one of his children, while we liue here in this world?

Anſwere. *In the 91. Pſalm. verſes 11, 12. it is written. God will giue his Angells charge ouer thee, to keepe thee in all thy waies. They ſhall beare thee in their hands, leſt thou ſhouldeſt hurt thy foote againſt a ſtone.*

Explicatiõ and proofe. This is a very gratious promiſe of God. To the which end, marke I pray you, how the tenderneſſe of the loue and care of the holy Angells ouer vs, is expreſſed as a fruit of the moſt gratious good will of God himſelfe. They would not willingly haue vs take the leaſt hurt in the world, while wee walke faithfully in the waies and commandements of God. For this doth the holy Ghoſt giue to vnderſtand, in that it is ſaid, that they would not willingly ſuffer vs to ſtumble *at a ſtone*. And Matth. 18. 10. the like is affirmed by our Sauiour Chriſt ſaying, *See that yee deſpiſe not one of theſe little ones, for I ſay vnto you, that in heauen their Angels do alwaies behold the face of my father which is in heauen.*

But why then (may ſome ſay) doe the children of God ſometimes not onely ſtumble, but fall downe right and take great hurt? The anſwer is eaſie and readie at hand, becauſe none of vs doe walke ſo vprightly and entirely with our God, as we ought to doe. For verily if we did not faile our ſelues, God would neuer faile vs: neither would or ſhould his holy Angells faile vs at any time. The experience and proofe of this moſt readie willingnes of the holy Angells, is plentifully confirmed by many teſtimonies of the holy Scriptures, as we ſhall haue further occaſion to note by ſome particulars, when we come to the comforts.

Touching the wicked Angells, otherwiſe called diuells: wee haue ſeene alreadie, how God hath promiſed that he will ſtrengthen vs to preuaile againſt them, in that he will giue vs power to breake the Serpents head: ſo that we will ſtand heere no longer about them.

Neuertheleſſe, in ſo much as the diuell hath now more dangerous, and greater plentie of euill inſtruments: both to deceiue by, and alſo by the ſame to execute more cruell violence, then the Serpent, which he vſed at the beginning, could or now can doe, howſoeuer the kind of them be multiplied euery where: that is to ſay, ſeeing inſteed of one *Eue*, he hath thouſands, both ſubtile & wicked women, and men alſo, all of our owne ſexe and kinde, moſt apt & mightie to deceiue and hurt by: let vs conſider in this behalfe, what promiſe we haue, that our good God, in his fatherly prouidence, will preſerue all his faithfull and obedient children, from their violence and craft, while they walke dutifully before him.

Queſtion. What proofe can you alledge for this?

Anſwered. *We haue one notable proofe hereof Pſalm. 37. verſes 12, 13, 14, 15. The wicked (ſaith the holy Prophet of God) practiſeth againſt the iuſt, and gnaſheth his teeth againſt him. But the Lord will laugh him to ſcorne for he ſeeth that his day,* (that is, the day of his calamitie or deſtruction) *is comming. The wicked haue drawne their ſword, and bent their bow to caſt downe the poore and needie, and to ſlay ſuch as be of vpright conuerſation. But their ſword ſhall enter into their owne heart, and their bowes ſhall be broken.*

Likewiſe verſe 28. The Lord loueth iudgement and forſaketh not his Saints: they ſhall bee preſerued for euermore: but the ſeede of the wicked ſhall bee cut off.

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And yet againe in the same Psalme, verses 32,33. The wicked watcheth the righteous, and seeketh to slay him. But the Lord will not leaue him in his hand, nor condemne him when he is iudged. Finally, verses 39,40. The saluation of righteous men shall be of the Lord, he will be their strength in time of trouble. For the Lord will helpe them and deliuer them: he will deliuer them from the wicked, and he will saue them because they trust in him.

Heere it is plaine, that the faithfull haue the most gratious promise of God, for their defence against the outward violence of the wicked instruments of the diuell: yea and against their crafty indeuours also, so farre as it shall bee good for them.

Shew likewise some promise, for preseruation against the more spirituall craft of the wicked.

Question. What promise haue you for our warrant in this point?

Answere. *In the 24. verse of the 24. chapter of Saint Matthew, our Sauiour Christ assureth vs, that so gratious will the Lord be, in guiding and preserning the soules of his elect: that it is vnpossible that they should bee deceiued by any false Prophets, how deceiueablie soeuer they goe to worke, yea though they seeke to confirme their false doctrines, by neuer so strange signes and wonders.*

Explicatiõ and proofe. It is certainely true. They shall not bee totally, or finally deceiued, in the fundamentall points or Articles of the true Christian faith and religion.

But what is the reason and ground hereof? Verily not their owne wisedome and warinesse, or strength and constancie: but because God of his mercie hath so decreed and promised, and therefore will by the wisedome and power of his grace, working in them, accordingly effect and accomplish the same. God hath in former times gratiouslie performed this his promise: and there is no doubt to bee made, but hee will shewe the same grace and fauour still, to those that shall seeke it at his handes, euen at this day, and to the ende of the worlde. Reade 2. Thessalonians 2. 11,12,13.

LEt vs now come to the promises, concerning the prouidence of God our heauenly father, in his gouernment ouer other of his creatures, for the benefit of his children.

And first concerning the visible heauens, with the hostes and furniture *Question.* of them. What promise haue you that God will so order and gouerne them, as they shall serue for our benefite, and not bee armed against vs for our hurt?

Answere. *In the 121. Psalme, verses 5,6,7,8. The Lord is thy keeper (saieth the holy Psalmist) the Lord is thy shadow at thy right hand. The sunne shall not smite thee by day, nor the moone by night. The Lord will preserue thee from all euill, hee will keepe thy soule. The Lord will preserue thy going out, and thy comming in from henceforth and for euer.*

Likewise Hosea chap. 2. 21. God will cause the heauens to heare the earth: that is, he will make it fruitfull for mans commoditie and vse, if he will faithfully serue and obey God.

Explicatiõ & proofe. The grace of this promise of God, may bee discerned from the contrary: in that God threatneth against vs, that the heauens shall bee as it were yron and brasse ouer our heads, and otherwise hurtfull also, if wee refuse to walke in good dutie and obedience before him: as Leuiticus 26. 9. and Deut. 28. verses 22, 23, 24. Whereof also, wee haue examples recorded touching the performance of this iudgement in former times, for our further admonition and warning, as it hath beene obserued before: Iosh. chap. 10. verse 11. And Iudg. chap. 5. 20. *The heauens, euen the starres of the heauens, are said to haue fought against Sisera in their courses.* And 1. King. chap. 17. 1. and chap. 18. 1. Iames 5. 17,18.

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But beside former warnings: are there not examples among our selues from time to time, of some stricken with lightnings, or killed with thunder, destroyed by tempests, &c? Gratious therefore is the promise of God to be iustly acknowledged: in that through his gratious gouernement, the heauens shall be fauourable vnto vs, if we will truly beleeue and obey him. Hetherto of the heauenly creatures: the earthly are next.

Question. WHat further promise haue you, that God in his fatherlie prouidence, will gouerne and dispose of them, to the benefit of his obedient and faithfull children?

Answere. *In the same 2. chapter of Hosea, mentioned euen now, in the 18. verse thereof, thus we reade: In that day (saith the Lord by his Prophet) I will make a couenant for them with the wilde beasts, and with the fowles of heauen, and with that which creepeth vpon the earth: and I will breake the bow, and the sword, and battel out of the earth, and I will make them sleepe safely.*

And then also in the 22. verse, immediately after that the Lord had promised to heare the heauens, and that the heauens should heare the earth (as was answered before) it followeth thus in the next words. And the earth shall heare the corne, and the wine, and the oyle, and they shall heare Izreel.

Explication and proofe. That is to say, *euen so many as God* (alluding to that word *Izreel*, which is by interpretation, *God will sow*) *promiseth in the next verse, to sow vnto him selfe*: that is, will in speciall manner blesse and prosper. For so it followeth in the 23. verse. And in the Hebrew language the allusion is plaine. *They shall heare* Izregnel (saith the Lord) *and I will sow her*, Vezrangtiah, *&c.* Marke well therefore, how the Lord most gratiously promiseth to his people, that if they would faithfully cleaue vnto him, and purely worship and serue him: hee would (and no doubt still is willing) to cause a most sweete concent, and harmony as it were, betwixt all other creatures, for mans benefite and comfort.

This promise was mentioned, when the doctrine of the creation was by vs inquired into. So was also that which we reade Genesis 8. 21, 22. and chap. 9. 1, 2, 3. and Iob chapter 5. 23. But in so much as they doe more directly belong to the prouidence of GOD, as was there obserued: therefore they are vpon this occasion, to be called to minde, and diligently perused againe.

Reade also, as belonging to the Lordes couenant concerning the wilde beasts on our behalfe, vpon condition that wee would faithfully beleeue and obey him. Psalm. 91. 13. alledged not long before. And Isai. chap. 11. 6, 7, 8, 9. though from hence a further blessing is signified by that allusion. *The wolfe also shall dwell with the lamb, and the leopard shal lie with the kid, and the calfe, and the lion, and the fat beast together, and a little childe shall leade them. And the kow and the beare shall feede: their young ones shall lie together: and the lion shall eate straw like the bullocke. And the sucking childe shall play vpon the hole of the aspe, and the weaned childe shall put his hand vpon the cockatrice hole. Then shall none hurt nor destroy in the Mountaine of my holinesse: for the earth shall be full of the knowledge of the Lord, as the waters that couer the Sea.* Reade also Marke cha. 16. 18. the like promise of our Sauiour Christ, and the same confirmed in part by an example of Gods gratious prouidence. Act. 28. 3, 4, 5, 6. The Viper was restrained from stingng of *Paules* hand.

Surely, it is our owne wickednesse, and not want of vigilancie or mercie in the Lord: which doth as it were arme and inrage the wilde beasts against vs. For otherwise by the vertue & grace of this promise of God they should be at peace, yea willingly subiect vnto vs. But in so much, as we rebell against God, and breake our couenant with him: it is iust with God, that they should rebell against vs, and breake that couenant, which hee vpon condition of our obe-

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obedience to God, had by the Law of his creation, made with them for vs. And so God himselfe hath threatened. Leuit: 26. 21. 22. and Deut: 28. verse 26. An example whereof also, wee haue seene before, concerning those 42. children, which two beares did teare in peeces, because they mocked the Prophet *Eliſha*. Yea this iudgement doth not onely fall vpon those that are very wicked, but sometime also euen vpon those that haue some desire to serue the Lord, in the times of some common calamitie: according to that we read, Psal: 79. 2. *The dead bodies of thy seruants haue they giuen to be meate vnto the fowles of the heauen: and the flesh of thy Saints to the beasts of the earth.* Neuertheles in such cases the Lord knoweth how eternally to saue his owne, when he reiecteth the vngodly, for euer.

And for the full clearing of the Lords gracious promise this way, if wee would and could faithfully keepe couenant with him: we may plentifully informe our mindes, from that which he hath by his holy Prophet *Moses* recorded at large, as well Deut: chap: 28. from the beginning of the chapter to the end of the 14. verse, as Leuit: chap: 26. from the 3. verse to the 14. of the same.

Let vs therefore for our instruction in this point, read these notable texts of holy Scripture; and consider diligently of them. And first of that in Leuit:

Question. How reade you there?

Answere. *In the 26. chap: of Leuiticus thus we read. If yee walke in my ordinances and keepe my commandements and doe them (saith the Lord) I will then send you raine in due season, and the land shall yeeld her increase, and the trees of the field shall giue their fruite, &c.*

Explicatiõ & proofe. This is a notable place, containing (as wee see in the through reading of it in our Bibles) promises of all sorts, spirituall and temporall, for soule and body, publike & priuate, &c. And like to this, is that other of Deuteronomie, Let it not seeme vnnecessarie, or a lost labour, for vs to rehearse & consider of that excellent Scripture likewise. For it shall be to our further benefit, as wee may well trust, through the goodnes of our God. I pray you therfore let vs read this also, yea and if it may be, commit it so to memorie, that we doe neuer forget it.

Question. How therefore doe you read?

Answere. *It is thus written Deut: ch: 28. from the beginning of the chapter.*

If thou wilt obey diligently the voice of the Lord thy God, and obserue and doe all his commandements which I command thee this day, then the Lord thy God will set thee on high aboue all the nations of the earth.

And all these blessings shall come on thee, and ouertake thee, if thou wilt obey the voice of the Lord thy God. Blessed shalt thou be in the citie, and blessed also in the field. Blessed shall be the fruite of thy body, &c.

Explicatiõ and proofe. This place is as a second notable witnes of Gods gracious promise, and of his very true purpose, to exercise a most fatherly and fauourable prouidence, toward all his faithfull seruants and children, touching all kinde of prosperitie and blessing, while they walke faithfully and dutifully before him.

And although peraduenture, some will obiect and say, that these promises are legall promises, and so not of faith or belonging to the faith of the Gospell: and we also doe grant it to be so, according to the first vse of the Lawe, which is to discouer sinne and to conuict those of extreame vanitie, whosoeuer seeke to be iustified in the sight of God, by the workes of the Law. Neuertheles, this we adde therewithall, and constantly affirme, that to such as haue learned to humble themselues before God in the sight of their sins, and haue receiued the gift of faith, to relye vpon the fatherly prouidence of God, through our Lord Ie: Christ; they are, according to an other vse of the Law of God (which is to guide and incourage all true beleeuers in the right way of obedience to God our heauenly Father) they are I say, the same with the promises of the Gospell. And accordingly, they are iustly to be apprehended & beleeued by faith, as no vaine incouragements to godlines of life: like as the Apostle *Paul* affirmeth. 1. Tim: 4. 8. *Godlines hath the promise of the life present, and of that which is to come.* And according to that, 2. Cor: 1. 20. *All the promises of God are in Christ, yea and Amen.*

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Likewise according to that, Psal: 34.9.10. *Feare the Lord yee his Saints: for nothing wanteth to them that feare him. The Lions lacke and suffer hunger, but they who seeke the Lord, shall want nothing that is good.* Read also, Psal: 91.14.15.16. *Because he hath loued me, therefore will I deliuer him: I will exalt him, because hee hath knowne my name &c.* And Psalm: 121.1, 2, 3, 4. and so forth as was alledged before.

It cannot be denied indeede, but insomuch as the best of all, faile in obedience to God, according to that of the Apostle Iames, *In many things we sinne all:* and they that are strongest in faith, haue their weakenes, so as they haue neede to pray, *Lord increase our faith*: and further also, insomuch as it is the pleasure of God, vpon holy and iust considerations, to try the faith, and to exercise the patience of his seruants; and therefore doe they meete with many afflictions. yet euen in these respects also, God hath most graciously promised, that all shall worke together for their best: Rom: 8:28. as by the grace of God we shal more fully declare vpon some further occasion afterward.

In the meane season, from these manifold promises of Gods most gracious and fatherly prouidence toward vs: we cannot but see and acknowledge that the comforts are manifold, to all those that doe truely and firmely beleeue the same.

Yea so plainely may we discerne it; that it may seeme needeles, to imploy any further labour to the laying of them forth, any other way.

NEuertheles, for some ouerplus (if so be there may be any ouerplus of true spirituall comfort from faith in the fatherly prouidence of God) we will of purpose vse some further diligence, that through the good blessing of God, we may seeke out, and as it were sucke forth a more ful draught of consolation, from this former ground of the promises thereof.

Question. How may this be?

Answere. *First, by considering the faithfulnes of Gods promises, in all former times, by the accomplishing of them in their due and proper seasons: whether for mercy to his people: or punishment vpon the wicked, for his peoples sake and benefit: that from thence we may confirme our faith, concerning the present goodnes of God, and in the certaine expectation of the like fulfilling of his promises for all time to come.*

Secondly, by looking to the generall testimonies of the word of God, concerning Gods continuall prouidence: answereable to those particular examples, wherein he hath most rarely and miraculously illustrated and manifested the same.

Thirdly, by hearkening to that experience, which any of the faithfull seruants of God haue either proued in themselues: or obserued concerning any other of their fellow-brethren.

Fourthly, by our owne recordation and calling to our minde, what God hath done for our selues, or for any other of his children, in our owne age and knowledge.

Fifthly, by our earnest and speedie reproouing and rebuking of our selues, for that discomfort, which, in time of temptation, wee finde to be assaulting and inuading our soules. And therewithall also, by a contrarie heartening and incouraging of our selues to be of good cheare in the Lord. But most of all by hearkening to those holy incouragements, which God himselfe hath from time to time giuen vnto his seruants.

Sixthly, by a watchfull taking of heede, that we neuer lye securely in any sinne, to the hindering or delaying of that comfort, which God for his part, hath readie and prepared in his hand for vs: and likewise that wee doe not by any peruerse and froward dealing, prouoke the Lord to deale crossely with vs.

Seauenthly, by a serious defence of Gods fatherly prouidence, against all such obiections, as the Diuel and carnall reason, or infidelitie and atheisme, doe suggest against the same.

Finally, by a diligent meditation of those manifold fruites and benefits, which all afflictions doe bring to the children of God, euen from the least of them, vnto death it selfe, which is the greatest and last, and as we may say, the death of them all, for euer and euer.

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The consideration and obseruation of these things, will, no doubt, inlarge our comfort: if wee can wisely weigh them, and laye them diligently to heart.

Let vs therefore, staie a while, as it were a seede time vpon them: that so we may afterward, in due season, reape the harueſt of them.

And first of all, concerning the faithfulnes of Gods promises, and for the singular comfort thereof: the Lord himselfe doth not say in vaine, *I haue spoken, and I will doe it.* Isay: 46.11. And chapt: 55.11. *My word shall not returne vnto me voide, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.* Read also Ezek: ch: 12, v. 22, 23, 24, 25, &c. and Numb: chap: 23.19.

This is planely to be seene, both in mercies promised as was answered: and also in iudgements threatened.

Touching the mercifull performance of the promise of Gods good prouidence, in the ordering of the whole course of his creatures, for our comfort: we haue generall and long beaten experience, according to that which wee read, Gen: 8.22. *Hereafter seede-time and harueſt, and colde and heate, and summer and winter, and day and night shall not cease so long as the earth remaineth.* And according to that which wee reade againe in the same booke: chap: 9. verse 8. &c. *God spake also to Noah, and to his Sonnes with him, saying, As touching mee, behold I establish my couenant with you, and with your seede after you. And with euery liuing creature, that is with you &c. that from henceforth all flesh shall not bee rooted out by the waters of the flood, neither shall there bee a flood to destroy the earth any more, &c.* The like faithfulneſse hath God vsed concerning all the propheſies, which hee hath giuen forth at any time, for the comfort of the Church: such as are the fulfilling of the propheſie and promise of their deliuerance out of *Egipt*, Gen: ch: 15. verses 13, 14. And of their returne out of the captiuitie of *Babel*: Ier: 25, 11, 12, &c. and ch: 33, 7. Ezra, ch: 1. &c. But most graciously, concerning our spirituall redemptiõ, by the sending of our Sauiour Christ, according to all the propheſies (which were giuen forth of him, euen from the beginning of the world: Luk: ch: 1. 70, Act. 3, 24. & ch: 10, 43.) which spake long before, of the time of his comming, of the singular manner of his conception, of his birth, of the place of his birth, of his carrying, & recarrying out of *Egipt*, &c. as we shall haue further occasion to consider more fully hereafter.

And touching the faithfulnes of God, in his threatenings: it may be euident by a good tast; if we compare that which we read, Iosh: 6, 26, with 1. King: 16. 34. Likewise, if we compare 1. King, 21. 19. with ch: 22. 38. Againe, 1. King: 21. verses 23. 24. with 2. King: 9. 6, 7, 8, 9. 10, 25, 26, 34, 35, 36, 37, and ch: 10. v. 10. 11. Moreouer, 2. King: 10. 30. with ch: 15. 12. And if we compare the 2. vers. of the 7. ch: of the same booke, with the 19. & 20. verses of the same chapter.

Great therefore, may be our comfort: and reuerend ought our feare to be toward our God, in either respects; according to that we read Exod: 15. 11. *Who is like vnto thee ô Lord among the Gods! Who is like thee so glorious in holines, fearefull in praises, doing wonders!* And Ps. 92. 4. 5. *Thou Lord hast made me glad by thy works, and I will reioice in the workes of thy hands. O Lord how glorious are thy workes! and thy thoughts very deepe.* And Psal: 119. 52. *I remember thy iudgements of olde ô Lord and haue beene comforted.* Read also, Psalm: 77. 5. 10. 11, 12. &c. And Psal: 143. 4. 5. *My spirit was in perplexitie, &c. yet doe I remember the time past: I meditate in all thy workes, yea, I doe meditate in the workes of thy handes.* And againe, Psalm: 119. 27. *Make mee to vnderstand the way of thy precepts, and I will mediate in thy wonderous workes.* And in this comfort, iustly may wee reason for the certaintie of all the promises of God, yet to be performed: and therein to comfort our selues according to that, 1. Thes. 4. 18. *Comfort ye one an other with these words.*

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And according to that of the ſame Apoſtle, 2. Cor: 1.10. *God hath deliuered vs from a great death, and he doth deliuer vs: in whom we truſt that yet hereafter, he will deliuer vs.*

Secondly, the comfort of Gods fatherly prouidence in his vſuall and ordinarie courſe, cannot but be the more comfortable: if we conſider, that it is nothing inferiour, but many degrees more bounteous, and of longer continuance by great oddes, then haue beene the particular extraordinarie actions and workes thereof, though for the preſent, neuer ſo wonderfull and ſtrange: as wee may perceiue by comparing the one with the other, in their ſeuerall kindes.

As for examples ſake. It muſt needes be acknowledged, that God hath vſed his holy Angels, in moſt worthy and waightie ſeruices, and that at ſundrie times: according as he hath recorded them, and made the memoriall of them famous in his Church; both for the bodily preſeruation and ſaftie of his ſeruants, and alſo for their ſpirituall inſtruction and comfort. For their bodily ſaftie and preſeruation: as we read, Gen: 19.15. concerning the deliuerance of *Lot* from the deſtruction of *Sodom*. And chap: 32.1.2. of *Iaakob* from the rage of his brother *Eſau*. Of *Eliſha* from the Hoſt of the *Aramites*: 2. King: 6.16. 17. Of *Hezekiah* and his people from that fierce ſiege of the King of *Aſſur*, chap: 19.35. in the ſame booke. Likewiſe Dan: chap: 3.28. God deliuered the three men of *Iſrael* from burning in the hote fierie fornace by the miniſterie of an Angell. And chap: 6.22. Daniel himſelfe, was by an Angell of God deliuered from the mouthes of the hungry and rauenous lions. An Angell alſo, was the holy inſtrumēt, which God of his goodnes, vſed to make the poole of *Bethesda* healthfull to the diſeaſed: euen to any one whoſoeuer ſhould from time to time, after the ſtirring of the water by the Angell, be firſt put into it: Iohn, chap: 5, 2.3.4. And Act: 5.19. The Angell of the Lord deliuered the Apoſtles out of priſon, And chap: 12.7. An Angell deliuered Peter. And chap: 27.23. An Angell of God comforted Paul againſt the feare and danger of ſhip-wracke.

And as the Lord hath thus vſed his holy Angels, for their bodily deliuerance and preſeruation: ſo hath he vſed them in extraordinarie ſeruices, to the ſpirituall inſtruction and comfort of his people. As Gal: 3.19. The Lawe was ordained by Angels in the hand of a Mediator. And Dan: ch: 9, 21, &c. Daniel was informed concerning the ſeuentie weekes of yeares: that is, what ſhould be the ſpace of time from the returne of the people of *Iſrael* out of their captiuitie; til the time of the deliuerance and redemption of the whole Church of God, both of Iewe and Gentile by the death of our Lord Ieſus Chriſt. He was alſo inſtructed by the ſame Angell in many other things. chap: 10, &c. Likewiſe, an Angell, (euen the ſame Angell *Gabriel*, as it ſeemeth) certified *Zacharias* of the conception and birth of *Iohn* Baptiſt, the forerunner of our Sauiour Chriſt. And the virgine Marie of Chriſts conceptiō & birth. And *Ioſeph* of the crueltie of *Herod* againſt him, from his birth, &c. Thus the miniſterie of the holy Angels, in extraordinarie courſe, was from God, exceeding gracious to his Church. But their ordinarie and continuall ſeruice, to our Sauiour Chriſt, and his Church, is yet greater then in theſe fewe particulars if it be apprehended by faith, and duly weighed and conſidered, according to the teſtimonies thereof, Pſal: 34.7. Mat: 18, 10. Iohn, 1, 51. and Heb: 1.6. 14. though their ſeruice is not externally ſo apparant; but in a more ſecret and inuiſible courſe.

It may not be denied, but God wrought a great and gracious worke by the windes, when remembring *Noah* that was in the Arke, hee cleared the earth from the waters, Gen: 8.1. But is not his prouidence as great, and as gracious, in his continuall bringing forth of the windes out of his treaſures: for the daily clearing of the aier, leſt it ſhould grow contagious? &c. Pſal: 133, 7.

God wrought a wonderous worke (as it muſt be confeſſed) when hee fed

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the people of *Iſrael* fortie yeares together, with manna from heauen: Deut: 8, 3, 4, and chap: 29. 5. 6. and Ioſh: 5, 12. But is the prouidence of God leſſe worthy to be celebrated of vs, for feeding all the world, with bread out of the earth more then fortie hundreth yeares: yea by the ſpace of ſixe and fiftie hundreds of yeares? according to that, Pſal: 104. 14. 15.

It was indeed a rare miracle of God, that the rauens at his appointment, fed *Eliah* the Prophet, 1. King: 17. 4. but the worke of Gods perpetuall prouidence, is greater, in that he ordereth the continuall flying, and the life & death of euerie foule, euen to the falling of a little ſparrowe.

Moreouer, we cannot but acknowledge, that it was a notable worke of God, in that he cauſed the *gourd* or whatſoeuer plant it was, to growe vp to his full ſtature in one night, to ſhadow the Prophet *Ionah*, from the heate of the Sun. But why ſhould wee not wonder more at the conſtant worke of the ſame our God, in the continuall grouth of all plants, and trees, and graſſe, ouer the face of the whole earth? For it is the moſt prouident, and admirable hand of God, which worketh all this, Pſal: 104. 14. 15. &c. as we haue ſeene before.

And that we may ſee it, yet further, to be ſo: let vs conſider it in ſome other matters.

The ſame God, who once tooke the kingdome of *Iſrael* from *Saul*, & gaue it to *Dauid*, 1. Sam: 14. 28: he doth from time to time, order and diſpoſe of all the kingdomes in the world. According to that, Pſal: 75. 6. 7. Dan: 4. 22. *The moſt high beareth rule ouer the kingdome of men, and giueth it to whomſoeuer hee will.*

The deliuerance of *Iob* out of his affliction, was exceeding gracious, according to the greatnes of his affliction; and accordingly doth the Apoſtle *Iames* make him an example, for the common comfort of the faithfull: inſomuch as it is an vſuall thing with the Lord, to take pittie vpon his ſeruants in their greateſt aduerſities, and to deliuer them out of them in his due time, Pſ. 107. Likewiſe, as God deliuered *Dauid* out of all his aduerſitie, ſo he is neare to ſaue euery one that is afflicted in Spirit, Pſal: 34. 17. 18.

God that deſtroied the counſell of *Ahitophel*: 2. Sam; 17. v. 14. 23. hee doth vſually breake the counſell of the heathen, and bring to nought the deuiſes of the people, Pſ. 33. 10. And v. 11. *The counſell of the Lord ſhal ſtand for euer, and the thoughts of his heart throughout all ages.*

As *Balaam* ſaide, that he could not ſpeake, but as the Lord would haue him, Numb: 24. 13. ſo it is generally affirmed, that the anſwere of the tonge is of the Lord, Prou: chap: 16. 1.

The ordinarie cures which the Lord worketh concerning all ſorts of diſeaſes, they are in effect the ſame, and in number infinitely more, then his miraculous cures haue beene. All proceed from one and the ſame mercie of God, toward his people: whether he worke by meanes, or without meanes, in ſome proceſſe and tract of time: or more ſpeedily in a moment, Pſalm. 103, verſes, 3, 4.

As God directed the lot, to find out *Achan*, *Ionathan*, *Ionah*, *Matthias*: ſo by the ſame prouidence of God the whole diſpoſition of euery lot, is of the Lord; though to our thinking, it is caſt into the lap, as it were by hap-hazard. Prou: 16. 33.

Finally, as our Sauiour Chriſt could not be apprehended and put to death, vntill the time came, appointed of the Lord: ſo the times of all the faithfull ſeruants of God, are in his handes, to diſpoſe of them as it pleaſeth him; al the contrary indeuours of the wicked notwithſtanding. As 2. Chron: 16. 9. *The eyes of the Lord beheld all the earth, to ſhewe himſelfe ſtrong with them that are of perfect heart toward him.*

Great therefore is the comfort of faith in Gods fatherly prouidence, to euery one that truely beleeueth in him, according to this ſecond conſideration. And the rather will this conſideration be comfortable, if we obſerue that

God doth not at this day so tye himselfe to ordinarie courses, but so often as he thinketh meete, he sendeth extraordinarie succours to his distressed seruants. According as it is credibly reported, that God hath in these our daies strangely directed his seruants, sometimes to preuent the apprehension of their persecutors, & sometime to escape, after they haue bene apprehended, though they haue beene narrowly watched. According also as at the siege of *Rochel*, it is reported, that when the poorer sort wanted bread & victuals, God did send thē in the riuer, a kind of fish called *Surdmes*, euery day so long as the siege lasted, in great aboundance: and that they ceased the same day that the siege brake vp. Act: and *Monum*: at the very end of the booke. Thus much concerning the second help, to further & inlarge our cōfort in the fatherly prouidence of God.

Thirdly, to the same ende serueth the experience and testimonie of other concerning the same. Such as is the testimonie and experience of *Iosua*, concerning himselfe and the people in his time: ch: 21. 45. *There hath nothing failed* (saith he) *of all the good things, which the Lord hath said to the house of Israel, but all came to passe.* And againe, ch: 23. 14. 15. as it were vpon his death-bed. *Behold* (saith he) *this day doe I enter into the way of all the world, and yee knowe in all your hearts, and in all your soules, that nothing hath failed of all the good things, which the lord your God promised you, but al are come to passe vnto you: nothing hath failed therof.* Likewise King *Salomon*, 1. King. 8. 15. *Blessed be the Lord God of Israel* (saith he) *who spake with his mouth vnto Dauid my Father, & hath with his hand fulfilled it, &c.* And so K. *Dauid before him*, Psa: 18. 4. &c. *The sorrowes of death compassed me, &c. But in my trouble I called vpō the Lord, & cried vnto my God, he heard my voice out of his Temple, & my cry did come before him into his eares, &c.* And Ps. 34. 2. &c. *My soule shal glory in the Lord the humble shal heare it, and be glad, &c. I sought the Lord, and he heard me: yea he deliuered me out of all my feare. They shall therefore looke vnto him, and runne to him, and their faces shall not be ashamed, saying: This poore man cried, and the Lord heard him, and saued him out of all his troubles.* And Ps. 37. 25. *I haue beene yong and am old, yet I neuer saw the righteous forsaken, nor his seed begging bread.* But on the contrarie touching the wicked, verses 35. 36. *I haue seene the wicked* (saith he) *strong and spreading himselfe like a greene bay tree*, (or as the word *Ezrach arbor indigena* signifieth) *a tree in his native soile. Yet he passed away, and loe he was gone, & I sought him, but he could not be found.* But that we may returne againe, to the testimonies of the Prophet, concerning his owne experience: read, Psal: 66, 16, &c. *Come* (saith he) *and hearken all yee that feare God, and I will tell you what he hath done to my soule, &c.* And againe, Ps. 116. 5. 6, &c. To the furthering of this comfort, it is to singular purpose, that we doe throughly acquaint our selues, with those holy histories of the Bible: wherein God himselfe, hath of speciall purpose, most liuely manifested the most gracious vertue of his prouidence. As is notably in the histories recorded concerning *Iaakob, Ioseph, Dauid, Iob*, and such like. Whose end and issue, out of their manifold and great troubles, we are willed to consider, to the comforting of our selues, against our owne afflictions and trialls, *Iames*. chap: 5. 10. 11.

Fourthly, our owne experience from times past, faithfully recorded in our hearts: will be verie helpefull, to the increase of our comfort, for all times to come. And therefore we are exhorted, diligently to marke the Lords gracious dealing with his seruants. As Psal: 37. verse 37. *Marke the vpright man, and beholde the iust: for the end of that man is peace.* Thus euery one of vs, should keepe a diligent register, of all Gods mercifull dealing toward our godly friendes, and acquaintance: both cōcerning their life, & their death. All which ought to be so many incouragements, to confirme vs, to walke in the like godly course, that they haue walked in, and so to hope for the like good end, which they haue made: according to that, Heb: 13, 7.

The fewnes of such kind of obseruers of Gods prouidence, is noted to their reproofe: Ps. 107. 43. But as touching those that are diligent obseruers of it, the fruite is noted to bee singular, euen in the same verse, insomuch as they shall vnderstand;

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vnderſtand; to wit, to their comfort, how great the kindeneſſe of the Lord is. Contrariwiſe, all profane neglect, whether of the mercies, or of the iudgements of the Lord; it is ſubiect to the iuſt diſpleaſure & vengeance of God, Pſ. 28. 5.

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Verily, if we would diligently call to minde; wee ſhould eaſily remember, that God hath ſhewed vs much mercie in our life time, in ſauing vs from many hurtes and miſchiefes, ſometimes from breaking a legge, or an arme; ſometimes from drowning, or burning: ſometimes from the loſſe of the eye of our body, or from the loſſe of the ſpirituall eye of our vnderſtanding, whereby we ſhould haue fallen into this or that herifie of ſoule. Yea if we would carefully call things to minde: we ſhould eaſily remember, that God hath not ſeldome times preſerued vs, euen from the imminent danger of death it ſelfe. The which, if we would duly weigh, and ponder with thankfull and dutifull hearts, nothing could more confirme vs, that there is a diuine prouidence. If we were but once, or ſeldome deliuered: we might peraduenture imagine, that it came by chance: but when the experience is very often, yea an vſuall thing with God, to preſerue vs from daily perills; this doth clearely argue, that God of his infinite mercie, keepeth a vigilant watch ouer vs.

And concerning other, we may eaſily obſerue the like, to the ſtirring vp of our hearts, to be continually thankefull to God, and to gather ſtill more and more comfort, to our owne ſoules thereby. We may eaſily call to minde, that God preſerued ſuch a mans houſe moſt mercifully and ſtrangly from burning by diuerting of the winde from it on a ſodaine, or ſome other way: ſuch a mans body from being cruſhed to peeces by a cart, &c. ſuch an other, that the houſe did not fall downe vpon his heade, it falling downe preſently after hee came out of it: ſuch a man from the infection of the plague, though at vnwares, he had eate and drunke, and companied with the infected. &c. ſuch an other from the hands of murthering thieues &c. this mãs child from ſcalding, or burning, or from being troden vnder the horſe feete, &c. But who can reckon vp all the waies, whereby God doth daily, and euerie where, infinitely manifeſt the tender effects of his fatherly prouidence?

Fiftly, our reprouing of our owne diſcomfort (as was anſwered in the fift place) and on the contrary, our owne incouraging of our ſelues, from thoſe ſo many good grounds, as God hath giuen vs for our incouragement: theſe will, through the bleſsing of God, reuiue & cheare vp, yea confirme and augment our comfort, in the faith of Gods fatherly prouidence. We haue herein, the notable example of the Prophet *Dauid*, 1. Sam: 30. 6. *He comforteth himſelfe in the Lord his God.* Likewiſe, Pſ. 42. & Pſ. 43. *O my ſoule, why art thou ſo diſquieted within me? Truſt in God, &c.* But moſt notably, Pſ. 77. 6. 7, &c. *I called to remembrãce my ſong in the night: I cõmuned with my own heart, and my ſpirit ſearched diligently. Will the Lord abſet himſelf for euer? doth his promiſe faile for euermore? Hath God forgotten to be mercifull? hath he ſhut vp his tender mercy in diſpleaſure? Selah.* Thus the Prophet reaſoneth againſt his preſent diſcomfort, and concludeth, that it was onely from his own infirmitie, and from no failing of mercy in the Lord, that his ſoule refuſed comfort, &c. But among all other incouragements, thoſe which the Lord himſelfe doth more immediately hearten vs with; they ought moſt effectually weigh with vs, to our moſt ſingular comfort; and for the ſame cauſe, we are moſt diligently to attend vnto them. Such as are thoſe which we read, Deut: 31, 6, 7, 8, 9. & Ioſh: ch: 1. 6. 7, 8, 9. cõpared with Heb: 13. 5, 6, where the Apoſtle applieth that incouragement, which God gaue more particularly to *Moſes* and *Ioſhua*; to the ſpeciall comfort of euery faithfull Chriſtian. For euen for their ſakes alſo, the Lord hath ſaid, as the Apoſtle teſtifieth: *I will not leaue thee, nor forſake thee, &c.* Read alſo like vnto this, the gracious incouragement of our Sauiour Chriſt, Mat: 6. 25. &c. concerning Gods fatherly prouidence, in reſpect of outward things. And for comfort in regard of ſpirituall bleſsings, to be reached forth by the ſame gracious and prouident hand of his; euen by his holy ſpirit: read Iohn: chap: 16. 6. 7. &c.

The greatnes of this comfort of Gods fatherly incouragement, may be ſome

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thing familiarly discerned of vs, from the similitude of a louing natural father; whose speech must needes be comfortable to his dutifull child, when he shall bid him be carefull for nothing, but to follow his booke, insomuch as he is minded to bring him vp in learning, and therefore promiseth him to prouide for him all things that are meete, so as he shall not neede to take any care for them. Neuertheles, this comfort of the naturall child: is infinitely inferiour, to that comfort, which the child of God may take, from the incouragement of his heauenly Father.

To the which end, I pray you, let vs marke the infinite wisedome, and sufficiẽcie of the prouidẽce of God, to be aboue all that man can possibly performe. For if he denieth vs one benefit, because he seeth it not meet for vs, he wil make a supply some other way: if not by outward helpes, yet by spirituall grace: if not at the very instant, yet within a while after, yea euen in the best season that may be: if not in this place, yet some other where: if not by the fauour & succour of this man, yet by the helpe of another: if not by a mans acquaintance, yet by some meere stranger: if not by a friend, yet sometimes by a very enemie: according to the holy Prouerb, ch: 16.7. which was alledged not long before.

No doubt, God will make an issue for his children, so farre as he shall see it to be best for them; aboue that the wisest man in the world, can conceiue: according to that most ancient holy Prou: *In the mount will the Lord prouide.* Gen: 22. v. 8. compared with v. 14. For though *Abraham* knew of no other sacrifice, which he should offer vp, but onely his sonne *Isaak*: yet the Lord, had an other sacrifice in store, which should be brought to *Abrahams* hand in stead of his sonne. Whereupon, the former holy Prou: arose, and grewe into common vse, in the church of God, to the cõforting of such, as shuld be exercised with great difficulties & straits, aboue that they thẽselues could see how they might escape.

We haue likewise, a notable example in the deliuerance of *Dauid* out of the hand of King *Saul*: as we read, 1. Sam: 23. v. 26. 27. 28. *Saul* and his souldiers were on the one side of the mountaine, & *Dauid* on the other, hasting himself, all that he could, away from him: but *Saul* and his company, had compassed *Dauid* round about, so as it was very likely, that he must needes take him. How therefore should poore *Dauid* now escape? Behold the excellent prouidence of God. There came a messenger to King *Saul*, euen at that very instant (as the text reporteth) saying, *Hast thee and come: for the Philistims haue inuaded the land.* So by this occasion, *Saul* was hindered from his pursuit after *Dauid*; and went against the *Philistims*, to performe a more necessarie and cõmendable seruice. Wherevpon, that place tooke the name *Selahammalekoth*; that is, a place of this happie parting of the armies of *Saul* & *Dauid*. Yea, and if we consider frõ time to time the whole history of *Dauid*: we shall see the manifold reskues of Gods prouidence, laid plainely before our eies; to our singular instruction & cõfort.

This gracious prouidence of God, is to be vnderstood of vs, as not onely reaching to priuate persons; but also to families, cities, and nations, of such as truly feare, worship, and serue him: neither for one age alone, or a short time, but euen from the beginning to the end of the world.

Yea, so God mainteineth not onely his children, but also all sorts of his workes, as none are able to ouerthrowe them. For though all the world should consent, vtterly to destroy, but euen the least and frailest kind of creature that is; they should not be able to bring it to passe. And therefore we may iustly assure our hearts, that much lesse shall the wicked, though they band and associate themselues, neuer so firmely; be euer able to suppresse, and roote out the people of God, from the face of the earth: no nor yet doe them the least annoiance, but as God himselfe, shal for iust causes, permit. He wil surely vphold his Church, against the very gates & power of Hell. This therefore may iustly be to our singular comfort against many temptations. And namely against this, that we are ready to thinke, that by professing the true faith, feare, and loue of God; we take the most ready way to ouerthrowe our selues: insomuch as the true worshippers of God, are most of all maligned and maliced of the world.

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No, no, it is not so. We doe thereby make our choise of the most sure and safe state and condition that can be, both for the establishing of our selues, and also of our posteritie. Not that we may looke to be free from troubles, but because (as hath beene shewed) wee walking in the waies of our God, are vnder the speciall protection and defence, of the Almightie, and most wise, and gratious God.

Wherefore (according to that which was answered in the sixt place) to the end we be not the hinderers and abridgers of our owne comfort; wee must take diligent heede, that we lie not securely in any sinne: and that we doe not, in any thing, deale crookedly and frowardly with our good & gratious God. For then indeede, we might iustly feare, that God in his iust pleasure, should deale croslely; that wee say not crookedly and frowardly with vs. Not with any such frowardnesse as is in vs; but with a holy and iust punishment, such as is most meete, and answerable to the qualitie and degree of our sinnes: euen such as should bee least to our owne liking, and furthest from our expectation. And thus wee reade, that God himselfe, borrowing his speech figuratiuely, and in way of imitation: doth from the practise of our wayward dealing with him, threaten vs accordingly. As Leuit. chap. 26. verses 23, 24. *If yee will not be reformed by me, but walke stubburnly against me. Then will I also walke stubburnely against you, and I will smite yee yet seuen times for your sinnes.* And againe, verse 28. the which some translate thus: *If yee walke rcatchlesse*, (& as it were at aduenture, & ye care not how) *toward me: then will I deale likewise toward you.* That is, not in any fauourable & setled course, to your comfort, as you would desire: but so confusedlie and troublesomelie, that yee shall not know (as one would say) where to haue me. So Ezekiel chap. 20. 24, 25. *Because they executed not my iudgements, &c* (saith the Lord) *therefore I gaue thē also statutes that were not good, & iudgements wherin they should not liue.* That is, he sent vpon them his punishments, to their euill and smart: the which, it pleaseth God figuratiuely and vnproperly to call *Statutes*. Reade the like 2. *Sam.* 22. 27. And againe Psal. 18. 26. *With the froward* (saith Dauid) *God will shew himselfe froward*: not with such a kinde of frowardnesse, as is in the peruerse hearts of the wicked, as was said before: God forbid wee should once thinke so: but in such sort, as he will make them wearie of their partes. Like as the Father or Master wil say to his childe, or seruant, whom he seeth murmuring; doe ye murmure? I will murmure with you by and by, &c.

Now, that sinne (wherein eyther wee our selues doe securely lie, or any of those that belong to our gouernment, through our default and negligence) doth hinder the comfortable course of Gods prouident and fatherly dealing toward vs: see Iosh. chap. 7. verses 6, 7, 8, 9, 10, &c. *The Lord said to Iosua, Get thee vp, wherefore liest thou thus vpon thy face? Israel hath sinned, &c.* Thus much concerning the sixt branch of the Answer.

Moreouer (as was answered in the seuenth place) the serious bending of our minds to answer the obiections, which the diuel, and fleshly reason do suggest to the weakening, yea to the vtter taking away of our comfort in the fatherly prouidence of God, if it might bee: it will no doubt bean excellent meanes, of the establishing; yea of the enlarging of our comfort therein. For that which is wonne by a iust conflict, and conquest: it is of all other things, most comfortably and effectually atchieued and gotten.

Finally (as was answered in the last place) a wise and carefull meditation of the manifold commodities, which belong to the afflictions of Gods children, which may most of all seeme to be against the comfort of faith in Gods fatherly regard of vs: it cannot but be very comfortable, to those, that by faith haue learned, to iudge of things, not according to outward appearance, and bodily sense, but by a right iudgement: according to that precept of our Sauiour Christ Iohn chap. 7. 24.

Of these two last points therefore, the which doe require at our handes

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some further examination and inquirie: let vs dispose our selues, earnestly to consider of them, according as God shall giue vs grace, and as the matter it selfe doth worthily giue vs iust cause.

AND first how we may answer the obiections. In which respect; let vs the rather, well and throughly arme our selues against them; because otherwise, not only by the colourable contradiction of the aduersaries, but also by reason of many hard and vncomfortable accidents, which fall out in the world from the hand of God, (yea and as it may seeme, euen as well against the children of God many times, as against the wicked and vngodly, as it is most wisely obserued by King *Salomon*: Eccles: chap. 9. 1, 2.) wee should not only, not be able so comfortably to discerne the truth of this doctrine, concerning the gracious and fatherly prouidence of God, as were to bee wished: but wee might be in further danger, to fall to deny the Article altogether, as many haue done. According as it is recorded against the wicked. Psal. 10. verse 11. and Psalm. 94 7. and Zeph. 1. 12. Mal. 3. 14, 15. and Iob. 21. 15. and chap. 22. 15, 16. Yea without good caution, so dangerous is the temptation; that the Prophet *Dauid*, willingly confesseth against him selfe for the admonition of all other: that his feete were almost gone, and that his steps had well neare slipped. For (saith he) *I fretted at the foolish, when I saw the prosperity of the wicked, &c.* Psal. 73. 2. &c. The same temptation troubled the Prophet *Ieremie* also, as appeares in the beginning of the 12. of his prophesie.

Wherefore, seeing we are so apt to receiue some euill impression, this way: let vs as throughly as we may, fortifie our selues against euery stumbling blocke, which either the diuell, or our owne blinde reason, and vnfaithfull heart, may cast in our way.

And because (as was mentioned euen now concerning the Prophet *Dauid*) this will likely be obiected for one of the first doubts; how it should come to passe, that if God doe rule and gouerne all things with a fatherly prouidence, for the benefit and comfort of his children; that the riches, pleasures, and honours of the world, should be so plentifully bestowed vpon the wicked & vngodly, as we see them to be: euen vpon such, as doe nothing at all regard, eyther to know, beleeue, loue, or obey God, as their Father; but contrariwise, doe continually rebell against him, in treading vnder their feete, all his holy lawes and commandements.

Question. What may we answer to this obiection, in the iust defence of the fatherly prouidence of the Lord our God?

Answere. *God doth this to declare his vnmeasurable and incomprehensible goodnes and bounty, in the sight of all the world: in that the extreame wickednes of the wicked, can not restraine him from doing good vnto them, euen because they are his creatures: though neuer so much degenerated from him, and the obedience of his holy will.*

Explication and proofe. For the proofe of this, reade Matth. 5. 45. *He maketh his sunne to arise on the euill and the good, and sendeth raine on the iust and the vniust.* Likewise Act. 14. 15, 16, 17. *God is he who made heauen and earth, and the Sea, and all things that in them are. Who in time past suffered all the Gentiles to walke in their owne waies. Neuerthelesse he left not himselfe without witnes, in that he did good, and gaue vs raine from heauen, and fruitfull seasons filling our hearts with foode and gladnes.* And againe, chap. 17. 27, 28 Reade also Psa. 17. 14 *He filleth the bellies euen of the men of the world,* (that is, of those whom we by a fit name call worldlings) *with his hid treasure: whose children also haue enough, & they leaue the rest of their substance for their children.*

*Deus sine exceptione creaturas omnes amore prosequitur. Sed non nisi filios suos quos Spiritu adoptionis regenuit paterno amore complectitur. Cal. Harm. Marc. 10. 21.

But herein, it is meete that we doe consider, that the Lord dealeth not thus with the wicked, because they are wicked, and to maintaine them in their sin: but onely, because they are his creatures, and therefore thus farre respecteth them, for his own creations sake. To the which purpose, well saith a very godly learned man* *God sheweth forth his loue to all his creatures, none excepted: yet so, as he imbraceth none with a fatherly affection, but those his children, whom he hath regenerated by his Spirit of adoption.* And furthermore, as touching those of the

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wicked, who harden their hearts in their despising of the bountifulnesse of Gods mercies: it cannot otherwise be, but he must in his iustice, call them to an account, so as they must one day smart for all. Read Psal. 49. and Prou. 10.30. Luk. chap 12. 16, 20, 21. and ch. 16. 25. And Rom. 2. 1. &c. 4. Thus as it is Psal. 69. 22. *Their table becommeth a snare to them, and their prosperity is their ruine.* when once the measure of their wickednes is full. As Leuit. 18. 24. &c. and Ezek. chap. 16. 49. 50.

Well, let this be so. Yet there is a further doubt concerning Gods fatherlie prouidence, in so much as he doth not alwaies bestow these outward blessings vpon his owne children, as well as vpon the wicked: albeit they doe truly beleeue in him, and from their very hearts vnfeinedly loue & obey him, as their most reuerend and deare Father. What is to be answered to this?

Question.

Answere. *God giueth hereby plainly to vnderstand, that he hath more excellent, both riches and pleasures, and honours, in store for them in his heauenly kingdome of glorie: yea & euen in that he doth now presently in his kingdome of grace as we call it, giue vnto them heauenly knowledge, faith, feare & loue, with many other most precious & sweet spirituall graces; & therwith, the most comfortable hope of euerlasting life & glory it self. It is a portion most worthy to be preferred before al the vain riches, pleasures, and honours of this transitory world.*

Explicatiõ & proofe.

So in deed we read Ps. 4. 6, 7. *Many say, who will shew vs any good? Lord lift thou vp the light of thy countenance vpon vs. So shalt thou giue me more ioy of heart, then they haue when their wheate and their wine doe abound.* And Ps. 17. 15. *I shall behold thy face in righteousnes and when I awake, I shall be satisfied with thine image.* That is, when at the resurrection, I shall see and know thee as thou art, in the full and perfect riches of thy eternall goodnes and mercy. Read also Ps. 31. 19. *O how great is thy goodnes which thou hast laid vp for them that feare thee? yea done to them that trust in thee, euen before the sonnes of men? Thou dost hide them priuily in thy presence from the pride of men, &c.* Likewise Ps. 34. 8, 9, 10. Moreouer Ps. 19. 7. &c. *The law of the Lord is perfit conuerting the soule, &c. More to bee desired then gold, yea then fine gold, sweeter also then honie, yea then the hony fresh out of the hony combe.* And Ps. 119 *verses* 14, 57, 72, 93, 103, 111, 127, 162, 165. Likewise Pro. 3. 13. &c. *Blessed is the man that findeth wisedome, and the man that getteth vnderstanding. For the marchandise thereof, is better then the marchandise of siluer, and the gaine thereof is better then gold. It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her, &c.* Whereunto adde that which we reade ch. 15. verse 16. *Better is a little with the feare of the Lord, then great treasure, and trouble therewith* And ch. 16. 8. *Better is a little with righteousnes, then great reuenewes without equity.* And chap. 17. 1. *Better is a drie morsell & peace be with it then a house full of fluine things,* (to wit, prepared to make a feast) *where there is strife.*

And touching this point, let it be well obserued of vs, that the eternall loue and fauour of God, touching euerlasting happinesse, is in no wise to be measured, according to our enioying of the riches of this world: nor the hatred and displeasure of God, by our wanting of the abundance thereof. For as we reade Eccl. 9. 2. *No man knoweth either loue or hatred* by this rule. For many notoriously wicked, are externally very prosperous in the world: and contrariwise, many of singular godlines, are for a time, in great aduersitie, so as they might seeme to be of all other most miserable. Outward prosperitie, is then onely a testimony of Gods loue, when (as King *Salomon* saith) *God giueth wisedome with an inheritance*: that is, when he giueth grace to vse it soberly, and in the right godly manner. Neither is aduersity a token of hatred, but of loue, toward all such as beare it patiently. For vnto such, God offereth himselfe as vnto children: as the Apostle teacheth vs Heb. 12. 7. &c.

Finally, for the answer of this obiection; it is euident in the sight of all the world, that (according as it seemeth good in the eyes of God) he giueth some of his seruants, euen the riches and lawfull and honest pleasures of this life: as well as the comfort and possession of the graces of his heauenly kingdome.

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But that we may come to answer some other obiections: what should be the reason, that euen touching some of those which we speake of, though it be but a small summe: yet God doth take away from some of them, euen that which hee had before giuen, or rather onely lent vnto them for a time. For of rich, he doth within a short time make them poore: and from honour, hee bringeth them by and by downe to a low state and degree againe. And this may seeme to be more grieuous to such, then if they had neuer beene so inriched and aduanced: but had remained alwaies, in a meane, and poore condition of life. How, therefore, may Gods tender and fatherlie care, be discerned of vs, through the thicke mist of this so darke a clowd?

Question.

Answere.

God in his fatherly prouidence, most wisely fore-seeth; that the continuance of the worldly prosperitie of such, would in time, prone hurtfull vnto them: and therefore he doth ether while remoue worldly riches & honour frō his deerest children, lest their minds should be lifted vp & corrupted by them; & so carried away, & withdrawne from him, and from the due care of seeking after their owne true heauenlie treasure and honour.

Explicatiō and proofe.

So it is indeede. For as our Sauiour Christ teacheth vs, Matth. 13.23. the thornie cares of this world, and the deceitfulnes of riches do choake the word: and make many vnfruitfull touching the kingdome of God. Reade also Psa. 30.6. *In my prosperity* (saith the Princely Prophet Dauid) *I said I shall neuer be moued.* His meaning is, that he grew shortly to vaine confidence, by reason of his riches and power, &c. Wherefore God (as he saith further) *did hide his face*, so that he was troubled, and learned thereby, that it was continually necessary for him, to seeke vnto God by prayer, and to make him his onely stay. And therefore also, Psalm. 119.71. it is worthily said: *It is good for me that I haue been afflicted, that I may learne thy statutes* For as we reade before, verse 67. *Before I was afflicted, I went astray: but now I keepe thy word.*

God verily, hath very many notable and worthy lessons, to teach his schollers by afflictions; the which they neither would, nor could, euer learne so wel, in continuall prosperity: namely to be meeke and patient, to deny themselues, to contemne the vanity of this present euill world, to long earnestly after the kingdome of heauen, &c.

He doth it also, to manifest the faith, and sundry other graces, wherewith he hath alreadie indued, and furnished his seruants: the triall whereof, bringeth vnto them more excellent aduantage, then all corruptible gold, neuer so perfectly fined, could aforde. 1. Pet. 1.7. Rom. 5.3, 4, 5. and Iames chap. 1. verses 3, 4. and verse 12.

Moreouer, by the constancie of the stronger, in their trialls; God doth prepare, and strengthen the faith of the weaker, against the time of their like pretious trialls: while they doe behold the constant faith, and patience of those that haue gone before them.

Finally, as our Sauiour Christ assureth vs, *Whosoeuer shall loose house or brethren, or sisters, or father, or mother, or wife, or children, or lands, for the sake of Christ and his Gospel: hee shall receiue a hundreth fold now at this present* (to wit, inward peace of conscience, with ioy in the holy Ghost, &c.) *and in the world to come, eternall life.* Marke chap. 10. 28 &c.

Question.

But some peraduenture, will demand of vs yet further, and aske; Why should God take away these outward blessings of his, from some of his children, and not from other?

Answere

What may we answer to this demand?

This maketh the holy prouidence of God our heauenly father, so much the more cleare and manifest, and the excellencie of his diuine wisedome, to shine forth, so much the more brightly: by how much he doeth more particularly dispose both of all things, & also of all persons, as may be best for euery one. And as touching our owne selues, wee must take diligent heed; that howsoeuer it pleaseth God to deale more bountifully, in the constant vpholding of the prosperous estate of any other, in respect of this world, then with vs: that our eye be not euill, and enuious, because our God is good and mercifull.

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any other, in respect of this world, then with vs: that our eye be not euil, and enuious, because our God is good and mercifull.

So in deede, doth our Sauiour Christ teach vs, Matth: 20. 15. Yea the holy Scriptures doe often renewe this lesson vnto vs, that wee should not enuie or grudge at the prosperity of any; no not of the wicked. As Psalme 37. 1. Prou: chapt: 23. 17. and chapt: 24. 1. and verse 19. Of the which instruction, there is certes euerie way very great reason.

First, in respect of the wickednesse, and vtter vnlawfulnes, of enuie it selfe; the which proceedeth from the Diuel, and maketh those who giue themselues ouer vnto it, verie like vnto him: according to that Matth: 13. 28. where our Sauiour Christ noteth out the Deuil, by the name of the enuious man.

Secondly, there is great reason, in respect of the state and condition of the wicked, euen in the middest of their wealth; the which beeing duely considered, is rather to be pitied: yea euen in this, that their portion of pleasures, is onely in this life, and then followe most wofull paines and tormentes for euer. Psal: 17. 14. and Psal: 49, 12, 13, 14. and 73. 18. 19. 20. And Luke ch: 16. 25.

Now therfore, if we may not enuie the prosperity of the wicked: much lesse may wee enuie at the prosperitie of the godlie. But contrariwise, it is our dutie to reioice, and to blesse and praise our most good and gratious God for it.

Thirdly, the reason against enuie, is great, euen in regard of our selues; whose estate is infinitelie more happie and blessed, yea in our greatest affliction that may be: then theirs is or can be, in their greatest worldlie pompe and felicitie. As is euident from the testimonie of the Spirite of God: Matth: 5. 11. 12. Luke 26. 24, 25, 26. Iames 1. verses 2. 12.

Fourthlie, the reason against this sinne, is most weighty, in respect of God; to whom alone doth iustlie belong, the souereigne & free bestowing, and disposing, of all his creatures and blessings, both spirituall, and also belonging to this life: aboue all demande of euery why, or wherfore hee should doe so, or so. It is proper, and pertaining to God alone, to saye: *May I not doe with my owne as I will?*

Let vs therfore, cast away all enuying at the prosperitie of other; speciallie of other our fellow brethren; and conuert all murmuring into a thankfull admiration at the goodnes of God, which he exerciseth continuallie, towards the poorest and basest of those that doe truely beleeue in him. Whose outward afflictions, hee doth recompence alwaies, with inward and spirituall comforts and blessings: as was said a little before.

GOD our heauenlie Father, in this his vnequall & vneuen course (as flesh and blood is readie to thinke of it) may (as one saith well) be likened to a most skilfull Phisition, in that hee ordereth his Phisicke, according to the differing estate and condition of his Patients. For hee knoweth that one dramme will doe as much with some, as a greater quantitie of the same Drugge, in another mans bodie, &c. So likewise, the Lord he knoweth, that a little headache, will preuaile as much, to humble one whom hee hath alreadie broken: as an extreame collicke, or gowte, with an other that is yet of a sturdie and stoute stomacke. The diuerse dealing of the Lorde therefore, sheweth plainelie, that hee doth not rule as a Father ouercarried with an inordinate, or partiall pittie: but as a most wise, holie, and righteous Father.

But admit this, (it may bee, some will say) that God, as a most wise, holie, and discrete Father, vseth the afflictions and humiliations of his children; like as a Phisition vseth his bitter potions, to cure the euils and sinnes, which they are subiect vnto here in this life: Yet how can death, which to the viewe of the carnall eye, doth not seldome fall cruellie vppon them, be counted for good phisicke, and to be a healing medicine? For this destroyeth euen nature it selfe. And death (as we may say) is after a sorte, the shame of all phisicke.

Question. Howe therefore may it agree to the Fatherlie hand of God: and that his Diuine skill should haue any stroke herein?

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Answere. *Meſt of all, ſeeing he hath in his moſt gracious prouidence, appointed, and preordained, death to be vnto all his children, a counter-poiſon againſt death; & the moſt ſpeedie and immediate paſſage vnto euerlaſting life; and therein, to the poſſeſſion and fruition of all perfect health, wealth, and honour, for euer and euer.*

Explicatiō & proofe. A notable proofe hereof wee read, Philip: 1, 21, 22, 23, 24. Likewiſe 2. Timot: 4. 8. and 1. Pet: 1. 3. 4. &c.

Moreouer Pſalm: 116. 15. *Precious* (ſaith the holy Prophet) *in the ſight of the Lord is the death of his Saints.* And the ſame againe, Pſalm: 72. 14. *Deare ſhall their blood be in his ſight.*

And beſide this, it is to be further conſidered, that it is the good pleaſure of God, to take away his righteous ſeruants, from greater euils, that are after to fall vpon the wicked that remaine. Iſai: chap: 57 1. And that, to this gratious ende and purpoſe; that they ſhould not be peruerted in their mindes, to fall into errors of iudgement, ouerſwaied by the corruptions of the time: nor carried away after common ſinnes, and diſorders, increaſing ouer-ſtrongly in the dayes wherin they liue.

Neuertheleſſe, it is not ſeldome ſeene, that the Lorde maketh his ſeruants, euen here in this world, glorious by his wonderfull deliuerances: and that hee crowneth them with age, as with a crowne of glorie, in that they are found conſtant in the righteous waies of God, euen as it pleaſeth him: though death had ſeemed, ſundrie times, to haue grappeled vpon them. Yea, and euen generallie, if wee ſhall wiſely conſider; wee ſhall finde, that in common calamities, God ſheweth himſelfe, oftentimes more fauourable to his people, then to their aduerſaries: though manie and great be their ſinnes, whereby they doe dailie prouoke him. According to that we read, Iſai: chapt: 27. 7. *Hath he ſmitten him as hee ſmote thoſe that did ſmite him? Or is hee ſlaine, according to the ſlaughter of them, that were ſlaine by him? Thou contendeſt with him* (that is, with thy people, as ſaith the holie Prophet) *in meaſure, &c. But hee taketh their enemies away, as with a rough Spirit* (or blaſt) *in the daye of the Eaſtwinde.*

But for all this it will peradventure, be further obiected, and vrged in waye of amplification: that not onely particular perſons, but alſo euen whole Cities, Countries, and Nations, profeſſing the true religion of God, doe ſometimes fall before their enemies, who are wicked and profeſſed idolaters, &c.

Queſtion. What is to be further anſwered to this?

Anſwere. *They that haue the better cauſe; may neuertheles be guiltie of ſome grieuous ſinnes, wherin they lie without repentance: for the which God in his iuſtice, ſeeth meete to puniſh them.*

Yea, and by circumſtance: the ſinnes of the profeſſors of the Goſpel, may eaſilie bee greater, then the ſinnes of ſome ignorant idolaters: who haue not the light of the word of God, ſhining among them.

Explicatiō and proofe. It is true: according to that manner of aggrieuing the ſinnes of *Bethſaida*, and *Capernaum*, aboue the ſinnes of the *Sodomites*, &c: the which our Sauiour Chriſt vſeth Matth: 11. 20. &c. And againe, he affirmeth generallie, that whoſoeuer he be, that knoweth his maiſters will, and doth it not, ſhal be beaten with the more ſtripes.

But be it, that their ſinnes be not more heinous; yet what letteth, why God may not correct them, in that meaſure whervnto they are growne: that ſo hee may preuent the extremitie wherevnto they would ſhortly come.

And beſides, it may be that in the preſent action of defence, or reuenge vpon the enemies of Gods truth, or violaters of common honeſtie and iuſtice: they who haue the better cauſe, doe not prepare themſelues to deale in it, with holie mindes. Or it may bee, they doe truſt in their owne ſtrength, and doe not ſtaye themſelues vprightly vpon the Lord. The which ſeemeth to be the ſinne, of the other tribes of *Iſrael*, againſt the tribe of *Beniamin*: before whom they fell twice, Iudges, chapt: 20. For this, verilie wee are verie apte vnto, euen to preſume ouer-much in a good cauſe: as if our owne ſinnes could not

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hinder the succeſſe of it in our hands. But therin, we may eaſilie deceiue our ſelues; and therfore it ſtandeth vs in hand, to walke humblie before the Lord our God, and to ſeeke peace with him: that ſo he may be intreated to proſper vs, euen in the beſt ſeruice which wee may poſsiblie be imployed in.

But the cauilling wittes of men, will be yet ſtill maligning, and oppugning the Fatherlie prouidence of our God. For by an vnreuerend prying into it, they ſnatch at thus, among the reſt of their quarrells, that manie notoriouſlie wicked (both particular perſons, & alſo whole Cities and Nations) haue bene ſpared very long: when as in the mean while, God hath more ſpeedily iudged his own people; he cauſing iudgement to begin at his own houſe, as the Apoſtle Peter teacheth. 1. Epiſt. 4. 17. How are we to anſwere this obiection?

Queſtion.

Anſwere. *The Lorde vſeth long-ſuffering toward the wicked, for the ſalvation of thoſe among them, which doe belong vnto him; and to leaue the reſt the more inexcuſable.*

But as touching thoſe, whom hee hath allreaaie called home to the knowledge and faith of his truth: hee doth chaſtice them betimes, when he ſeeth them to beginne to goe aſtray; leaſt they ſhould returne to their former wickednes againe.

Finally hece it is manifeſt, that God the righteous Iudge of all the world, iudgeth his own childrē, as wel as any other: & that without al partial reſpect of any, either cauſe or pſon

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So in deed we read, Iob: 34. 10. &c. *Hearken vnto me ye men of wiſedome* (ſaith Elihu) *farre be it from vs to thinke, that wickednes ſhould be in God, and iniquitie in the Almightie. For he wil render to man according to his work, and cauſe euery one to finde according to his way. Certainlie, God will not doe wickedlie, neither will the Almighty pervert iudgemēs &c.* & Ro: 2. 6. *God will reward euery man according to his works.* & v: 11. *For ther is no reſpect of perſons with God.* It is oftē affirmed, elſe-where.

Moreouer, touching the long-ſuffering of God toward the wicked: wee haue a notable place in the beginning of the ſame chapt. And 2. Pet: 3. 9. *The Lord is patient toward vs, and would haue no man to periſh, but would all men to come to repentance.* And verſe 15. *The long-ſuffering of the Lord is ſalvation.*

Neuertheles, that he will chaſtice his owne children when they goe aſtray: reade Pſalm: 89. 30. 31. 32. &c.

But it is yet further inſtanced, and alledged, that not onely olde ſinners, but alſo, that ſometime yong infants: yea euen the ſeede of the faithfull, are taken away by death, yea by the ſword of mercileſſe Tyrants: as namelie by *Herod*, in that his moſt ſauage and cruel infanticide or murthering of many yong children in *Bethlehem* and in the borders there abouts.

Queſtion. How may Gods fatherlie prouidence be iuſtified in this?

Anſwere. *Onelie original corruption and attainder, is of it ſelfe a ſufficient cauſe, why God in his iuſtice, may not onely give yong infants ouer, to a temporal iudgement: but alſo euen to eternal death, in the ſeueritie of his iuſtice.*

But no death, neuer ſo ſodeine, or as it may ſeeme vntimely: can at any time fruſtrate the eternal ſalvation of the yongeſt of thoſe, which doe belong to Gods moſt holie and eternall election.

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It is ſo no doubt. For, in ſo much as they belong to our Sau: Chriſt, & to the kingdome of God, Mark: 10. 14. it cannot be that they ſhould periſh. God alſo, in taking them to his mercie by one calamitie (the bitternes wherof they had not the reaſon to diſcerne) he endeth moſt ſpeedilie, and at once, all their miſeries: which would haue multiplied vppon them, in a long continuance and courſe of life.

And further, as touching the wicked ſeed of the wicked, the Lord oftentimes cutteth them off, as it were in the ſhell, becauſe, according to the prouerb, they are as the euill egge of an euill birde: and for that (as the Lorde knoweth) the yong cubbe, would in time proue as craftie, and by craft as hurtfull to the Church, as the olde foxes haue beene. And that the whelpe of the woolfe, would grow to be as rauenous as euer was his damme, &c.

Qreſtion. Well then, wee acknowledging all theſe things to be true: yet in ſo much as God hateth ſinne, and cannot but in his holie iuſtice, inflict his heauie iudgements vpon ſinners: why (as ſome boldly inquire) doth not God at once by his

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power, cause sinne to cease? Yea as they feare not to expostulate, & quarrell with God: why did he at all suffer sinne to haue any entrance into the worlde? What shall wee say to these?

This is most venterous and desperate boldenes in deede: in all such as feare not thus to obiect. To whom wee may, both more iustlie, and also more boldlie, say with the holie Apostle Paul, euen to the stopping of their presumptuous mouthes whosoeuer they be: O man who art thou, which pleadest against God? Shall the thing formed, say to him that formed it, why hast thou made me thus? Hath not the Potter power of the claye? And so forth, as it followeth in the 9. chapter of the Epistle to the Romanes from the 11. verse of the chapter.

And further also, seeing sinne is come into the world, onelie through mans defait, as hath bene declared before; it is for euer iust with God to punish sinne, yea to punish sinne by sinne, in the continuing and multiplying course thereof; and one wicked man by another, from generation to generation: yea and his owne children also, so farre as they shall communicate with the wicked world in sinne, vntill he haue humbled, and brought downe the pride and contumacie of all the world, before his most high and glorious Maiestie; euen to the perfect glorifying both of his iustice and also of his mercie, both heere and in the world to come.

Explication and proofe.

For the further confirmation of the former part of this Answere, reade Isaiah: chapt: 45. 9. 10. *Woe be vnto him that striueth with his maker, the potsheard with the potsheards of the earth: shall the clay say to him that facioneth it, what makest thou? &c.*

In the which reproofe, we are not so to vnderstand the Lord, as if he should peremptorilie forbid all reasoning in this case; as though the obiection could not be answered, and therfore must rest answereles: but that herein he doth admonish the fraile creature, of his dutie toward the most high and soueraigne Maiestie of his Almightie & most reuerend Creator. That is to say, that hee doe conceiue reuerendlie both of all the wo. kes of his Creation, and also of his prouidence, without any contradiction against either of them.

And beside this, ther is in this the Lords most iust prohibition, and staying of all captious reasoning: a perfect and familiar reason, for the staying & suppressing of all such presumptuous reasonings for euer.

For when as in all matters, both of nature, and also of arte, heere beloweth there are boundes of modesty acknowledged, for the limiting of questioning: which would otherwise prooue endlesse and vndutifull, yea verie contentious and hurtfull. For no man would allowe, that the childe should quarrell with his Father, because he is of no taller stature, or of no better complexion, or of no more noble birth, &c. And in matters of Arte wee will silence the scholler with this common rule, *Unicuiq, in sua arte credendum: Euerie man must be of some credite in his arte.* No Artificer will like to be vrged, to giue a reason of all his dooings.

Wherfore, much rather ought ther to be a holie limitation, & a seuere censuring of all bold reasonings with God: concerning his most high & heauenlie matters? Verilie, there is no such disparagement betwixt the Father and the childe, the maister and the seruant; no nor betweene the clay and the potter: as there is betwixt God, and the greatest Prince; or the most skilfull Artizan, or professor of the liberall Artes and sciences in all the world.

And touching the latter part of the answere, howe God in his most holie iustice, punisheth sinne by sinne; and one sinner by another: read Isai: 33. 3. *Woe to thee that spoilest, &c. when thou shalt cease to spoile, thou shalt be spoiled, &c.* And Psalm: 58. 11. *Doubtles there is a God who iudgeth in the earth.*

The historie of Gods holie Prouidence recorded in the holie Scriptures; and experience also from time to time, doe confirme the same, to all wise obseruers of the gouernment of God. Hee raiseth vp great Tyrants, to punish the little Tyrants. For euerie man is a Tyrant to his neighbour, till by his worde and corrections; and many times by publike calamities: hee maketh all wea-

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rie, of oppreſsing, and gladde to liue quietlie, and peaceablie, one by another.

Finallie, God ſuffereth ſinne to continue in the worlde, that from the euill fruites, which doe iuſtlie accompanie the ſame (ſuch as are manifold ſicknes-ſes, warre, famine, &c.) to the humbling of all fleſh before him: hee hauing (according to the good pleaſure of his owne bleſſed will,) reſerued the time of the full ceaſing of it, vntill he ſhall perfitlie eſtabliſh his owne righteouſnes, in his heauenly Kingdome of glorie and eternall bleſſednes. According to that which he hath promiſed, and deſcribed moſt comfortablie vnto vs. Reuel: chapt: 21. 1. &c. And chapt: 22. 3. 4. 5.

Thus then, wee acknowledging, that all captious cauilling, yea euen all curious queſtioning about the high counſells and works of God, are iuſtlie to be ceaſed among vs, and among all the people of God: let vs with all humblenes of minde, and in the reuerend feare of God, propound onely one queſtion or two more, to be anſwered on the behalfe of the Fatherlie Prouidence of our moſt gratious good God.

The one is this, that ſeeing God is a moſt louing and tender Father ouer his children, and ſpecially ouer their ſoules: how commeth it to paſſe, that erewhile, his poore children, are ſuffered to erre, as it were in the wide and dangerous wildernes of this worlde, as ſheepe without their Shepeheards, as our Sauiour Chriſt himſelfe lamented their caſe, in the daies, wherin hee (the chiefe paſtor of all) was bodily preſent among the *Iewes*? Yea, howe commeth it to paſſe, (may ſome ſaye) that when at the laſt, it hath pleaſed God to giue them Paſtors and Teachers, to inſtruct and comfort them, in his holie wayes: that hee ſhould (as it doth not ſeldome fall out in the worlde, yea in the Church) euen after a while, take them away againe? But moſt of all, it wilbe demanded of vs, howe it may ſtand well with the Fatherlie prouidence of God; that hee ſhould permit the cruell wolfe, and falſe Prophet, to haue anie entrance into his Church: and there to ſet vp a myſterie of iniquitie, euen an Antichriſtian doctrine and gouernment, oppoſite to the truth, both of the doctrine, and alſo of the Eccleſiaſticall diſcipline of our Lord Ieſus Chriſt, to the diſhonour of his owne name, (as it may ſeeme) and to the indangering of the whole flocke.

Queſtion. Howe therefore may this agree with the gratious and Fatherlie prouidence of our God?

Anſwere. *The moſt gratious and Fatherlie prouidence of God doth herein moſt notablie appeare; in that (notwithſtanding all whatſoeuer is here obiected) he doth neuertheleſſe, both effectualie conuert and call home, and alſo conſtantlie preſerue vnto himſelfe, all his elect children. And that alſo, euen againſt all externall defectes, and againſt all the power and craftie of Antichriſt, and his diuelliſh illuſions, againſt all their lying ſignes and wonders, and againſt all the hypocritical and counterfet appearance, or maske of holineſſe, which is held forth, and boaſted of among them.*

And further alſo, well may wee likewiſe admire, and wonder at the moſt gratious goodnes of God; for that he doth at any time ſende any true and faithfull Preachers of his holie worde and Goſpel to his people, and that they continue any while at all with them: rather then vnthankefullie, and mutteringlie, to complaine of any either reſtraint or delaye; ſeeing wee are altogether vnworthie of the leaſt grace and mercie this waye.

And the rather alſo, becauſe when we doe (through the goodneſſe of God) enioye the bleſſed and ordinarie meanes of our ſaluation: wee doe no more thankefullie accept, and entertaine the ſame.

Explicatio and proofe. Wee may iuſtlie doe ſoe indeede. For we haue all, and euerie one of vs, deſerued a thouſand times to periſh for euer, in our infidelitie, and in our manifold ſinnes, and vnthankfulnes: ſeeing we continue therin, notwithſtanding the mercies of God are renewed daylie and howerly vppon vs. And becauſe we doe not yet to this day, dulie regard, thoſe precious meanes & inſtruments, which God doth ſend to further vs in the way of eternall life and ſaluation.

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Verilie, this sinnefull worlde is alwaies vnworthie, of the least of the seruants of God: Heb: 11. 38. Much more vnworthy of Christ himselfe, his Gospell, and Sacraments, &c. Wherefore, iustly may we, yea ought we to acknowledge, and confesse; that God doth not for any want of loue in himselfe toward his people, with-holde or skant his principall blessinges from them: but for their want and failing in loue toward him, and toward his holy ordinances, which he hath vouchsafed to bestowe vpon them.

And herein also is the goodnes of God to be acknowledged of vs, in that all his withdrawing or skanting of his blessings, is onely to this end (as touching his elect children) that by the want of them for a while, hee might prouoke them, to a more earnest desire, and longing after them againe: and to a more carefull & religious vsing of them, when-soeuer it shall please him to returne and sende them againe. According to that Hosh: 5. 15. *I will goe and returne to my place* (saith the Lord) *till they acknowledge their fatte, and seeke me: in their affliction they will seeke me diligentlie.* And chapt: 6. 1. 2. 3. *Come* (say the faithfull one to another) *let vs returne to the Lord: for he hath spoiled, and hee wil heale vs: hee hath wounded vs, and hee wil builde vs vp. After two dayes hee wil reuiue vs, and in the third day, hee wil raise vs vp, and wee shall liue in his sight. Then shall we haue knowledge, and indeuour our selues to knowe the Lord: his going forth is prepared as the morning, and hee wil come vnto vs as the raine, and as the latter raine vpon the earth.* Read also, Song of Songes, chapter third. And chapter 5. 3. &c.

But as touching the wicked and vngodly hypocrites, who do altogether prophane and abuse the blessed and glorious word and Gospell of God, and our Sauiour Christ; it is most iust, that God should take seuere vengeance vpon them, by giuing them ouer to strong delusion, that they should beleeue lies, &c: according to the holy menace of the Apostle Paul: 2. Thessalon: 2. 10. 11. 12.

For seeing it cannot be denyed, but that it was iust with God; seuerelie to punish the heathen, for their smothering of the dimme light of naturall vnderstanding, which was remaining in them: as we read Rom: 1. verse. 18, &c. Much more must it be acknowledged, to be most agreeable to the most pure iustice of God; to double his wrath against those, that despise the perfit light of his Gospell: and doe rebell against his most holie Spirit, which shineth forth most gratiouslie, and admirablie toward them, in the same.

Nowe therefore, for the conclusion of all obiections, against the Fatherlie prouidence of our good God: let vs come to the last question, which is this. Howe it should come to passe, that the Lord of his infinit mercie, granting his children, the meanes of their saluation, and most vigilantlie watching ouer their saluation; yet some of the most deare and best beloued of them, should be so left to themselues, that they should at anie time fall into some greeuous sinne or other: as king *Dauid*, and king *Salomon* did, *Peter* also, and manie more: when as God could by the gratious power of his Spirit, haue preserued them from such grieuous falls. Howe therefore, may this be perceiued, to accord with his Fatherlie prouidence and gouernment?

Question.

Answere. *The Lord doth hereby iustlie, and yet also in exceeding great mercie, chastice some former sinne; either of negligence, or it may be of some degree of presumption: to make the humane corruption, and infirmitie of all men without exception, euery way more fullie knowne, for the common instruction and admonition of all.*

And also, to this gratious ende among the rest, that the reioycing of the children of God, may neither rest in themselues, nor vpon any other creature: but onely in and vpon the Lorde himselfe, who alone, is the onely constant and neuer-failing direction, strength and saluation of his people.

Moreouer, euen in this, wonderfull is the Fatherlie goodnes of God; who neuer suffereth any of his children, finally to perish in their falls: but he raiseth them vp againe by repentance, and reneweth the ioy of their saluation vnto them.

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Wee are to wonder at it in deede: and with admiration to blesse and praise his most holie, gratious, and blessed name, for euer and euer. Amen.

The whole answere is euident from the examples euen now alledged. To the which purpose also, let vs hearken to the Prophet Ieremiah, chap: 9. 23. 24. *Let not the wise man glorie in his wisedome, &c. But let him that glorieth, glorie in this, that hee knoweth me* (saith the Lord) *for I am the Lord which doe shewe mercie, iudgement, and righteousnes, in the earth: for in these things I doe delight, saith the Lord.* Likewise the Apostle Paul. 2. Cor: 1. 30. 31. *Let him that reioyceth, reioyce in the Lord.*

Thus therefore (for the conclusion of this discourse) let vs resolue our selues, vppon the vndoubted acknowledgement of the Fatherlie Prouidence of our most gratious and mercifull God, against all the cauils that may by anie, bee obiected against it. For by the groundes of the Answeres alreadie alledged: wee may with like facilitie, answere euerie other, whatsoeuer they may bee.

But what though wee should not be able, throughlie to discerne the reason of some of Gods diuine proceedings, and iudgements towardes any other of his children, or toward our owne selues? Should it be a sufficient reason, for vs to call into question the Prouidence of God? God forbid. Excellentlie well (saith *M. Caluine*,) that it is one of the chiefe exercises of our faith, to be humbled vnder the mightie hand of God, and with silence, to rest quietlie in his iudgements. *Sciamus (inquit) vnum esse ex præcipuis exercitijs fidei nostræ, humiliari sub forti Dei manu, & cum silentio acquiescere eius iudicijs.* In Psalm: 39. vers: 10.

Alas, we poore wretches, through our negligence, doe not know many of those things, which we both might and ought to know. How then may wee presume, or once imagine, that we may attaine to knowe the reason, of euerie secret worke and iudgement of God? *The mercie of the Lorde* (saith the holie Prophet) *reacheth to the heauens, and his faithfulnesse to the cloudes. His righteousnes is like the mightie (or huge) mountaines: his iudgements are like the great deepe.* Ps: 36. vers: 5. 6. Read also Iob: ch: 33. ve. s: 12. 13. 14. *Behold (saith Elihu to Iob) in this thou hast not done right: I will answere thee, that God is greater then man. Why doest thou striue against him? for he doth not giue account of all his matters. For God speaketh once or twice, and one seeth it not, &c. to wit, vntill hee open the eares of men, euen by their corrections, which hee had sealed:* as it followeth in the 16. verse. And againe, chapter 36. 22. &c. *Beholde, God exalteth by his power: What teacher is like vnto him? Who hath appointed to him his way? Or who can saye:, Thou hast done wickedly? Remember that thou magnifie his worke which men beholde. All men see it, and behold it a farre off. Beholde, God is excellent aboue that wee can knowe, &c.*

It is meete therefore, that euery one of vs, doe reuerence, and with holie admiration, glorifie and adore that in the Diuine counselles, and workes of the Lord God: whereof wee in our shallow conceits, can apprehend no reason that may satisfie our curious and carnall mindes to our liking.

It ought aboundantlie to suffice all that bee godlie, and dutifullie minded toward God: that it hath pleased him to reueale vnto vs in his holie Scriptures, so much as it is meete for vs to desire to knowe.

And the rather also, for that hee doth therwithall, vouchsafe accordinglie, to giue vs good experience, if wee will open our eyes to see it: that hee guideth and disposeth of all things, both mercies, and iudgements; as they doe most exquisitelie serue in the ende, to the manifolde profite and comfort of all his elect children and people.

VNto these manifold profites and comfortes therefore, let vs nowe henceforth, settle our mindes: and call them altogether away from such hautie speculations, as be too high and vnseemely for vs to climbe vnto.

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God vpon themselues, while they did liue in their sinne: and after that also, by his chastisements, from the time that they began to repent, and to turne vnto him.

Question. And first, what are the comfortable fruites or benefites, proceeding from the iudgements of God vpon them, while they lay in their sinnes: and were not mooued to repentance, or (to say the most) were onely entring into it?

Answere. *While the children of God are in this estate, God vseth his iudgements or punishments, as effectuall helpes:*

First, to humble them in the sight of their sinnes, by a taste of that horrible wrath and miserie, which is in the iustice of God due vnto them.

Secondly, to stirre them vp to seeke for mercie and forgiuenesse.

Thirdly, to make their deliuerance and saluation, the more sweete and pretious vnto them.

Finally, that by the recordation, and calling to minde of the same their former punishments, they (being once turned to God) might thenceforth, take warning, that they doe neuer returne to their former wickednes againe.

Explicatiõ and proofe. You say well, that the iudgements of God are effectuall helpes, to the ends you haue rehearsed. For it pleaseth God, for the better expedition, and more speedie effecting of his worke, to adde vnto the threatnings of his word, the execution of his curse in some measure, euen vpon his owne elect children: whom he findeth to bee by nature children of wrath, and knoweth that they haue neede of such vehement awaking, and rowsing vp, out of their dead sleepe of sinne.

To this purpose, reade in the booke of Iob, cha. 33. verse 17, &c. Where, after that he hath spoken of the sundry afflictions, wherewith God doth humble his children; preparing them first by his bodily chastisements, and then sending the instruction of his word vnto them: then saith *Elihu* to Iob, verses 27, 30. *Lo all these things will God worke twice or thrice with a man, That he may turne backe his soule from the pit, to be illuminated with the light of the liuing.* That is, that he hauing his life prolonged, may learne the way to the kingdome of heauen. And hereof, we haue the most wicked King *Manasses* for a notable example. 2. Chron. 33. 12, 13. Of whom it is written, that howsoeuer hee exceeded in wickednes, and despised the ministerie of the Prophets, which were sent vnto him: yet when God cast him into tribulation, (that is, gaue him into the hands of the King of *Ashur*, who put him in fetters, and bound him in chaines, and carried him to *Babel*) then he prayed to the Lord his God, and humbled himselfe greatly before the God of his fathers. And he praying to God; God of his infinite mercy was intreated of him: and heard his prayer, and brought him againe to *Ierusalem*, into his kingdome. And then (as the text saith) *Manasses knew* (that is, he acknowledged) *the Lord to be God.*

To this purpose also, it is well obserued by a godlie learned man; that by affliction, as by a speciall helpe: God vseth commonly to call them whom he will saue, and make instruments of his saluation to others. To the which end, he alledgeth the example of *Paul*, from the testimonie of the holy Scriptures: and from *Ecclesiasticall* storie, the example of *Constantine* the first Christian Emperour, and of *Edwine* the first Christian King of Northumberland. Of the which *Edwine* thus he writeth; that notwithstanding he had married a Christian woman, the daughter of *Ethelbert* a christened King of *Kent*: who perswaded with him all that shee could, and *Paulinus* also a preacher of the Gospel; yet could he not be wonne, till God had bumbled him by sundry afflictions. No not till at the last, hee was sore wounded by a wicked and desperate cutthroat, who was suborned to kill him. This is the obseruation of Mr. *Foxe* in the historie of King *Edwine*, about the yeare of our Lord 630. Where also he alledgeth to the same end, the late example of Martin *Luther*: whose spirituall conflicts, and agonies were many; before hee could bee made fit to

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preach the doctrine of iuſtification by Chriſt, openly. And ſo (ſaith hee) be all they moſt commonly, which come to any liuely feeling, or ſenſible working of Chriſt the Lord in them.

Hence it is, that this confeſſion is heard often in the mouthes of the ſeruants of God, after that they are once truly and effectually humbled vnto him. Bleſſed be God for ſuch a ſharpe checke that I had: for ſuch a loſſe: for ſuch a diſgrace: for ſuch an impriſonment: for ſuch or ſuch a danger: for ſuch a languiſhing ſicknes: for ſuch a paineful or loathſome diſeaſe: for ſuch a wound: for ſuch a terrible feare in a grieuous thunder and lightening, &c. For if I had not bin thus or thus afflicted, & humbled; I had not knowne my ſelfe: I had not regarded Gods word: I had neuer come to the feare of God: I had periſhed in my ſinnes, &c. If I had not loſt ſuch or ſuch a friend, or worldly ſtay; I ſhould not haue depended vpon Gods prouidence as now (by the grace of God) I ſee that I ought to doe. Thus much therefore, for the two former vſes of afflictions, or puniſhments, or iudgements; howſoeuer we doe thinke good to call them.

Now thirdly; how the bitternes of ſuch iudgements, or afflictions ſent of God, doe make the ſaluation of God, and his tender mercies, the more ſweete and comfortable: I neede not to ſpeake, ſeeing no man can truly diſcerne what ſweetneſſe meaneth, vnles hee haue taſted before what the ſower is.

Finally, touching the laſt point, it cannot be doubted: but that ſpeciall iudgements of God, are ſent to the end they might leaue behinde them, a memorable impreſſion of his reuerend feare, in the hearts of his children; and ſo to nouriſh in them, a continuall care of dutie, anſwerable to the firſt entrance of their calling: remembring alwaies, that the anger of God againſt ſinne, is as great as any feare that is euer apprehended of vs. Pſal. 90. 11. *Who knoweth the power of thy wrath? For according to thy feare is thine anger.* The practiſe of this memoriall is commended vnto vs, Lament: chapter 3. verſes 19, 20, 21. in theſe wordes of the Prophet. *Remembring mine affliction and my mourning, the worme-wood and the gall. My ſoule hath them in remembrance and is humbled in mee. I conſider this in my heart, therefore haue I hope.* But this place, reſpecteth not onely ſuch as haue beene at the firſt prepared to repentance: but ſuch rather, as are by afflictions ſollicited to better their repentance.

Let vs therefore, by this occaſion, proceede now to the fruites of afflictions, which follow after the calling of the children of God. For ſo God ſeeth it good, and profitable: that the afflictions of thoſe that bee his, ſhould bee often renewed, one way or other. What may theſe comfortable fruites or profites be?

Queſtion.

Anſwere *Firſt and formoſt, the Lord doth thereby further, and more and more perfect the repentance of his children.*

Secondly, he preuenteth (and as it were defeateth) many dangerous prouocations, and enticing occaſions of ſinne.

Thirdlie, GOD doeth teach his children, from their experience of the bitter fruites of ſinne now and then renewed vpon them: more and more to hate and abhor ſinne.

Fourthly, he trieth, fineth or purgeth our faith, that vpon the often renewed experience of his mercie: we may more purely, and vndoubtingly, ſettle our comfortable truſt and confidence in him.

Fiftly, he doth by afflictions quicken and prouoke vs, to often and earneſt ſupplication & prayer.

Sixtlie, hee doeth thereby alſo, inure vs to patience and meekenes: yea ſo, that Patience, an excellent Chriſtian vertue, may haue the more perfect worke in vs.

Hereby alſo, God doth teach vs by our owne experience of afflictions, to iudge more

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wisely, and charitably of all others, vpon whom he laieth his fatherly corrections: and accordingly, to be more tenderly and pittifully affected toward them.

Moreouer, by former afflictions, he prepareth, and maketh vs the more fit, to beare those more sharpe ones that are to come: euen those, through which, we must necessarily passe, before we can attaine to the kingdome of heauen. Yea sometimes it pleaseth God to lay vpon vs a greater affliction for a little while: to the end he may humble vs to beare some lesser, which he shall thinke good more ordinarily to exercise vs withall.

Beside all these, God doth by the want of health, or any other of his blessings, either spirituall, or bodily: teach vs a more holy, sober, and thankefull vse of them, then we had learned before; after that, of his mercy hee vouchsafeth to restore them to vs againe.

But who can reckon vp, and throughly vnderstand, all the commodious and profitable vses, whereunto God of his infinite mercy, hath sanctified the sundry afflictions of his deare children?

Explication and proofe.

It is very true. No one can throughly vnderstand all. Neither any the least fruit of any one; but onely such, to whom God himselfe vouchsafeth to giue the secret experience thereof, as it were into his bosome. The fruit of affliction, may be resembled to the *Manna* which was hidden, and kept close in the Arke: and to the written *name*, which no man knoweth, saue he that receiueth it. Reuel. 2.17.

But for some further explication and proofe of the fruites now mentioned: let vs call to minde first of all, that which was not very long since alledged out of the 119. Psalm. verse 67. *Before I was afflicted* (saith the Prophet) *I went astray, but now I keepe thy word.* And verse 71. *It is good for me that I was afflicted, that I may learne thy statutes.* Read also Hebr. 12. 10. *God doth chastise vs for our profite, that wee might bee partakers of of his holinesse.* And againe. Though no *chastising for the present seemeth ioyous but grieuous: yet afterward, it bringeth the quiet fruit of righteousnes, to them which are exercised thereby.*

Verily, this is an excellent fruit of afflictions, that the Lord doth thereby renew our repentance, by putting vs in minde of our old sinnes, as well as of our new: and therewithall, that he doth reuiue our prayers for the forgiuenes thereof, to the further assurance of the comfort of our faith, that they are pardoned and forgiuen vnto vs.

Secondly, that afflictions, doe (through the blessing of God) preuent sinne; we may learne from the Apostle *Paul*: who telleth vs, that God gaue vnto him a pricke in the flesh, the messenger of Sathan to buffet him, to the end hee might not be exalted aboue measure. 2. Cor. 12.7. This pricke in the flesh, was some notable inward affliction, whereby hee could not walke so expeditely as he desired in good dutie: like as he that hath a thorne or the stub of a bush in his foote, he walketh more slowly and with greater paine. Neuertheless, howsoeuer the Apostle could not satisfie himselfe: yet he was aboundant in labours, and in comparison of others, verie expedite and quicke. Whatsoeuer it was, this (as hee saith plainely) was the vse of it, that by this meanes, he was humbled: and so it was a preseruatiue against spirituall pride. And that in this respect, affliction is a benefit: our owne mouthes doe willingly testifie, when we wish that we had beene sicke in our bed, when we did (at vnawares, or willingly) that which afterward it repenteth vs of. No doubt but sickenes, and other afflictions, doe keepe vs from many euills, that otherwise we should fall into.

Touching the third point, it is of it selfe so plaine, that it may be palpably felt, of all that haue any spirituall sense in them: according to the common saying, which may well haue vse heere, *The burnt childe dreades the fier*. Neuertheles, for examples sake, wee may confirme it from that wee reade Iosh. chapter 22. verses 16, 17, &c. *Thus saith the whole congregation of the Lord, what transgression is this that yee haue transgressed against the God of Israel?*

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Israel, &c. Haue we too little for the wickednes of Peor, *whereof we are not cleansed to this day, though a plague came vpon the congregation of the Lord: yee also are turned away this day from the Lord: and seeing yee rebell to day against the Lord, euen to morrowe hee will be wroth with all the congregation of Israel.*

And verse 20. *Did not* Achan, *the sonne of* Zerah *trespasse grieuously in the execrable thing, and wrath fell on all the congregation of Israel? And this man alone perished not in his wickednes.*

Fourthly, touching the triall, or fining and purging of faith by afflictions: read, 1. Pet: 1. 6. 7. *Wherein* (that is, in the which saluation) *ye reioyce* (saith the Apostle, writing to the Christian Iewes) *though now for a season (if neede require) yee are in heauines through manifold temptations. That the triall of your faith, being much more precious then gold which perisheth, (though it be tried with fier) might be found vnto your praise, and honour, and glory, at the appearing of Iesus Christ, &c.*

This triall of faith, causeth it more purely and firmely to rest it selfe in God; because it giueth vs experience of our own weakenes, and how vaine all other meanes of helpe are: and therewithal, how al-sufficient the arme of the Lord is of it selfe alone, when all other helpes or meanes of helpe, that we knowe of, doe faile. According to that. 2. Cor. 1. 8. 9. *Bretheren* (saith the Apostle Paul) *we would not haue you ignorant of our affliction which came vnto vs in* Asia, *how wee were pressed out of measure passing strength, so that we altogether doubted euen of life. Yea, we receiued the sentence of death in our selues, because we should not trust in our selues, but in God who raiseth vp the dead.* So then, as the tempest trieth the marriner, and the battaile the souldiar: so doth affliction the faithfull Christian. And that experience of Gods assistance in trouble; and of his deliuerance out of trouble, confirmeth and strengtheneth faith; it may appeare by that which followeth in the 10. verse of the same first Chapter of the 2. Epistle to the Corinths Wherein the Apostle writeth further concerning himselfe and *Timotheus*, that they trusted that God who had deliuered them from so great a death, and did deliuer them: would also yet thereafter deliuer them still. Read also, 2. Tim: 4. 17. 18. *The Lord assisted me* (saith the Apostle) *and strengthened me, that by mee the preaching might be fully knowne, and that all the Gentiles should heare: and I was deliuered out of the mouth of the Lion. And the Lord will deliuer me from euery euill worke, and will preserue me to his heauenly kingdome: to whom be praise for euer and euer, Amen.* And in the holy storie, *Dauid* being strengthened by the Lord to preuaile against the Beare, feared not to incounter against the Lion: and hauing ouercome the Lion, he feared not to try the combate with the armed giant, Goliah. Read also, Psalm: 23. Thus it is true, that faith groweth, and is heartened and made bold by experience of Gods former assistance and deliuerance.

Fiftly, that affliction quickeneth and prouoketh the faithfull to praier, it is also so certaine, that he who hath no care to pray to God in his affliction: may be truly said to haue no faith, or at the least, that it is for the time, violently smothered and concealed in him. The time of affliction, is a speciall time of Praier. Iames, chap: 5. 13. And Psalm: 50. 15: *Call vpon mee* (saith the Lord) *in the day of thy trouble.* And Rom: 8. 15. The Apostle *Paul* teacheth, that it is a principall effect of the holy spirit of adoption, to teach, incourage, and strengthen the children of God, in all their necessities to cry *Abba*, Father. And verses 26. 27. *The spirit helpeth our infirmities, &c.* And whether, I pray you, should children goe, but to their Father, when they bee in any distresse? Hee is a foolish, or proude childe, whosoeuer hee be: that will not seeme to bee beholding to his Father, for his reliefe and succour. It is doubtlesse, and ought to bee, the kindly affection of the children of God: to let no affliction passe, without the sanctification of Praier, that so it might bee sanctified and blessed to their benefite.

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Sixtly, that God bleſſeth affliction to worke patience and meeknes: yea the increaſe of ſo excellent a grace: it is expreſly affirmed, Rom: 5. 3. *Tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not aſhamed.* And it may further appeare by that which we read, Iames, chap: 1. 4. For if patience haue the perfect worke (as the Apoſtle teacheth) it maketh thoſe that doe ſo continue, and cheriſh it, that they be intire, lacking nothing. For to ſuch, it is aboundantly ſufficient vnto them, that they are ſure, they haue the Lord for their portion.

They knowe, that he that ſhall come, will euen come ſhortly, and that hee will not tarie: and that hee will bring his reward with him. Behold therefore how beneficiall, affliction is; euen by the cauſing; or rather occaſioning of this excellent grace of patience and meekenes. Whence it is alſo, that both the afflicted, and the meeke, are called in the holy Scriptures by one and the ſame name as it were. For *Hhanauim* noteth the one as well as the other: Pſal. 76. 9. Zech. 2. 3. Amos, 8. 4. and in diuers other places.

And hence alſo it is, that we learne to moderate our iudgement, concerning the afflicted: and to bee farre from raſh condemning of them, as if God had caſt them off, &c. For that good fruite, which (through the bleſſing of God) we find in our ſelues, by our own afflictions: cauſeth vs the rather to hope wel of Gods mercie, toward thoſe that are likewiſe afflicted. And the rather alſo, becauſe we vnderſtand, that God liketh well of ſuch, and pronounceth them bleſſed. So we reade, Pſal. 41. from the beginning of the Pſalme. The ſame likewiſe frameth our hearts, to commiſeration, and mercifull dealing toward them: as in the ſame Pſalme, we are not obſcurely admoniſhed. Which alſo is according to the expreſſe commandement of God: Exod. 22. 21. and Leuit. 19. 33. 34, *Thou ſhalt loue the ſtranger as thy ſelfe: for ye were ſtrangers in the land of Egipt.*

Moreouer, that former trialls, and thoſe more gentle; doe hearten againſt greater: it may be euident, by that which was obſerued, concerning the fift branch of this Anſwere. Wee are indeede, of our ſelues, altogether vnapt to beare patiently, and meekely, the leaſt affliction which God laieth vpon vs. Behold therefore, the excellent wiſedome and mercie of our GOD; in that ſometimes for a ſeaſon (as was ſaide) he layeth a greater vpon vs: that ſo hee may winne vs to be the more willing, to ſubmit our ſelues to ſome leſſer, the which he ſeeth meete, more ordinarily to exerciſe and humble vs withall. We make much of a little aking of our finger, or of ſome trifling loſſe, &c. But whē God beginneth to call into queſtion, our whole welfare touching either bodilie health, or outward eſtate: then we ſee the vanity of our former niceneſſe in our vſuall complaining for euery little, or nothing.

Finally, that God teacheth vs by want of health for a time, to vſe it better; and to bee more thankfull for it, when it pleaſeth him to reſtore it vnto vs againe: (and ſo in the reſt of his benefits) it ſtandeth with good reaſō: in ſo much as thereby we vnderſtand much better, of what price and value they are. Likewiſe, we learne thereby from whom we receiue them: and in whoſe power it is, to take them away againe, at his owne pleaſure. And therefore, that wee ought to be more and more carefull to glorifie him in the inioying of them, and not to ſerue our owne wicked luſtes by them. It is a common ſaying, and common experience proueth it to bee true: that by wanting, rather then by enioying (*Carendo magis quam fruendo*) wee diſcerne the greatnes of a benefit.

Much more might bee ſaide, concerning the manifold fruite and benefit, which commeth to the children of God by the fatherly afflictions, corrections, and trialls of God our heauenly Father, as was anſwered. For God (no doubt) doth by them teach vs many thinges, as was alſo obſerued once before: the which wee could not otherwiſe learne ſo well. Such as are, the deniall of our ſelues, the contempt of this world, an earneſt longing after the Kingdome of heauen,

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heauen, &c. Verily, we could neither knowe God so well in his mercy, nor in his righteousnes, nor in his power, nor in his wisedome, nor in his faithfulnes, nor in any of his diuine vertues: neither yet our selues so well, either in our frailtie and miserie, or in our peace and prosperitie, as by experience of afflictions (through the grace of our gracious good God and mercifull Father) we learne to doe.

Thus abundant (that wee doe not say infinite) is the commoditie of the fatherly afflictions of God, laid vpon his owne deare children. But that which hath beene deliuered, shall for the present suffice: vntill it may please God to inrich vs with a more full supply.

Hitherto therefore, of the commodities and fruites of afflictions.

LEt vs now henceforth, proceed (for a while) to inquire after the comfortes, which are to be found in them: at the least, after the chiefe and principall of them.

It is true indeed, that the former vses being profitable; they are also to all those that feele the fruit of them, euen in the same respect, very comfortable also: as we may euidently perceiue by the testimonie of the holy Ghost, Heb. 12. 5. &c. Where both the comfort, & also the profit of afflictions, are lincked together. Of the which place, more is to be said afterward.

And beside, insomuch as touching earthly profit, it is found true that the sent of gaine is pleasant, (*Suauis odor lucri*): infinitely much more ought that heauenly and spirituall gaine, which groweth from the fatherly corrections of God, duly pondered and weighed, to be delightfull, pleasant, and comfortable vnto vs.

But seeing there are some vses of afflictions, which doe more properly and entirely belong to comfort: let vs come to them, as comming yet something more properly vnder the name of comfort.

Question. Which may they be?

Answere. *First, it is very comfortable, to consider that no affliction commeth without the most wise, loving, and fatherly prouidence of God.*

Secondly, in that God is neuer nearer, nor more tenderly affected (yea euen as it were with bowelike compassion toward his children): then when they are in greatest distresse and trouble.

Thirdly, if we doe willingly suffer affliction for wel-doing, and while we walke in the holy waies of God: we haue our communion with our Sauiour Christ, in whose afflictions, all ours are sanctified, and made both comfortable and profitable vnto vs. For they are so many witnesses of our adoption to be the children of God, and that we are liuely members of the mysticall body of Christ.

Fourthly, the holy Ghost, our most inward and sweete comforter (euen the spirit of the highest glory, proceeding from God the Father and the Sonne) resteth vpon vs: and doth most immediately communicate, the perfit comfort of the whole blessed Trinitie vnto vs.

Sixtly, we haue in our afflictions, a holy communion and fellowship with all the faithfull as brethren & fellow-members with them in Christ: insomuch as it is the very cõmon & beaten high way, which God himselfe hath laid out for all his children, to trauell through the same, vnto his heauenly kingdome.

Moreouer, the holy afflictions wherewith God doth exercise vs, doe priuiledge and respite vs from infinite worldly cares and troubles, the which no doubt, would for our sins haue fallen vpon vs, if we had continued in them: and if we had not beene taken vp, and had as it were receiued our presse-mony, to be otherwise imployed in the special seruice, and as it were warfare of the Lord.

And yet further, the more sharpe, and fierie hote, our afflictions are; so much the more speedy and swift forerunners (or as it were harbengers) are they: to make way for speciall comfortes, so much the more shortly to followe after.

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But be it, that moſt hote and vehement afflictions (for the Lords cauſe and his Goſpel) doe continue a long while, as we count length of time: yet the longeſt, and the ſame alſo the ſharpeſt that may be; if they bee truly meaſured and weighed, they are but momentanie, and light in compariſon of that, which otherwiſe, and in more terrible and fearefull manner: our ſinnes haue deſerued. Or much rather, in reſpect of that moſt excellent and eternal weight of glory, wherevnto (through the infinite mercie of God our heauenly Father) they doe, as ſecondarie and helping cauſes, preferre and aduance vs.

Finally, infinite almoſt in number and varietie, as wel as endles in continuance; are the manifold comforts, belonging to the ſundrie and manifold afflictions and trials of the deare children of God for righteouſnes and the Goſpels ſake: aboue that any, not throughly exerciſed therewith, ſhal euer know or feele what they doe meane.

Explication and proofe.

So great and ſo many, yea euen almoſt aboue number indeede, are the ſundry and often renewed comforts, of the afflicted ſeruants of God: the which, the children of this world, cannot poſsibly be acquainted withall. For they doe not belong vnto them, neither can they receiue them: becauſe they cannot receiue him, who is the onely immediate giuer and worker of al comfort. According to that of our Sauiour Chriſt: Iohn: 14. ver. 16. 17. 18. *I will pray the Father, and he will giue you an other comforter, that hee may abide with you for euer. Euen the ſpirit of truth, whom the world cannot receiue, becauſe it ſeeth him not, neither knoweth him: but ye knowe him: for he dwelleth with you, and ſhal be in you. I wil not leaue you as orphanes (or comfortles) but I wil come vnto you.* And againe, verſe, 27. *Peace I leaue with you, my peace I giue vnto you: not as the world giueth doe I giue vnto you. Let not your heart be troubled. Or timerous and fearefull, &c.*

It is the part, or rather the blot and iuſt reproach of an vnfaithfull friend, to faile his friend in time of neede. Our Sauiour Chriſt therefore, being a moſt faithfull friend, yea euen the fountaine, as it were, of all true friendſhip and fidelitie: he promiſeth aſſuredly, and will moſt certainely performe himſelfe to be a moſt truſtie and infallible friend: yea more then a friend, vnto all that doe approue their faithfulneſſe to him, in the holy profeſsion and obedience of his Goſpell.

And verily, if our Sauiour Chriſt had not alwaies hetherto performed his promiſe of ſending his holy ſpirit, that perfect Comforter, to his ſeruants, with his aboundant and manifold conſolation, according to the manifold and exquiſite moleſtations and torments of their perſecutors: they could neuer haue indured, thoſe ſharpe and cruell (though more ſpeedy) torments executed by the heathen. Much leſſe, the late more lingering cruelties, of the falſe-beleeuing and hereticall brood of Antichriſt: by their long, tedious, and moſt vncomfortable impriſoning, and dungeoning of the true ſeruants of God. And therewithall, by their famiſhing of them: by their often railing examinations and ſiftings: by their baſe and craftie falſe glozings and flatteries to ſeduce them: by their bitter ſcoffings not onely at themſelues, which they could more eaſily indure, but alſo at the moſt holy truth of our Sauiour Chriſt, which was more bitter then either impriſonment or death vnto them. The which alſo at the laſt, they inflicted with fier and fagot vpon them: that is to ſay, at the laſt after they had taken their fill in wourrying of them.

But let vs (as briefly as wee can) furniſh our ſelues, with ſome proofes, touching the particulars of this anſwere: to the end we may thereby ſtore our own hearts, with ſome good furniture and grounds of true comfort, againſt the times of our owne afflictions: whatſoeuer may in the fatherly counſell and prouidence of God, hereafter betide vs.

Firſt of all therefore (as was anſwered in the firſt place) this is, as the opening of a moſt liuely and plentifull ſpring of all holy conſolation and comfort: that no affliction commeth without the moſt wiſe, vigilant, louing, and tēder foreſight of Gods fatherly prouidence: the which no doubt, extendeth it ſelfe, to the aſsigning both of the fitteſt time for the beginning, and of the fitteſt

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measure for continuance, and also of the most blessed issue and ending that may be. For the which, read Mat. 10.28.29.&c. *Feare yee not them which kill the body,&c. All the haires of your head be numbred, &c. Feare yee not therefore &c.*

Likewise, Philip: 1.28. *In nothing feare your aduersaries.* And 1.Pet:3.14. Read also, 2.King:19.25.&c. And Psal:105.12.13.14.15. *God will not suffer Tyrantes to haue their owne will, neither when, nor after such manner, as they themselues will. Hee hath his hooke in their nostrills, like as they leade beares: and his bit in their mouthes, as men restraine and hold in vnruly horses, &c.* And yet further, 1.Cor:10.13. *God is faithfull* (saith the holy Apostle) *who will not suffer any of his to be tempted aboue that they be able, but hee will euen giue the issue with the temptation, that they may be able to beare it.*

So then, this may iustly be as a Sea of comfort vnto vs, in that wee knowe that God in his afflicting of vs (whether by his owne hand or by the wicked) dealeth like a most louing Father, in correcting and nourtering his Sonne: like a tender mother, in chastising her daughter: like a wise and mercifull Phisition, in the curing of his diseased Patient: like a most skilfull husbandman, in tilling and manuring of his barren ground, or in pruning and cutting off the superfluous branches of his vine: like the cūning Gold-smith, in trying and fining of his drosie gold, that he may make thereof a precious and shining vessell: like the artificiall mason, who most triely heweth and fitteth the rude and rough stones, to be laide vpon the foundation of his building: finally, he dealeth like the watchfull and painefull shepheard, who neuer leaueth seeking vp of his straied sheep, vntil he hath foūd it, & hūted it home to the fou d, that so it may be out of the danger of the wolfe, &c. In all which dealing of God, thus we are alwaies to iudge: that he doth not change his affection, as our estate and condition changeth here in this world: but he continueth cōstant in his loue, euen in the middest of the most vncomfortable afflictions, that may at any time befall any of his children. Yea verily, so long as the Lord our God and mercifull Father, preserueth vs from Hell, and eternall damnation: wee are to acknowledge him to be very gracious and mercifull, yea infinitely mercifull vnto vs. And by how much the more manifold, and the more often our afflictions be renewed, and that also in raging manner like the billowes of the Sea: the more they doe argue the most vigilant and al-seeing prouidence of God, after that we are by his goodnes deliuered out of them. Thus great is the comfort, contained in the first branch of the answere.

Touching the second branch, read Psalm: 46. The whole Psalme is notable to this purpose, both for doctrine and incouragement: and also for exemplification. Reade also, Psalm: 50.15, And Psal: 86.14.15, &c. *O God the proude are risen against me. &c. But thou o Lord art a pittiful God and mercifull, &c. Turne thou vnto me, and haue mercy vpon me, &c.* And Psal: 94.18.19. *When I said my foote slideth, thy mercy o Lord staied mee ... In the multitude of my thoughts in my heart (he meaneth troublesome thoughts) thy comforts* (saith the Prophet) *haue reioyced my soule.* To this purpose, many of the Psalmes are notable: namely, 34.19: 20.21, and 37,24,28.& 119. verses 149.150.151. & Ps. 145.14, and verse 18. And Prou: 24.15,16. The which, because they haue beene alledged heretofore, I doe not stand now to rehearse them againe.

Let vs come to the third branch. For the proofe whereof, reade Heb: chap: 2.10.11. where the Apostle sheweth, that it is well beseeming the excellent wisedome and righteousnesse of God: that hee being minded to bringe many children to glorie, should consecrate the Prince of their saluation through affliction: to the ende, that both the same his children, and also their afflictions, might bee sanctified in him, and by his afflictions. In which respect our Sauiour himselfe saide Iohn 17.19. *For their sakes sanctifie I my selfe, that they also may be sanctified through the truth.*

And the Apostle Paul, 2. Timo: 2.11.12. *It is a true saying, For if we*

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he dead with him, we shall also liue with him. If we suffer, we shall also reigne with him. And Philip: 1.28. *It is a token of saluation, and that euen from God.*

Wherefore let it not seeme strange vnto vs, nor any way discourage vs; that we are subiect to manifould afflictions and trialls: but rather, according to the often exhortation of the holy Scriptures, let vs reioice in that hereby, God our heauenly father fashioneth vs to be like vnto his owne Sonne, Rom: 8.29. Who though hee were the Sonne, yet learned hee obedience by those things which hee suffered. And being consecrated, was made the author of eternall saluation to all that obey him. Heb:chap:5.8.9. Now in nothing can we be here in this world, more like vnto the Sonne of God, while hee was in it; then by putting our faithfull trust in God, & by yeelding dutifull obedience vnto him, in the middest of our manifould afflictions and trialls for his sake. Wherefore, as a godly learned Preacher well obserueth: insomuch as Christ is herein the paterne, whose similitude we beare: who (duly considering it) can bee discouraged vnder the crosse? To the which purpose, let vs here also consider that which wee reade, Heb: 12.5. &c. In the which wordes (as was touched before) both the profit, and also the comfort of affliction, are lincked together. And now let vs further obserue, that the Apostle sheweth, that it was a matter worthy speciall reproofe, in some among the Christan Iewes: for that they did not incourage themselues, to the chearefull induring of the crosse, as they ought to haue done: considering that it is so notable an argumēt, that God hath adopted vs, and taken vs to be his children.

You haue forgotten (saith he) *the consolation* (or as we may read it exhortation, yet so as wee must still vnderstand it to be a most sweete and comfortable exhortation of the Spirit of God) *which speaketh vnto you as vnto children. My sonne despise not the chastening of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth hee chasteneth, and hee scourgeth euery Sonne whom hee receiueth. If yee indure chastening, God offereth himselfe vnto you as vnto Sonnes, &c.* Let vs I pray you, diligently reade, and for euer remember this, and the rest of the same Scripture, as it followeth in the text: and so through the blessing of God, wee shall at euery neede, finde it to bee a singular comfort vnto vs. Yea not onely in such afflictions as wee indure for godlinesse sake, but also euen in such, as God at any time, layeth vpon vs more directly for our sins: prouided that by them we shall learne amendment of life, and be sorie that wee haue offended God our most mercifull Father thereby. For then, as the Apostle, 1. Cor: 11.32. certifieth vs, *God correcteth vs in the world, to the end we should not be condemned with the world.* And this may iustly, be no small comfort vnto vs.

For the fourth branch read, 1. Pet: 4.12, 13, 14, 15, 16. where the Apostle *Peter* teacheth as much, as is contained therein: yea notwithstanding the afflictions be at the sharpest, & though the fier thereof doe burne most hotly vpon vs. *Dearely beloued, thinke it not strange* (saith hee) *touching the fierie triall, &c. But reioyce in so much as yee are partakers of Christs sufferings, that when his glory shall appeare, ye may be glad and reioyce. If yee be railed vpon for the name of Christ, blessed are ye: for the spirit of glory and of God resteth vpon you, &c.*

Fiftly, touching the readie ministerie of the holy Angels to comfort the children of God, euen then especially, when they are in greatest distresse: we may consider it first, from their seruice offered to our Saiour Christ in his first speciall temptations. Matth: 4.11. And againe, in his last speciall temptation, Luk: 22.43. And then wee may see it generally, concerning all that bee in Christ. Psalm. 34.7. *The Angel of the Lord pitcheth round about them that feare him, and hee deliuereth them.* Reade also, Psalm: 91.11. Matth: 18. 10. and Heb: 1.14. This might easily bee exemplified by many particulars. But because this point hath beene handeled more at large before: we hast vnto that which remaineth,

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Now therefore touching the 6. branch, read, 1. Cor: 10, 13. *There hath no temptation taken you, but such as appertaine to man.* And 1. Pet. 5. 9, *Resist ye (the Diuel) steadfast in the faith, knowing that the same afflictions are accomplished in your brethren, which are in the world.* And Reuel: ch: 1. 9. *I Iohn (saith the holy Apostle of himselfe) euen your brother and companion in tribulation and in the kingdome and patience of Iesus Christ.* In which respect, the Apo: *Paul* saith also, *I reioice in my sufferings for you, and fulfil the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church, whereof I am a minister, &c.* For verily, there is great vse of such afflictions of the seruants of God: both for incouragement and confirmation of faith, and also for mutuall comfort: according to that of the same Apostle, 2. Cor: 1. 3. &c. *Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort, who comforteth vs in all our tribulation, that wee may bee able to comfort them which are in any affliction, by the comfort wherewith we our selues are comforted of God. For as the sufferings of Christ abound in vs, so our consolation aboundeth, through Christ. And whether we be afflicted, it is for your consolation and saluation, which is wrought in the indureing of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and saluation. And our hope is steadfast concerning you, in somuch as wee knowe, that as ye are partakers of the sufferings, so shall ye be also of the consolation.* This place as we see, is as a ful Commentarie, concerning this point of the comfortable communion of the children of God, in their afflictions. Wherevnto also, that place is answerable which we read, Heb: 10. 32. 33, 34. 35.

This communion is so necessarie: that none can withdrawe themselues from it, & yet be true Christians. Nay it cānot be so done, without danger of perdition: according to that which we read, verses 38, 39. of that 10. chap: to the Heb: To the which purpose, consider the speech of *Mordecai* to Queene *Ester*, ch: 4. 13. 14. And the threatening of God, Amos ch: 6, verses 6, 7, 8. And that saying of our Sauiour Christ, Mat: 10: 33. wherein he professeth that he will bee ashamed of such, as be ashamed to professe his name, for feare of persecution, &c. Wherefore let the example of *Moses* be alwaies our blessed imitation; in that he made choise, rather to suffer aduersitie with the people of God: then to enioy the pleasures of sinne for a season. *Esteeming the rebuke of Christ to be greater riches, then the treasures of* Egipt: and in that respect, *when he came to age, refused to be called the Sonne of* Pharaohs *daughter.*

And finally, let this comfort, animate vs against that conceit which euery one is apt to discourage himselfe withall, in the time of his affliction: as if none were euer so afflicted, as we be. For it is not so; we haue our companions, whatsoeuer our affliction or triall is: or possibly can be. Let vs therefore in all our temptations, quiet and comfort our hearts in the Lord: and reioyce that wee haue our portion in Christ with the rest of his seruants, in euery affliction, wherein we suffer as Christians: as the Apostle *Peter* speaketh, 1. Epistle 4. 16.

Moreouer, as it followeth in the seuenth branch of the answere: it is not an idle or vaine comfort, that the holy afflictions of the children of God, doe by his fatherly prouidence, priuiledge them from worldly and profane cares and troubles: according to that similitude which the Apostle *Paul* vseth, 2. Tim: chap: 2. verses 3. 4, *Thou therefore* (saith he to *Timotheus*) *suffer affliction as a good souldier of Iesus Christ. No man that warreth, entangleth himselfe with the affaires of this life, because hee would please him that hath chosen him to be a souldier.* Much more therefore (as the Apostle giueth thereby to vnderstand) doth the true seruant and child of God, free his minde from all other cares. Yea, hee hath it freed (through the grace and mercy of God) to the ende hee may attend his seruice with comfort: and with good courage followe the fight of his spirituall warrefare. It is reported, that some of the Martyres, had their bodily health, more comfortably, through the almightie goodnes of God, in prison: then they had before, when they were at libertie. And generally, the

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goodnes of God is so bounteous, that for one or a fewe troubles, and discouragements, he giueth many comforts. Neither is any of his faithfull children, at any time, so destitute and miserable: but euen in their outward miserie, they haue beene spiritually very blessed and happie.

The Comfortes.

Nowe, that according to the 8. branch, speciall troubles may put vs in hope of speciall comforts at hand. Wee may consider it from that speech of King *Dauid*, whereby hee comforted himselfe against the extreame and raging railings of *Shimei*, 2. Sam: 16.12. *It may be* (saith the King) *that the Lord will looke on my affliction, and doe me good for his cursing this day.* Yea, we may consider and behold it, as it were with our eyes, in that effect which shortly ensued. Read also, Psalm: 109, 28. *Though they curse, yet thou wilt blesse: they shall arise and bee confounded, but thy seruant shall reioyce, &c.* And verse 31. *For hee* (*that is, God*) *will stand at the right hand of the poore, to saue him from them that would condemne his soule.* Reade likewise, Psalm: 102. 13. 14. *Thou wilt arise and haue mercie vpon* Sion: *for the time to haue mercie thereon, for the appointed time is come.* And Isay, 40. 1. 2. *Comfort yee, Comfort ye my people, will your God say. Speake comfortably to* Ierusalem, *and cry vnto her, that her warre-fare is accomplished, that her iniquitie is pardoned: for shee hath receiued of the Lordes hand, double for all her sinnes.* Compare it with Luke. 1, 51, &c. Read also, Heb: 10. 37. *Yet a very little while, and hee that shall come will come, and will not tarrie.* The Diuel rageth most, and accordingly hee inflameth the rage of his instruments, when their time is but short, and their destruction draweth neere. In which respect it is saide, Psalm: 76. 10. *Surely the rage of man shall turne to the praise of God.* It is a Psalme of thankesgiuing, for the destruction which God sent vpon the raging and railing *Assirians*, 2. King, 19. 28. &c. 35, 36, 37. Read also Mark: 1. 26. and Luk: 4, 35. and Reuel: 12, 12. *The Diuel hath great wrath, knowing that he hath but a short time.*

There is none of vs, that vse any diligence in the obseruation of Gods workes, but we may of our owne knowledge, within the space of fewe yeeres remember, that God hath cast his heauie burthen and iudgement, vpon such as haue beene fierce against his seruants. So then, vpon our owne experience, we may iustly say, as we read in the booke of Iob: chap: 9. 4. *Who hath bin fierce against God, and hath prospered?*

It is a worthy saying of learned *Beza*, that wee may take it for a shewe-token, that God is about to worke some strange and vnwonted worke: when he layeth the raines loose as it were vpon the neckes of the wicked, so that all things are hasting to confusion, through their wicked and outragious dealing: as (saith he) experience in all ages doth confirme. This is the effect of that learned mans sentence. His wordes are these. *Quando animaduertimus Deum suis hostibus, laxas, vt ita dicam, habenas permittere, omniaque in peius ruentia, susque deque ferri, &c. tum norimus a Domino nouum aliquod & extraordinarium opus expectandum, vt seculorum omnium experientia satis id testatur. Homil: 9. in Hist: Passionis.*

Finally, if there were nothing else to comfort in time of extremitie, yet this may suffice, that death endeth all. And so haue the holy Martyres comforted themselues, when they were going to the stake: yea so haue they one comforted another, that though they were to take a sharpe breakfast, yet they shoulde haue a ioyfull supper. For as the Apostle writeth, 2. Thes. 1. 6. &c. God accounteth it a righteous thing, to giue his seruants rest, the one with the other, in due time for euer: as also to recompence tribulation, to them that trouble his seruants.

Wherefore, that wee may conclude according to the 9. branch of the Answere: this may iustly be as the sealing vp, and ratifying of all comfort: that all afflictions of longest continuance, and the same also the greatest that may be; are but short and light in comparison of that heauenly glory whereunto they guide vs.

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For so the Apostle Paul expressly affirmeth, 2. Cor. 4. 17. *Our light affliction* (saith he) *which is but for a moment, causeth to vs a farre most excellent and an eternall weight of glorie.* It is, as was answered, the onely beaten way to the kingdome of God. Act. 14. 22. and 2. Tim. 3. 11, 12. Wherefore they are not without cause pronounced blessed, euen by the sacred mouth of our Sauiour Christ, whosoeuer walke in this way. Matth. 5. 10, 11, 12. Neither is it in vaine, that in the same respect, he doth incourage all such to reioyce, and to be glad: yea, euen as it were to skip for ioy, seeing their reward in heauen is exceeding great. Luke 6. 23.

And thus we may clearely, and certainely perceiue, that the comforts belonging to all the afflictions of Gods children, (to speake generally of them) yea euen of those for sinne, when they cause repentance to saluation; but chiefely for those that are indured for Christ and his Gospels sake: that they are, and accordingly ought iustly to bee ascounted many waies, of exceeding, good and comfortable vse.

BVt there are some comforts, which may seeme more proper and peculiar to death; the which is an affliction naturally more fearefull then any other; though by the grace of God, it is to the faithful; not only a final end of all affliction, but also a speedie enterance into eternall blessednes and glorie. I desire therefore, so much the more gladly; to heare you rehearse some of those speciall comfortes, which are as the most specificall and proper medecine to the godlie, to helpe against all feare of death: whether naturall feare, or feare (as wee may say) supernaturall, and aboue nature; through the guiltinesse of our sinne, in our wounded consciences.

Question. Which I pray you may these speciall comforts be?

Answere *As all afflictions and sufferings for the Lords cause, and in the way of righteousnes: so death especially, is to all those which in that respect doe endure it, a most comfortable warrantize, and as it were a sealing vp, of the truth of their faith and obedience to God for euer.*

Death is also to the godly, the ending and abolishing of all euill: not onely of the euill of punishment or chastisement, but also of the euill of sinne; the ceasing whereof is to the godly, most comfortable to thinke vpon.

Furthermore, death bailing our soules for euer out of the prison house of this our corruptible, vile, and sinfull bodie; it doth lay wide open the way and passage into the kingdome of heauen: to the most comfortable presence of God the Father, to whom wee die; and to the Sonne of God our Lord Iesus Christ, who hath died for vs, that hee might bee our resurrection and life; and to the holy Ghost, by whom we are sealed vp against the day of our full redemption, euen the redemption of our bodies, to line againe reunited to our soules, and to be made incorruptible and glorious, so to abide for euer and euer.

Fourthly, death ought to be comfortable vnto vs, at the time which God our heauenly Father hath appointed, (what kinde of bodily death soeuer it may be) because it setteth our soules at libertie, to enioy the most sweete and comfortable societie of the blessed soules and spirites of all our reuerend fathers, deare bretheren, and faithfull friendes, whosoeuer haue died in the Lorde before vs: considering also, that all true beleeuers and faithfull seruants of God whom wee shall leaue behinde vs, and are now deare vnto vs in the Lorde; whether Magistrate, or Minister of the Worde, wife or childe, husband or friende, father or mother, shall shortlie in their season, follow after vs, and bee gathered to the rest of the Saints.

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Seeing the death of the godlie is thus comfortable; no maruell though the Spirit of God doth pronounce all those, forth-with blessed, who die in the Lord: euen because (as the same Spirit assureth vs) they rest from their labours, and their workes follow them. Reuel. chap. 14. verse 13. Well also saith a godly learned mā, according to this testimony of the holy Ghost, *Death is good because it bringeth rest: better because it renoweth vs: best because it putteth vs out of all danger of any fall or miserie, for euer after.* The comfort of death therefore to the godlie, may well bee accounted a speciall comfort: seeing it containeth (as wee may say) all the degrees of comparison, good, better, and best of all.

But let vs consider more particularly of the proofes, which belong to the seuerall branches of the Answer.

And first, that all sufferings, (specially vnto death for godlines sake) doeth warrantize the truth of our faith and obedience to God: it may be confirmed from that which is saide concerning the perfection of our Sauiour Christ, his faith and obedience, argued by his death and sufferings, Philip. 2. 8 and Heb. 5. 8. Read also 1. Ioh. 3. 16, 17, 18, 19. And in the Gospell according to Iohn chap. 15. verse 13.

This doubtlesse, is an essentiall difference, betwixt the true seruants of God, and hypocrites or hirelings. The one sort abide faithfull to the end: the other fall away, when affliction and triall commeth. Matthew chapter 13. verses 20, 21, 22, &c. And Iohn chapter 10. verses 11, 12, 13, 14, 15, 16, 17, 18. It is a small matter (as one truly saith) to court the Gospell, in the time of peace and prosperitie. Verily, wee can haue no comfort concerning the truth of our faith, if it holde not out in the time of affliction and triall. It is faith of no valew, that is of no valoure.

Secondly, that to the godly, death is an abolishing of all euill, so as it can neuer comber them any more: it is plaine, because the death of the bodie is compared to a sleepe, till the day of the resurrection. Isai. 26. 19. and chap. 57. 2. and 1. Thessalonians 4. 15.

And touching the life of the soule, it is a most blessed life, so soone as it is parted from the bodie, as wee sawe before: and as it is further euident in that the soule of *Lazerus*, was carried by the Angells, into Abrahams bosome. And from the promise of our Sauiour Christ, to the thiefe repenting on the Crosse: saying, *This day shalt thou bee with mee in Paradise*. Also, because it is written, that all troubles from thence-forth bee forgotten, and remembred no more: and that euery teare shall bee wiped from the eye, &c. Reuel. 21 4. The reason is, because then all sinne, the cause of all euill, shall for euer cease. Heb. 12. 23.

Thirdly, that death baileth vs for euer, out of the prison, or to speake the best, out of a base cottage of the bodie: read 2. Cor. 5. 1, &c. 9. Call to mind also Iohn. 14. 1, 2, 3.

And that wee die vnto God, and so to our owne benefite: reade Romans chapter 14. verses 7, 8, 9. *Whether wee liue or die, wee are the Lordes.* And that it is best for vs to die, that so wee may goe to Christ, with whom our life is hidden in God, &c. Reade Philippians cha. 2. verse 23. Colosians chap. 3. verse 3. and Iohn chapter 11. verse 25. And that wee are sealed vp against the day of our full redemption, by the holy Ghost: reade Ephesians 4. 30. and Rom. 8. 23. Wherefore, there is no doubt, but wee shall then haue so much the greater comfort of his diuine presence: by how much wee shall lesse (that is) not at all, grieue him by our sinne. For the soules of the faithfull, are all iust and perfitted in the heauens. Hebr. 12. 23. as was euen now alledged. And as nothing can seperate vs from the loue of God; neither tribulation, nor anguish, nor persecution, nor famine, nor nakednes, nor perill, nor sword, neither death it selfe, &c. so shall nothing be able to seperate vs, from the most comfortable fruites and effects of his loue. Rom. 8. 35, &c.

Fourthly,

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The Comforts.

Fourthly, touching the comfort of death, in that it setteth vs at libertie, to haue our communion with the faithfull departed: reade againe Hebrewes chapter 12. verses 23, 24. *Yee are come to the congregation of the first borne, which are written in heauen, and to God the Iudge of all, and to the Spirites of iust and perfect men. And to Iesus the Mediator of the new Testament, and to the bloud of sprinkling, which speaketh better things then that of Abel.* So that great is the excellencie of the condition and estate of true beleeuing Christians, euen here in this life: but as touching that perfection, which the soules of the righteous haue in the kingdome of heauen, wee cannot attaine vnto it here in this worlde. And therefore, as wee reade in the ninth chapter of the same Epistle, verses 27, 28. *God hath appointed vnto men, that they shall once die, and after that, commeth the iudgement. So Christ was once offered to take away the sinnes of many, and vnto them that looke for him, hee shall appeare the second time without sinne, vnto saluation.* Without sinne: that is, he shall appeare without any more sacrifice for sinne, and euen quite and cleane to abolish sinne out of our nature, by his glorious and perfect sauing grace, and power. This comfort therefore: to wit, that by death wee shall haue our sweete societie, with all the faithfull departed, both former & latter; and with all that were deare to vs in the daies that they lived here with vs in this world: it is very sensible to those that haue any spirituall sense, and affection in them, to minde heauenly things. The which also, wee haue neede to thinke often vpon, to draw our mindes away from the inordinate loue of this life: and that we may by faith incourage our selues, against the feare of death; the which is naturally exceeding sensible, and full of discomfort. It is true indeede, that both King *Dauid*, and also King *Hezekiah*, and so the rest of the faithfull, died comfortably when the time was come, and that they had serued the counsell of God in doing his holy will. Neuertheles, vntill they were thus prepared, and were by faith and the comforts thereof, made ripe as it were vnto death; the thought and feare of death, was very vncomfortable vnto them: as we may see Psalm. 6. and Isaiah chapter 38. verses 2, 3. and from the tenth to the end of the eighteenth verse.

The diligence of those, is very commendable, who haue earnestly bent their mindes, to meditate and finde out comforts, against all naturall feare of death: from that ground of comfort, which wee haue in our Lorde Iesus Christ and his Gospell. Let vs here call such meditations to minde. Namely, that death is to the true Christian, but as a Serpent which hath lost both poison and sting: yea or rather as a dead Serpent, or bare signe of a Serpent, hanged vp before the gate of a goodlie *Inne*. That death is as a safe arriuing, or landing at the hauen, after a long, tedious, and dangerous voyage: yea like to that safe landing, which setteth a man in his owne long desired and natiue Country.

That it is as the Lords Mid-wife, to remoone vs out of the straitnes of this world, to the large possession of his heauenly kingdome: or as the mothers taking home of her childe, from an vnkinde and churlish nource. That it is as the new casting of a precious vessell of gold, to make it pure from all drosse, that it may be beautifull to the finer. That it is to the soule, as the breaking of the egge-shell when the chicken is readie to be hatched. That it is to the bodie, as the sowing of the corne, as it were in the Lords field: that so it might take roote, and spring vp, against the time of the resurrection; which shall be as the Lords most ioyfull haruest. Finally, that death (as the Scriptures teach vs) is as a sweete sleepe, till the morning of our awaking and refreshing to eternall life. And thus our incounter against death, vnder the banner of our Sauiour Christ, here in this fraile life of ours, it is a comfortable fight: seeing we know before hand, that our enemy is very weak, what brags soeuer he maketh. He therefore that is not willing to die, when God calleth for him out of this world, to come to his heauenly kingdom: he dealeth as foolishly as one be-

ing dangerously tossed in the Seas, should refuse to take the benefite of a most commodious and comfortable landing: or as one that being shut vp in prison, should not accept of libertie and inlargement offered vnto him, &c.

Now, touching the last branch of the answer; to wit, the honourable conueiance of our soules to heauen, by the ministerie of the holy Angells, immediately after that they be loosened from the bodie: it may be proued, from that which was a while since alledged, concerning the soule of *Lazarus*, which was so conueied. For there is the same reason, why the soules of all other the seruants of God, should be so conueied, as well as the soule of *Lazarus*: seeing the one is as pretious vnto God as the other, and none is of it selfe more able to ascend and breake the heauens that it may goe to God, then any other, or then the soule of *Lazarus* was.

And beside, in so much as it is manifest, that God committeth the gathering together of the bodies of his seruants at the last day, to the ministerie of the holy Angells Matth. 24. 31: it neede not be doubted, but that he vseth their ministerie for the gathering of their soules before hand, seeing they are the more excellent and precious part of the persons of his seruants. And further also, seeing (as hath beene alreadie declared) the Angells are Gods ministers for the comfort of his children in this life: how can we doubt, but that they are likewise imployed for the furthering of their happines and felicitie, at the time of their death?

And thus, by the gratious goodnes and assistance of our good God, and most gratious heauenly Father: wee haue gathered together, the chiefe profites and comforts of all afflictions in generall, and of death it selfe more specially. And all this, principally indeede; that it might be manifest vnto vs, how the fatherly prouidence of God, may be iustified, toward all his children: against all malignant obiections, that are made to the obscuring and darkening of the same. But not onely to this ends; but that therewith also, wee might be animated & incouraged, to the willing induring, and ioyfull passing through all affliction and triall: whatsoeuer it shall please the same our good God and heauenly Father, to trie vs withall; yea euen to death it selfe, according to his owne most holy and blessed will. Remembring alwaies, what he by his owne good Spirit assureth vnto vs, by the ministerie of his Apostle *Iames*: chap. 1. 12. in that hee pronounceth the man blessed, *that indureth tentation*: and that *when he is tried, he shall receiue the crowne of life*, the which (as the Apostle writeth) *the Lord hath promised to them that loue him.*

Neuertheles, this we must vnderstand; that though the comforts arising from faith in Gods fatherly prouidence, be many, and the same also verie great: yet they cannot bee obtained without earnest and victorious strife against all contrarie discomforts, whatsoeuer biddeth battell against the same our faith.

AND now let vs (according to the course and order of our inquirie) from the comfortes, proceede to consider what the duties be: such as follow vpon that manifold and most beneficiall comfort, which ariseth to the faithfull, from this Article of beliefe in God the Father: in respect of his fatherly prouidence towards vs, and toward all things else for our benefit and comfort.

But to preuent all questioning, this will wee first say; that as all our comfort lieth grounded, and as it were lapped vp in the fatherly prouidence of GOD: so the opening and inlarging of our hearts to all good dutie whatsoeuer, (to the glorifying of the most gratious and glorious name of GOD our heauenlie Father) doth most boundenly belong thereunto.

This obserued; wee will for the present, stand onely to inquire of those duties (some of them at the least) which doe most properly, and principally belong to this Article: so neare as it shall please God to giue vs grace

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Question.

Answere.

to discerne. Which are they that doe so?

The Duties.

First, and fore-most, it is our dutie, from the comfort of faith in the Fatherlie Prouidence of God our heauenly Father; euen at once, vtterly to renounce and cast away, as well all wandering opinion and conceit of blinde Fortune and chance, as all scrupulous and seruile feare, of heathenish and fatal Destinie.

Secondlie, it is likewise our bounden dutie, to abandon all inordinate, or distrustful and distracting cares and desires: with all wicked, and vniust practises, concerning earthly things.

Yea, it is our dutie, from faith in the Fatherlie prouidence of God, to moderate all lawfull and honest studies, or labours about them: and that wee doe enterprise nothing, in confidence of our owne wit or strength, but onely by the leaue, or permission; and as wee may well saye, vnder the correction of the Diuine prouidence of the Lorde our God.

Thirdlie, (as was said before) concerning the workes of Gods creation, so must wee likewise say, and acknowledge concerning all the workes of his continuall Prouidence: that it is our bounden dutie, to thinke, and speake alwaies, most reuerendlie of them, and for the defence and iustifying of them; against all who-soeuer shall presume to deprane the least, yea (if wee may so speake) those that doe seeme the vilest and baseste of them.

Fourthlie, from all former experience of the fatherlie prouidence of our God, watching ouer vs for our benefit: it is our dutie to incourage our selues, to waite comfortablie vpon him, for all time to come; without all seruile feare of our enemies, or distrust in his most gratious and Fatherlie good will.

In prosperitie, it is our dutie to be soberlie minded, and to prepare for aduersitie: that is, in health howe to beare sickness, in wealth howe to indure pouertie, in honour how to suffer reproche: and finallie, in all our life howe to die, and to be willing to lye downe in the dust, (a lesson very harde to be learned) that wee may at the last enioye a more sure foundation and building from the Lord.

And moreouer, when aduersitie commeth; wee knowing well, that it is from the most wise and gratious good hand of our heauenlie Father: it is our dutie, as obedient children, patientlie and meekely to submit our selues vnto it, as to his Fatherly correction and triall, labouring to make all good vses thereof, to our bettering.

Likewise, wee beleeuing all aduersitie to proceede of the fatherly and prouident hand of God: it is our dutie, chearefullie and comfortablie to hope and expect a good and blessed issue.

Furthermore also; from all former succoures and deliuerances, the which it pleaseth God from day to day to renewe vnto vs: it is our partes to grow and increase in loue to God; and therby to hearten our selues to indure greater affliction (if God will so haue it) for the time to come.

Finallie, it is our dutie, both in prosperitie and also in aduersitie, in life, and euen in death it selfe; and for all the iudgements of God against the wicked, to be thankeful to his diuine Maiestie: in so much as by all meanes, hee doth most wiselie fit and prepare vs, yea guide and bring vs home, to his heauenlie Kingdome and glorie.

Explicatio & proofe.

These in deed, are all of them, most bounden duties, belonging to the comfort of our faith, in the most gratious and Fatherlie prouidence of God. And more also in the particulars; aboue that could here for this time, be conueniently expressed, as was said before.

For manifolde and great comfortes; doe iustlie call for manie and great duties at our handes.

But for the ground of those that haue ben mentioned; let vs first of all consider, that euen among the wiser sorte of the heathen, the prouidence of God, hath bene alwaies, after a sort, acknowledged: yea so farre forth, that some of them haue called God by the name of *Pronoia*, euen prouidence, or fore-sight it selfe.

Wherevpon also, a learned writer obserueth verie well; that they easilie

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ſaw, that it ſhould be as vnreaſonable a thing, to acknowledge a God, & yet to denie his prouidence: as it ſhould be, to aſcribe an eye vnto him without ſight, a hande without power, and a minde without vnderſtanding, &c. Though herewithall it muſt be conſidered, that the wiſeſt of the heathen, not inlightened from the holie word of God: did neuer knowe rightlie, this Fatherlie Prouidence of God, wherof we ſpeake.

Neuertheles, thus farre the wiſer ſort of them ſawe; that the prouidence of God, wadeth moſt skilfullie betweene blinde Fortune, and that which is called the Fatall or *Stoïcal* deſtinie. Yea, and euen touching that which is called Fortune or chance here among men on earth, (as beeing altogether vncertaine and accidentall to them) yet vulgarlie, they placed it as a Goddeſſe in heauen: as though they ſhould acknowledge, that with God all things, (yea theſe that come by the greateſt happe-hazard as men deeme) are certainly knowne and foreſeene: according to that ſaying of the Poet,

Nullum Numen abeſt, ſi ſit prudentia: ſed te,
Nos facimus, Fortuna Deam: cœloq; locamus.

That is
No power Diuine doth want on earth, if wiſely men would deeme:
T'is wee like fooles, who Fortune place, Farre off, Shee-god in heauen.

Or thus
Ther wants no God at all, wher wiſedome doth adviſe:
Wee fooles doe Fortune Deïfie, and place aboue the Skies.

Much rather then, ought all the children of God, who are taught and inſtructed from the holie worde of God; to baniſhe, both from their mouthes, and alſo from their hearts: all falſe aſcription, or imputation of any thing, to Fortune or lucke, &c. And likewiſe it is our dutie, to put away all blaſphemous and deſperate thoughts and ſpeaches, ſuch as are found in the mouthes of thoſe that neither ſhame nor feare, rudely and barbarouſly to ſay: *If I be ordained to this or that deſtinie, I cannot poſſiblie auoide it, I muſt of neceſſitie, be hanged or drowned. I thinke I was borne vnder an ill Planet, &c.* Theſe, and all ſuch like ſpeaches and thoughts, are moſt carefullie to be auoided: yea, to be vtterlie abhorred, and reiected of all the children of God. For moſt certaine it is, that God hath not by his moſt holie Prouidence, excluded that gratious priuiledge, which hee hath granted to faithfull Praier. Neither is it his holie will and pleaſure, to fruſtrate that godlie circumſpection and wiſe fore-ſight, which it pleaſeth him from time to time, to giue vnto his ſeruants, for the preuenting and auoiding of imminent dangers: yea euen for the auoiding of ſinne it ſelfe, the verie cauſe of all euill and danger whatſoeuer. Much leſſe hath hee tyed and ſnared, the moſt free libertie of his owne Diuine counſell; to anie neceſſarie, or fatall connexion and knitting together of naturall cauſes, and their effects: as it is manifeſt, in that hee hath oftentimes wrought againſt the vſuall and ordinarie courſe of naturall things, for the benefite of his people. As in the leading of his people out of *Egipt* toward the land of *Canaan*, through the red Sea on drie land: when ther was no naturall cauſe ſufficient, for the diuiding of the waters. And by his feeding of them in the barren wildernes, with *Manna* from heauen, by the ſpace of fortie yeares together, &c. And as touching the ſpirituall work of our redemption, and ſaluation, by our Lord Ieſus Chriſt: it is altogether aboue nature. So that the Lorde may worthilie ſay by his holie Propet Iſaiah ch: 55. 8. againſt all ſuch *Iudges of euil thoughts*: (that is, ſuch euill thinking Iudges as the Apoſtle Iames termeth them.) *My thoughts are not your thoughts, nor your wayes my wayes. For as the heauens are higher then the earth, ſo are my wayes higher then your wayes, and my thoughtes, then your thoughtes, &c.*

And furthermore, it is not in any wiſe to be doubted, but that inſomuch as God vouch-ſafeth by his holie worde and Spirit, to teach and warne, to command & exhort, to promiſe and incourage his children, to walk in his bleſſed waies; to the end they may not onely eſcape euerlaſting death, but alſo be partakers of his bleſsings, to their endles life: it is not to be doubted, I ſay, but

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that he will giue them the fruit & benefit of euerie part of his holie ordinance, according to those good endes, whervnto he hath appointed the same.

Finallie, it is euen as certainlie true, concerning the reprobates, that they doe not goe on in their sinnes, and so fall into the curse and condemnation, by anie compulsion or temptation, and prouocation from God: but of their own voluntarie disposition, contrarie to the expresse will and commandementes of the Lord. And in this respect it is, that the Lord, with whom ther is in truth, no repentance, or change, such as is in vs: doth yet ascribe repentance, and changing of minde to himselfe, vpon the obstinacie of the wicked, according to that Gen: 6. ver: 6. *It repenteth mee that I made man.* And again Ier: 8. 18. *If the nation against whom I haue pronounced a plague, doe turne from their wickednesse, I will repent of the plague, &c.* An example wherof, we haue in the Prophesie of Ionah: ch: 3. vers: 10.

The first dutie therfore, of faith in the Fatherlie prouidence of God is this; that we trusting in his mercie, & goodnes: do renounce all blind fortune, & all fatall necessitie of *Stoical* destinie, according to the first branch of the answer.

Touching the second branche: to wit, that it is our dutie to abandon all inordinate, & distrusting, or distracting cares about earthly things: read a plaine proofe hereof. Matth: ch: 6. 25. &c: and verses, 32. 33. 34. *Be ye not carefull,* (saith our Sauiour Christ) *for your life, what ye shall eate, &c. For your heauenly Father knoweth that ye haue need of all these things. But seeke ye first the kingdome of God, and his righteousnes, and all these things shalbe cast vnto you.* For in so much (as els-where he assureth vs) that it is the *Fathers pleasure is to giue vs a kingdome,* yea such a kingdome as is onelie worthy to be in request. Luke 12. 32. howe can we thinke, that he will faile any of his children, touching the necessaries of this life, so farre forth as may be good for them. Touching the moderation of our lawfull studies and labours: we haue a flat commandement, Pro: 23. 4. 5. Trauell not too much to be rich: but cease from thy wisedome. Wilt thou let thine eyes flie vpon that which will shortlie flie away, &c?

And that it is our dutie to submit all our enterprises to the holie prouidence & will of God: Read Exod: 18. 23. *If thou doest this thing* (saith Iethro) *& God command the, &c.* And 2. Sam: 12. *Be strong* (saith Ioab) *and let vs be valiant for our people, & for the cities of our God, and let the Lord do that which is good in his eyes.* And 1. Chro: 13. 2. *If it seeme good to you* (saith king Dauid) *and that it proceedeth of the Lord your God, wee will send &c.* And Heb: 6. 3. *And this will we do, if God permit.* And 1. Pet: 3. 17. *It is better, (if the will of God be so) that we suffer for well doing, then for euill doing.* And Iames 4. 13. &c: the holy Apostle doth earnestly reproue the contrarie presumption. *Goe to now* (saith S. Iames) *ye that say to day or to morrowe, we will goe into such a citie, and continue there a yeare, & buy and sell, and get gaine. (And yet ye cannot tell what shalbe to morrow,* For *what is your life? It is euen a vapour, which appeareth for a little time, and afterwards vanisheth away) for that ye ought to say, If the Lord will, and if we liue we will do this or that.* But *now yee reioice in your boastings, all such reioicing is euil. Therefore to him that knoweth how to doe well, and doth it not, to him it is sinne.* To this purpose also, serueth well the holie Prou: chapt: 15. 3. *The eyes of the Lord in euery place, beholde the euill and the good.* Read also Psalm: 139. *God seeth in the night as-well as in the day, hee giueth sleepe, and he holdeth our eyes waking, &c.* Read also Ester, chap: 6. 11. &c.

Thirdlie, that it is our dutie (as a fruite of the comforte of faith in the Fatherlie prouidence of God) to thinke and speake most reuerently of the same, and of all the workes therof: it is euident euen of it selfe, vnlesse wee should willinglie take his name in vaine. For it is certaine, that as God by his worde of Creation created all, so doth hee continuallie, by his worde of Prouidence and gouernment, (wherof we read, Psal: 147. 15, 16, 17, 18.) hee doth I say by this word and wisedome of his, rule, gouerne, & dispose of all things in the world, frō the greatest & most honorable, to the least & basest; & from the best & most vertuous, to the worst & most wicked thing that is done vnder heauen.

Yet

Note. Wee ought to speake it often for the open profession of our faith before men: but to thinke it alwaies for the truth of our faith in the sight of God.

Note also, To this end it is our dutie to haue the works of Gods prouidence & gouernment, in a holy admiration: vpon a diligent view and reuerend consideration of them. Read Iob 36, 22. 23 &c. and in the chapters following. Read also Psal. 8. & Psal. 46. 8, &c. and 66. 5.

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Yet so, as we must take heede, that we impute not the least error or euill, or the least defect of goodnes that may be, to him. Farre be this from vs. Read Iames. 1. verse 13. It is one thing to be author or cause of an euill: and farre another thing, to be the orderer and disposer of the euill, to a good and holie ende, contrarie to the intent and minde of the euill worker. It must be confessed indeed, that God himselfe doth sometime take vpon himselfe, the doing of that, which is of the owne nature sinfull: as the hardening of the heart of *Pharaoh* against the Lord, and the abusing of the concubines of *Dauid*, &c. But before we can say so, without blasphemie against God: wee must see, or rather by faith aboue our reache, acknowledge first, that it is iust and holie in God so to doe, though it be wicked and vniust in men.

And secondly, we must dulie consider the manner of Gods working, which is not by impulsion, but by leauing the wicked to themselues, and by giuing them ouer to the power of the Diuell: and all to this end, that he may take iust vengeance for former sinnes. And thus it is iust with God, to punishe one sin by another. But as touching all other things, God doth not onely order and dispose them: but he doth likewise effectuallie and originallie worke them all. Hee worketh great and strange things, that all flesh might learne to feare before him. He sendeth hard things, to trie our faith and patience. He worketh small things, to shew vs the infinitenes of his power, and wisedome: and that thereby wee might the rather discerne, the greatnes of the greater of his works. He causeth many defects in nature; that we might by the defect, the rather acknowledge his fulnesse and sufficiencie in those that be perfecter. He maketh many monstrous things, to admonish vs of the benefit of a right and orderlie shape. Hee maketh some fooles and blinde, &c: that wee may know from whence wee haue our sight and wisedome, &c: Hee maketh some men light and ridiculous, to trie our grauitie: and that we might learne to auoide the scurrilitie that is in our nature, &c. Thus, from the greatest thing, to the least of all, that is not in the owne nature simplie sinne; God hath not onely his ruling, but also his actiue and working hand: euen from the Elephant, to the little flie, as well in prouidence and gouernment, as in Creation; as was obserued before in the doctrine therof.

This, while some haue not aduisedlie thought of: they are iustlie reproued of the more sound defenders of Gods holie prouidence. Not onelie that heathenishe and ouer-wise *Plinie*, who thought that if an vniuersall prouidence should be acknowledged in God; it must needes breede him ouer-much trouble, and put him to many base seruices: but also they haue reproued, and not without cause *Ierome* a learned and renoumed Christian, for that hee hath negligently let fall some thing, sauouring of the same vaine & erroneous conceit: as if God were to be thought of, as one not regarding small matters, or base creatures. But alas, this is the basenes of their owne conceipt, and (at the best) an ouer-curious feare of a causelesse dishonour to be put vpon the Lord. For (I beseech you) shall wee suppose, that either the Prince of a countrie, is employed in base busines, because hee ordereth not onely the greater matters, at the Counsell table: but also, all mechanicall and hospitall busines, for the well vsage of the poorest creatures vnder his gouernment?

Natur: hist: lib: 2. cb. 7.

Hieronim: in cap: 1. Hab:

Or shall we say, that the chiefe Magistrate or Maior in a citie, is baselie emploied: when he taketh order for the cleansing, and keping sweet of the channelles of the citie, and for the carying out of the draught, at the fittest times, with the least annoyance that may be? Nothing-lesse. It is so much the more to their honour, by howe much they shall stoope downe more lowe: and for the common benefit of the nation, or citie; shall after a sorte, forget their honour, &c. So then, yea infinitely much more is it to the honour and glorie of God, in that notwitstanding he is the most high and excellent; yet he abaseth himselfe to beholde the things both in the heauen, and in the earth: according to the excellent obseruation of the holie Prophet, Psal: 113. 5. 6. Yea, euen

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The Dinner.

to the mustering of the Flies, &c: against *Pharaoh* king of *Egipt*, Psalm: 105. 31. &c.

Thus then, glorifying the name of the Lord in all things: wee must not exclude the holie prouidence, no not from the least thing. Yea, and euen touching the most wicked, outragious, and strangest confusions, that at any time breake out in the world, through the practise of the wicked: they doe so much the more illustrate the most wise and Almightie prouidence of God, in that he turneth all to a quiet calme, and setteth things in better order againe, then they were before.

Say therefore vnto God, as we are exhorted, Psalm: 66. 3, &c. *How reuerend art thou in thy workes! through the greatnes of thy power shall thine enemies be in subiection vnto thee, &c.*

Read also Ierem: 5. 23. 24. and chapt: 10. 6, 7. &c.

Fourthly, that former experience, & the present sense of Gods mercie, ought to incourage vs to be in comfortable expectation of a good issue: it may appeare from the nature of faith, in regard wherof the Prophet Isaiah saith, *Hee that beleeueth shall not make haste.* Isai: 28. 16. And ch: 30. 15. *Thus saith the Lord God the holy one of Israel, In rest and quietnes shall ye be saued: in quietnes and in confidence shalbe your strength, but ye would not.* But Psalm: 112. 7. It is said of the righteous man (that is, of the true beleeuer, louing and following righteousnes) that *hee will not be afraide of euil tidings: for his heart is fixed, and beleeueth in the Lord.*

Let vs heere remember againe the gratious issue, which God hath vsually giuen to his seruants, in bringing them out of their troubles: to *Ioseph*, *Dauid*, *Iob*, &c. And that comfortable Prouerb, vpon so comfortable an occasion. *In the mount will the Lord prouide.* And 1. Corin: 10. 13. *God will not suffer vs to be tempted aboue that wee are able, but he will giue the issue with the temptation, that wee may be able to beare it.* Read also Isaiah, 51. 12. 13. *I euen I am hee that comfort you. What a one art thou, that thou shouldest feare a mortall man, &c.* And Matth: 10. 28. and Luke 12. 4. 5. *I say to you my friendes, be not afraied of them that kill the bodie, &c*: saith our *Sauiour Christ.*

That in prosperitie it is our dutie to prepare for aduersitie: Read Eccles: 7. 16. and Hebr: 13. 3. *Remember them that are in bonds, as if yee were bound with them, &c.*

Note.

Two extremities are to be auoided: according to that Prou: 3. 11. and Heb. 12. 5. *My sonne despise not the chastening of the Lord, neither faint when thou art rebuked of him.* Read also, all sottish neglect of Gods corrections condemned. Isai. 42. 25. and Hosea. 7. 9. Read also Eccl: 7. 16.

That in aduersitie, wee ought patientlie and meekely to submit our selues vnto it, whatsoeuer it be, as knowing it to be the hand of God: it is according to that, Amos, 3. 6. *Shall there be euill in a citie, and the Lord hath not done it?* And Lament: 3. 38. But for our dutie of patience and meekenes, in the bearing of our aduersitie, call here againe to minde, the comfortable exhortation of the Apostle, Hebr: 12. 5.

Read also Leuit: 10. 1. 2, 3. Nadab and Abihu, the sonnes of Aaron, were deuoured by the fire: but *Aaron held his peace.*

And 1. Sam: 3. 18. *It is the Lord* (saith Eli) *Let him doe what seemeth him good.* And 2. Sam: 15. 26. *If the Lord say thus, I haue no delight in thee, Behold* (saith king Dauid) *here am I, let him doe to mee, what seemeth good in his eyes.*

And Psalm: 39. 9. *I should haue beene dombe, and not haue opened my mouth, because thou diddest it.*

And Psalme 119. 75. And Isaiah 39. 8. *The word of the Lord is good, which thou hast spoken*, saith Ezekiah to the Prophet Isaiah.

Read also, Dan: 9. 7. 8. 13. 14. and Nehem: 9. 33. And not to waite for the counsell of God, is noted to be a fruit of vnbeliefe, Psalme 106. 13.

For the hope of a good issue, wee haue seene sufficient ground in the fourth branch.

That it is our duty to increase in loue toward God, according to the increase of our deliuerances, Read Psalm: 116. 1. *I loue the Lord, because he hath heard my voice, and my prayers, &c.*

Beliefe in Gods fatherly Providice.

The Duties.

And Psalme 18. *I loue thee dearely, O Lord my strength.* It is the beginning of the Psalme, which *Dauid* writ after that God had deliuered him out of the handes of all his enemies.

The fruit whereof was this, that he was the more established in Gods goodnes. See Psalm: 3. and 23. And in the holie Storie, 1. Sam: 27. 54. 55. 56. 57. And 2. Cotinth: 1. 10. and 1. Timot: chapt: 4. 1. 2. 3. 4.

That it is our dutie, both in prosperitie and aduersitie, to be thankefull to God: take Iob for a notable example, chapt: 1. 21. *The Lord hath giuen, and the Lord hath taken: blessed be the name of the Lord.* And chapt: 2. 10. *Shall we receiue good at the hand of God, and shall we not receiue euil?* In all things (saith the Apostle) *giue thankes: for this is the will of God, in Christ Iesus towardes you.* 1. Thess: 5. 18.

Verilie, there is no bit of bread that we eat in prosperitie, nor any garment which we put on, &c. Neither in aduersity, is ther the least mitigation of paine or renewing of comfort: but it is from the prouident and Fatherlie hand of God, who houldeth our soules in life. And therfore, iust cause why we should be thankfull to him, for all his goodnes. Both in the one estate, and also in the other, we ought to resolue our selues with Iob: to put our trust in the Lorde, though hee should kill vs. ch: 13. 15.

It is our dutie also, to reioice in the execution of the iudgements of God, against the wicked. Read Psalm: 58. 10. 11. and 64. 10. and 92. 1. 2. 3. 4. And Psal. 136. And Psal. 119. 62. *At midnight* (saith the Prophet) *will I rise to giue thankes vnto thee, because of thy righteous iudgements.* And verse 164. *Seuen times a day doe I praise thee, because of thy righteous iudgements.*

And Isaiah 49. 13. *Reioyce O heauens, and be ioyfull O earth: breake forth into praise O mountaines: for God hath comforted his people, and will haue mercie vpon his afflicted, &c.*

Finallie, wheras wee haue seene before, that there are speciall comfortes appertaining to death, as touching those that die in the Lord: so let it not be forgotten heere; that in so much as it is in it selfe a speciall fruit or punishment of sinne, there are speciall good vses to be made of the due meditation of it, in this respect.

For first, it is verie effectuall to beate downe all hautines and pride of hearte in vs: whilest that wee remember (as the truth is) that wee are but dust; and that to dust, wee must returne. Genes: 3. 19. And Psalme 90. 3. Genes: 18. 27.

Secondlie, it may iustlie preuaile with vs, to withdrawe our heartes from all inordinate care of delicious pampering of the flesh: which is but a fatting of it, for the wormes, Isaiah. chap. 14. 11. Iob. 17. 13. 14.

Thirdlie, it may iustlie prouoke vs to the speedie imbracing of the feare of God, and to the diligent practise of euery good and Christian dutie: seeing we haue but a short time of abiding here, and because God wil call vs to an account, howe wee haue spent our life: Psalme. 119. 17. 18. 19. Ecclesiast. 11. 9. and chapt. 12. 14.

Fourthlie, it may well be vsed as a speciall remedie against hypocrisie, in matters of Gods holie and immediate worship: and against all dissembling & deceitfull dealing towards men: because nothing will giue sound comfort against death, but that which is sincere and vnfained. An euill conscience will betraye it selfe, Matth. 7. 21. 22. 23. And chapt: 22. 12. 13.

Last of all, it is mightie to admonishe vs, to holde fast the faith and loue of Christ, who is the onely roote and fountaine of all comfort: both in life and in death; in this worlde, and in that which is to come. Philippians, chapter 1. 21.

These then, and all other like to these; are the duties belonging to the comfort of faith in Gods fatherlie prouidence.

But here a doubt may seeme profitablie to be answered: though something hath

Beliefe in Gods Fatherly prouidence. *The Danger of not beleeuing.*

hath bene alreadie said (concerning that point) for the answering of it before.

For seeing that all things are so ruled and ordered by Gods Almightie prouidence, that without his blessing, it is altogether in vaine, to goe about to build the house, or to watch the citie, &c: as wee read Ps: 127. Doth not this take away, and vtterlie frustrate all our prouidence or fore-cast: & all whatsoeuer diligence and indeuour we shal vse, either in our ciuill, or domesticall and houshold affaires, and busines of this life?

Question.

Answere *No, it is farre otherwise. God expreslie requireth, and commandeth our best diligence, withall holie and discret circumspection, and fore-sight, to serue his diuine Prouidence, in verie many things, for his glorie and our owne benefit: and hee hath also promised, and doth daylie yeelde blessing, and good successe there-vnto.*

Onely wee must take heede, that we trust not in our owne wit & diligence, or in any lawfull meanes whatsoeuer we vse: but in the blessing of the liuing God alone. As touching wicked and vnlawfull meanes, we must in no wise vse any of them.

And seeing the wisedome & gouernment of God our heauenly Father, is high aboue all our vnderstanding and indeuours: therefore also it is our part, to be content, though things take not that effect alwaies, which we intend & desire; insomuch as we may be sure, that God will bring all to a more excellent passe, then we could once conceiue in our mind.

Explicatiõ & proofe.

It is very true, and wee haue seene sufficient ground of it before. Neuertheless, God alloweth of all those indeuours which his children make, according to the rules of his reuealed will: and within the compasse of their callings. Hee will also turne their indeuours to their blessing and reward: howsoeuer, for secret causes knowne to himselfe, hee doth not giue them their desired and expected effect: but rather the contrary, as it may seeme.

And that God requireth our diligence, and wisedome, in seruing his prouidence, it is euident euery where: both by precept, and also from the notable examples of the seruants of God. Read Pro: 6. 6. *Goe to the pismire ô thou sluggarde, &c:* & Eccl: 9. 10. *All that thy hand shall find to doe, do it with all thy power, &c:* and Ier: 48. 10. *Cursed be he that doth the worke of the Lord negligentlie, &c.*

Wee haue also notable examples, such as is that of *Ioab*, mentioned a little before. 2. Sam: 10. 12. It is a right noble speach, of a wise & valiant captain of the Lords hoste. Read also. Ps: 118. 7. *The Lord is with me* (saith the Princelie Prophet) *among them that helpe me: therfore shall I see my desire vpon mine enemies.* See, he doth not neglect, or lightly esteeme of the helps which God gaue him. Nay, God himself doth not despise the help of his poore seruãts: as Iudges 5. 23. &c: Where, the spirit of God commendeth those that came forth, *to help the Lord*: but *accurseth the rest*. Read also Act. 27 31. &c. v: 43. 44. Verily God hath so wisely disposed of all things, that though he ruleth all things (as it is most meet he should, or els they would be rawlie ordered) yet he hath left enough for euery seruant of his, to busie themselues about, & that to very good and blessed purposes, in the seruice of his holie prouidence. Thus the diuine and Fatherlie prouidence of God, doth not frustrate the outward, either ciuill or houshold indeuours of his children, touching the affaires of this life.

Question. But doth it not take away all deliberation, and freedome of our thoughts and affections, touching heauenlie things?

Answere *No neither. Neuertheless, this we must alwaies remember, & acknowledge, that all our freedome to minde or effect any thing that is good, and godlie, and perteyning to the kingdome of heauen: it standeth in this, that God himselfe doth first make vs free, and then also, that he confirmeth our libertie & freedome, by his holie Spirit; and all through the grace of our Lord Iesus Christ, working in vs, that which is pleasing in his owne sight.*

Explicatiõ & proofe. So indeed we read Heb: 13. 21. And in many other places, familiarly knowne to those, that are acquainted with the holy Scriptures. As on the contrarie, it is as plentifullie testified, that without the grace of God making vs free: we and all other, are of our selues, willingly at liberty, onely to serue sin & the diuell: & that also through our owne default. Yea, so are we in the voluntary bonds of sin, and Satan; that howsoeuer ther may be some appearance of goodnes, in some actions, before wee be renewed, and set free by the holy Ghost: yet all is but in

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hypocrisie, or in some outward respect, for vaine-glorie, or worldlie profit, &c. So that it is but libertie in shewe, and meere bondage in truth.

The danger of not beleeuing.

THese things thus obserued: let vs nowe conclude this Article of our faith in the Fatherlie prouidence of God.

Question. What is the danger of not beleeuing in God, as in our most gratious, wise, and prouident Father, the ruler and gouernour of all things, as well as in him beeing the Almightie Creator.

Answere. *Without faith in Gods Fatherlie prouidence, no man can be eyther trulie patient in aduersitie, or trulie thankefull to God in prosperitie: no not in harueſt time for the outward fruites of the earth; or in any other harueſt, or greateſt plentie that may be, of any of Gods blessings.*

God can haue no glorie yeelded vnto him of such, in any of his works: nor be acknowledged any where, with any reuerend regard of his diuine presence. No such can hope for any good thing from him.

Nay, it cannot bee, but all such as beleeue not in the Fatherlie prouidence of God; must needes, without repentance, proue verie Atheists, and to be as the Apostle saith, without God in the world: nothing regarding his commandementes, but walking after their owne lusts, vsing the worst meanes, and courses that may be, howsoeuer they may possiblie make anie shifte for themselues.

Explication and proofe. So great is the danger indeede, for not onely are they Atheists, who vtterlie denie God, (wherof there are but few to speak of, that doe so farre harden their hearts) but such also as denie him to be such a one as he hath reuealed himself: to wit, the Father, Sonne, and holie Ghost: and also the Sonne to be God, manifested in the flesh, &c. And consequently, such are likewise Atheists in parte, whosoeuer denie him to rule and gouerne any of his creatures, specially mankind: and among them, chiefly his holie Church; reiecting in his behalfe, the Testimonie and declaration of his owne most sacred and holie word.

Herein therfore, we are to condemne, not onely those diuers sorts of Philosophers, who either denied, or doubted of the diuine prouidence altogether (in that some of them called into question, whether there be a God or no; such as *Protagoras*, and *Melius*, are reported to haue bene: likewise *Democritus*, and *Epicurus*, who leaue all to chance and fortune) Or els doe, as it were, pinion and straighten the prouidence of God (as they that make it nothing else but a bare prescience and fore-knowledge of all things, as they are to come to passe: and they that doe binde the Prouidence of God, to a necessitie of naturall causes, by a perpetuall and in-euitable connexion and progression of them, as the *Stoikes*, and they that do excepte those things from Gods Fatherlie prouidence, which are commonlie taken to be in mans owne free power and will, and that according to a certaine souereigntie of his owne reason and disposition: as *Cicero* and *Plinie*, &c.) Wee are not onely, (I say) to condemne their opinions, but also all the erroneous doctrine of such as professing themselues Christians, doe anie way abridge the holie and vniuersall prouidence and gouernement of God, as if it did not extende it selfe to small and vile creatures: or to mans ordinarie and common affaires.

Seneca lib: de Prouidentia. Cicero 2. de Diuinatione. Plini: natur: hist: lib: 2. cap. 7 vt sup. Hieron: in cap. 1. Abac. vt sup. Damasc: lib: 2. orthodox: fi: ca. 29 Quæst. &

But chiefliе, wee are to condemne the blaspemie of all Atheists, and Epicures, which in these dayes of the cleare light of the Gospell, doe most sacrilegiouslie, and impudentlie denie both God and all Diuine prouidence, either for punishment of vice, or reward of vertue. &c.

For if wee should consent to so great wickednes and impietie: howe can any think, but that it must needes be to the euerlasting destruction both of our bodies and soules, from the presence and fauour of God?

And no doubt also, the cause why God doth so oftentimes forget (as it were) and withholde his Fatherlie goodnes and bountie, and send scarcitie or sickenesse, or warre, &c: in stead of health, and wealth, peace, and plentie, &c:

it is

Beliefe in Gods Fatherly prouidence.

The Danger of not beleeuing.

it is for that his good and fatherly prouidence is not so thankfully acknowledged in the ordinarie course of his mercies, as it ought to be.

Certainly, if we would glorifie God, as we ought to doe for his gracious gouerning of his creatures to our benefit and comfort, by the sending of the good word of his prouidence, according to that, Psal: 147. 15. &c. We should not haue had such dearths of victuals, or such plentie of sicknesses of bodies, or troubles in common-wealth, or any other calamitie, either spirituall or temporall, such as wee haue often met withall. God therefore our heauenly Father, giue all of vs, and all his people euery where, grace to acknowledge him better, in his most gracious and Fatherly prouidence: that so it may goe better with vs, and with his whole Church, for Iesus Christs sake Amen.

Thus farre of the Article of our faith in the fatherly prouidence of God our heauenly father: yea of our faith in God the Father the first person of the holy Trinitie, as well concerning the Creation, as the Prouidence, and all their particulars, appertaining to this part of the profession of our true Christian beliefe.

The end of the first Booke.

In Thesaurum hunc verè pretiosum, Carmen Paræneticum.

Heu periit Pietas, periit Doctrina, Fidesque
Sensim deficiens, finibus orbis abit.
Fœlicem idcirco dicamus, terquè beatum,
Exilio pulsas qui revocare queat.
Ob quam difficilè est! Nec quenquam credere posse,
Fas est humanis viribus, istud opus.
Irritus esto labor, tamen est laudanda voluntas,
Divina prompta Numinis acta manu.
En fidei tandem pia fundamenta locasti,
(Allene O fœlix) : nobile principium.
Hinc Doctrina viget electis : denique sacro
Fonte educta venit Religio, & Pietas.
Doctrina omnimodam Doctissime pandis & usum:
Instruis ignaros, morigeroque facis.
Errorum implicitos laqueis, tu lumine Veri
Solvis, & hæreticos extrabis è latebris.
Tu Domini leges animos servantibus addis:
Flectentes aliò tu trahis inquè viam.
Pondere peccati quoque consolaris onustos:
Contrita & dulci nectare corda potas.
Quum bene cœpisti, (Divino Numine dante)
Vrgeto fanstius hoc opus auspicijs.
Dimidium, qui cœpit, habet: mora nulla moretur:
Qui dedit incipere, is perficere, ipse dabit.

R. B. Valde exoptans, petensq; a Domino, fœlicem operis progressum.

7 AP 53

THE DOCTRINE OF THE GOSPEL.

SECOND BOOKE.

VVHICH IS,

A PROCEEDING IN the orderly handling of the seue-rall points or Articles thereof: as in *the first Booke.*

AND NAMELY, CONCERNING OVR BE-liefe in God the Sonne, the second Person of the most holy, glori-ous, and vndiuided Trinitie: one onely true and eternall *God, to be blessed and praised for euer.*

ACCORDING TO THE FVLL HISTO-rie of all the foure Euangelists: and out of the rest *of the holy Scriptures.*

Matth: 11, 27.

No man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne: and he to whom the Sonne will reueale him.

1. Epist. of Iohn. 3. 23.

It is the commandement of the Father, that we beleeue in the name of his Son Iesus Christ.

And Gospel of Iohn. chap. 6. 47. 48.

Verily, verily (saith the Sonne) I say vnto you, He that beleeueth in me, hath euerlasting life.

And chap. 16. 9.

The holy Ghost reproueth the world of sinne, because they doe not beleeue in the Sonne.

LONDON,
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BRITISH MUSEUM

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Beliefe

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613.614.615.616.
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And thus an end of the Contents of this
second booke.

The English of certaine Latine sentences omitted in the same Booke.

Page,515. line,48. Power is the keeper and maintainer of honour.

Page,530. line,29,&c. The Sonne shall in such wise deliuer the kingdome to the Father, as he shall neuertheleſſe subdue all things to himselfe. And therefore, not by abrogating the kingdome from himselfe, but from others; shall he deliuer the kingdome to the Father,&c.

And the next sentence is thus to be englished.

When he (that is, the Sonne) shall deliuer the kingdome to God. That is to say, When he shall cease to reigne, as he reigneth now; to wit, by ruling in the middest of his enemies: the which power he receiued of the Father,&c. For otherwise then thus, the Father reigneth now by the Sonne, and the Sonne shall reigne eternally with the Father, onely after another manner: that is, all enemies being then subdued.

And page, 531. the English of the Latine sentence out of *Vrsinus* in the margine is this, Christ is inferiour to the Father as well in office as by nature, in that he is man: but not in nature, but by office onely, in that he is God.

And the other sentence out of *Augustine*, may be englished thus. Christ in that he is God together with the Father, he hath vs in subiection to him: but in that he is our Priest, he together with vs, is subiect to the Father.

Note also that page, 420. a Latine sentence of Master *Caluin*, is printed in the margine: which should haue beene placed in the page before the english of it, which is there set downe after these words, That is,&c.

THE DOCTRINE OF THE GOSPEL.

II. BOOKE.

Beliefe in God the Sonne.

NOw it is high time, that wee proceede to the doctrine of the same our Christian beliefe in the seconde persone of the most holie *Trinitie*, God the Sonne. And yet this must wee doe, so as wee beare in minde, that all which followeth (both concerning the Sonne manifested in our nature, and the holy Ghost, and also concerning the Church) it is principally, and in effect nothing else, but a continued, and more full and plaine declaration of the most holy prouidence of God, for the recouery of mankinde out of his fall: and to restore all that doe belong vnto God, to the interest and comfort of his fatherly loue, and of all the inestimable fruites and benefites thereof, for euer againe.

So that (to speake all in a word) it is the vnfolding of the couenant of the Gospell and free grace of God. The which being mentioned immediately after the fall of mankinde, hath beene from time to time more clearely reuealed, vntill the appearance and manifestation of the Sonne of God our Lord Iesus Christ himselfe: by whom, it hath now long since, beene most fully and plainely made knowne.

To this more full and plaine declaration of the couenant of God his free grace, and of the fruite thereof, euen life and saluation by the Sonne of God: Let vs now proceede.

Question. AND first of all, how doe the Articles of our faith teach vs, to professe that we doe beleeue in the Sonne of God, the second *Person* of the most holy and blessed *Trinitie*?

Answere. *After the profession of our beliefe in God the Father almightie, maker of heauen & earth: they teach euery one of vs to professe likewise, that we beleeue in the second Person God the Sonne, in manner as followeth in these wordes. And in Iesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgin Mary. Suffered vnder* Pontius Pilate, &c. *From thence shal he come to iudge both the quick and the dead.*

God and man in one diuine person of a mediator betwixt God and man.

The order of the Articls which doe concerne him.

They doe so indeede. For these wordes *I beleeue*, are here to be vnderstood againe, as though we should repeate them, and say thus: *And I beleeue in Iesus Christ, &c.*

These articles doe teach vs, first more generally and coniointly, to beleeue in the second *Person* of the most holy & glorious *Trinitie*, as wel cõcerning his most high and diuine *Person*, God manifested in the nature of man, as his most high and holy office executed by the same: as the titles here attributed vnto him doe declare; *Iesus Christ, the onely Sonne of* GOD, *our Lord.* And then they doe teach vs more particularly, and by piecemeale as wee may say.

First, after what manner, this second *Person* of the holy *Trinitie*, God the Sonne, tooke mans nature, and therein did manifest himselfe: namely, in that we professe, that we doe beleeue, that in respect of his humane nature, *he was conceiued by the holy Ghost, and borne of the Virgin Mary.*

Secondly, they doe teach vs in what order, hee did, in the same his humane nature, execute his Office here vpon earth; specially his high *Priesthood*, which is one chiefe and principall part thereof: in that, (as it followeth in the Articles of our faith) we professe further, that we beleeue in him, as hauing suffered *vnder* Pontius Pilate, and as being *crucified, dead, buried, and descended into Hell.*

Thirdly, they teach vs concerning the same second *Person, the Sonne of God, our Lord Iesus Christ*: how he hath by his exaltation declared himselfe, to haue obtained of the *Father*, all whatsoeuer he had humbled himselfe and suffered for before: euen our perfect redemption, iustification, and saluation, in that it followeth, *He rose againe the third day, and ascended vp into heauen.*

Fourthly, they doe teach vs what our Lord Iesus Christ, the Sonne of God, doth for vs still, to the perpetuall confirming and vpholding, of all that he hath once obtained: in that we professe yet further, that we beleeue, *He sitteth at the right hand of God the Father almightie*: to wit, as a continuall Mediator and Intercessour, by vertue of his former sufferinges and obedience on our behalfe.

Finally, the Articles of our faith doe teach vs, what the same our Lord Iesus Christ, the Sonne of God, wil doe at the last, for the perfecting of all things; to the end that we and all the elect of God, may haue the full fruition of all the benefites of our redemption for euer: in so much as he is, in this respect, ordained of God, to be the Iudge of the world; and therefore shall come againe from heauen, to giue a finall sentence vpon all people, at the end of the world; according to the wordes of our *Beleife, From thence shall he come to iudge both the quicke and the dead.*

So then, wee cannot but easily perceiue, that there are many things, of the greatest waight and importance, that which we are to inquire, and consider off, in this part of our beliefe.

And first and foremost, wee haue this singular great mysterie, yea euen a double mysterie laid before vs; in that the Articles of our faith doe giue vs to vnderstand, that we are to beleeue, not onely in the Sonne of God, the second *Person* of the most holy and glorious *Trinitie*, considered simply in his Godhead, by relation to the *Father*, in a distinction of the second *Person* from the first: but also, as he hath now, by reason of his incarnation, a distinction of nature, in the same his diuine *Person*, in that he is both God and man.

Great is this Mysterie of godlines, as the Apostle *Paul* doth worthily call it: that God is manifested in the flesh, *iustified in the Spirit*, &c. And it is most worthily, with all diligence, and in most holy and humble reuerence, to be inquired into of all Christians.

NOw therefore, let vs henceforth very diligently and with all holy reuerence (as we haue promised) inquire of these most weightie points of our Christian faith: according to our former course, from the ground and warrant of the holy Scriptures of God.

And

Beliefe in God the Sonne both God and man in one diuine Person of a Mediator betwixt God and man.

The Ground and warrant of it.

Question. And first of all, what ground haue you, that we are to beleeue in the second Person of the most holy Trinitie, not onely as he is God, simply considered in his *Deitie*: but also as he is both God and man, in the vnion of either nature, in one and the same most holy and diuine *Person*?

Answere Explicatiõ & proofe.

Ans. *In the beginning of the 14. chap. of the Euangelist Iohn, we haue an assured groũd, from the testimonie of the same most holy and diuine Person himselfe: who is the very truth, and cannot but giue a most faithfull and true testimonie in all things, whereof hee speaketh.*

Rehearse the wordes of the text. Which are they?

He saide to his Disciples: Let not your heart bee troubled: yee beleeue in God, beleeue also in me.

This place doth plainely confirme it vnto vs indeede. For who was he that spake thus to his Disciples, but he that was in the very true nature of man, daily and familiarly conuersant among men: euen one in all thinges like to those vnto whom he spake, as touching his humane nature, sinne onely excepted?

And these wordes of our Sauiour, they were a part of his last Sermon to his Disciples. Wherein he doth before hand, most louingly and sweetly comfort his Disciples, against the trouble and offence of his reprochfull death, and of his bodily departure from them: the which our Sauiour knewe right well, would shake his Disciples faith.

Hee is therefore very earnest in exhorting and incouraging of them, to bee constant both in faith toward him, and also in loue among themselues, &c: as wee shall haue occasion in the particulars, to declare more fully hereafter.

In the meane season, let vs well obserue to our present purpose, that these words of our Saui: to his Disciples, did not onely teach them: but they are also of singular vse to teach vs, and all Christians, euen to the ende of the world: how we are to beleeue in the Sonne of God our Lord and Sauiour. That is to say, euen as we doe beleeue in God the Father himself. For so doth the speech of our Sauiour giue plainely to vnderstand, in that he saith, *Yee beleeue in God; beleeue also in me.* Or as some read the sentence interrogatiuely, *Doe yee beleeue in God? Beleeue also in me.* As though hee should say, Howsoeuer you shall see indeede, that I am in respect of my humanitie, mortall, and must shortly dye: yet be ye not discouraged; waite a while: and yee shall see my diuine power more effectually manifested, and confirmed thereby vnto you. In the meane while also, see that ye doe not forget that I am very God, equall to the Father in Godhead, as I haue taught ye heretofore: as well as I haue euery way shewed my selfe to bee very man, like to your selues in the common frailtie of mans nature. And therefore, see that yee cease not to put your trust in me, as in your Sauiour and redeemer. Such is the plaine testimonie of our Sauiour CHRIST concerning his *Godhead.* And as wee reade also, 1, Iohn. 3. 23. *It is the commandement of the Father* (saith our Sauiour) *that we doe beleeue in the Sonne.* And therefore it must needes followe, that he is God. For we must beleeue in no creature, concerning saluation; seeing there is no other Sauiour but God: as GOD himselfe doth very often affirme by his holy Prophet *Isaiah.* And likewise, in manie other places of the holie Scriptures.

But that wee may see into the ground of this mysterie more cleerely, let vs more particularly inquire after some proofes: first that our Lord Iesus Christ the Sonne of God, the second *Person* in the blessed *Trinitie*, is GOD. Secondly, that hee is man. And thirdly, that hee is, in the vnion of the humane nature to the diuine, one diuine *Person*, both God and man, and so a meet Mediator betwixt God and man.

Question. First therefore, what proofe haue you, that our Lord Iesus Christ the Sonne of God, is very true God?

Eche se in God the Sonne both God and man in one diuine Person of a mediator betwixt God and man.

The groũd & warrant of it.

Anſ. *The proofes, as I haue learned, are diuers.*

Firſt, thoſe teſtimonies of holy Scripture, which doe attribute the very name of God, as of right belonging vnto him.

Secondly, thoſe that aſcribe the eſſentiall attributes or proprieties of the diuine nature vnto him: ſuch as are eternitie, omnipotencie, infinitenes of wiſdome, perfection of Iuſtice and mercy, and ſuch like.

Thirdly, ſuch as aſcribe the workes of the Deitie vnto him: to wit, the workes of creation, the workes of gouernment generally ouer the whole world, and more ſpecially concerning the Church of God.

Fourthly, ſuch as ſhewe that the ſame duties of ſpirituall worſhip and honour, are due to him, which are onely belonging to God: namely, faith, hope, praier, thankesgiuing, &c.

Theſe proofes doe euidently declare, and very ſufficiently warrant vnto vs, the *Deitie* and Godhead of our Sauiour Chriſt.

And firſt, that the holy Scriptures doe attribute the name of God, as of right and not in way of reſemblance belonging vnto him: it is manifeſt, by many places of holy Scripture.

Queſtion. Which are they?

Anſwere. *In the beginning of the holy Goſpell written by Saint* Iohn, *it is expreſſy affirmed, that our Sauiour Chriſt (there called the eſſentiall and eternall word) is very God.*

And in the end of the firſt Epiſtle of the ſame Euangeliſt, that he is very God and eternall life.

Likewiſe, the Apoſtle Paul, Rom: 9. verſe 5. Chriſt is God ouer all, to be bleſſed for euer. Amen.

Explication and proofe. Theſe are very manifeſt teſtimonies indeede. And there are many other like to theſe, both in the olde Teſtament, and alſo in the newe. Namely, Iſai: 9. 6. *The mightie God,* as God the Father calleth him. And Pſalm 45. 6. conferred with Heb: 1. 8. *O God thy throne is for ever and euer.* And Pſalm: 97. verſes 1. 7. conferred with Heb: 1. 6. *The Lord* (the word is *Iehouah*) *reigneth, &c. And let all the Angels worſhip him.* Likewiſe, Pſalm: 102. 25, conferred with Heb: 1. 10. *Thou Lord in the beginning haſt eſtabliſhed the earth, &c.* And Pſal: 104. 4. conferred with Heb: 1. 7. where, that which is ſaide of the Lord God, in reſpect of his creation, and gouernment of the Angels, is attributed to our Lord Ieſus Chriſt, But of this ſort of teſtimonies, wee ſhall haue occaſion to collect them, when wee come to the workes of the *Deitie*, attributed to our Sauiour Chriſt.

In the meane ſeaſon, this is plaine, both from the one ſort of teſtimonies, as well as from the other: that the name of God, is properly and eſſentially aſcribed to our Sauiour Chriſt.

Now let vs come to ſee ſome proofes, that the eſſentiall attributes of the diuine nature, be likewiſe aſcribed vnto him.

And firſt of all, concerning eternitie:

Queſtion. What proofe haue you, that it is attributed to our Sauiour?

Anſwere. *We haue a manifeſt teſtimonie of it, in the 8. chap: of the holy Prouerbes of King Salomon, from the 22. verſe of the chapter, to the 27. Where he doth in a holy figuratiue ſpeech deſcribe the Sonne of God, vnder the name of the wiſedome of God, ſpeaking thus.*

The Lord hath poſſeſſed me in the beginning of his way: I was before his workes of olde.

I was ſet vp from euerlaſting, from the beginning, and before the earth.

When there were no depthes was I begotten: when there were no fountaines abounding with waters.

Before the mountaines were ſetteled, and before the hilles was I begotten.

He had not yet made the earth and the open places, nor the height of the duſt in the world.

The

Beleefe in God the Son both God and man in one diuine person of a mediator betwixt God and man.

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The wisedome here spoken of by *Salomon*, or rather he which spake & vttered these holy words by the tongue and penne of King *Salomon*; must needes be the eternall wisedome of God, a Person distinct from the Father: like as *Paul* the holy Apostle, calleth our Sauiour Christ the Son of God, *the wisedome of God*. 1. Cor. 1.24. And in the same place also, *the power of God*, according to the further description of King *Salomon* in the place before alledged, as we shall haue occasion to repeate afterward.

But for the present, let vs here call to minde, that there are many like testimonies, for proofe of the eternall Godhead of our Sauiour. As Isaiah. chap. 9. 6. *The father of eternitie*: that is to say, he that being eternall in himselfe, and without beginning, together with the Father, is the author of eternitie to the Church: insomuch as, though it haue a beginning yet it shall neuer haue end. For vnles he were eternall, and without beginning, he could not establish any thing, to haue an eternal continuance. And therfore it is further said Col. 1.17. *He is before all things, and in him all things consist.* And Hebr. 7. 3. that hee hath *neither beginning of his daies, nor end of his life.* And Reu. 1.8 that he is *Alpha and Omega, the beginning and the ending: who is, and who was, and who is to come, euen the almightie.* The which almightie power of his, is further argued, from the works of the Deitie attributed to him: as we shall haue occasion to obserue anone.

Question. Now what proofe haue you, that our Lord Iesus Christ, the sonne of God, is (in that he is God) infinit in maiestie and greatnes, euery where present, and filling all places?

Answere. *This may be perceiued by his owne words, Iohn 3. 13, No man ascendeth vp to heauen, but he that hath descended from heauen, the Sonne of man which is in heauen. And againe, Behold I am with yee alway, vntill the end of the world. Matth. 28.20. And by that which the Apostle saith Ephes. 3.17. Christ dwelleth in the hearts of the faithfull by faith*

Explicatiõ and proofe These and such like speeches, may well warrant vnto vs the *vbiquitarie*, or euery-where-presence of the *Deitie* of our Sauiour: howsoeuer his humanity, was, and is limited, and circumscribed in his proper place. For otherwise, he would not haue said, that hee was in heauen, while hee was here on earth, &c.

But seeing our Sauiour is not onely infinite in diuine Maiestie and greatnes, but also in all diuine perfection: let vs see some proofes of it, And first more generally, and then in some particulars.

Question. First therefore, what proofe haue you, for the diuine perfection of our Sauiour, more generally?

Answere. *In the sixteenth chapter of the Euangelist Iohn, verse 14. our Sauiour himselfe saith thus, speaking there of the holy Ghost, He shall glorifie me: for he shall receiue of mine, and shew it vnto you.*

And in the next verse, All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shew it vnto you.

The Apostle Paul saith likewise, that it pleased the Father that in him should all fulnes dwell. Colos. 1.19. And chap. 2.9. In him dwelleth all the fulnes of the Godhead bodilie.

Explicatiõ & proofe. These places, doe indeed shew the diuine perfection of our Sauiour, generally. And like to these, are many other. Such as we reade Iohn 3.31. *He that is come from on high, is aboue all*: saith Saint Iohn the Baptist. And before that, chap. 1.27. *Whose shooe latchet I am not worthie to vnloose.*

Neither did our Sauiour himselfe reproue the Iewes, for vnderstanding his words in such sense: as that thereby hee did make himselfe equall with God. Iohn chap. 5. verse 18. And accordingly, the Apostle *Paul* saith plainely, that our Sauiour being in the forme of God, thought it no robberie to be equall with God. Phil. 2.6. Whence also it is, that he is described to be the image of the inuisible God. Colos. 1.15. *And the brightnes of the glorie of God, and the in-*

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graven forme of his person. Heb. 1. 3. Read also Isaiah chap. 6. 1, 2, 3. conferred with Iohn 12. 41. Where the Euangelist speaking of that glorious vision of Isaiah, wherein was represented the diuine glorie and maiestie of GOD: saith that the holy Prophet sawe therein, the glorie of our Sauiour Christ.

But let vs come to our more particular inquirie. Wherein first; What proofe haue you that there was diuine perfection of wisedome, in the Sonne of God our Lord and Sauiour?

Question.

Antwere. *All the treasures of wisedome and knowledge, are hidden in Christ, saith the Apostle Paul Colos. 2. verse 3.*

Explicatiō and proofe.

Thus also testified the holie Prophets of former times. As in that eight chapter of the holy Prouerbs, verse twelfe, *I wisedome dwell with prudence, and I finde forth knowledge and counsells.* Or rather as *Tremellius* and *Iunius* haue translated it, *Ego sum sapientia cohæreo astutiæ, & scientiam summa solertia præsentem habeo. I am wisedome, I cleaue vnto prudence, and I haue the knowledge of most exact (or expert) skill present with me. Euen the reuerend feare of the Lord, &c.* And verse 14. *Counsell and euery thing else is mine, prudence is mine, strength is mine, By me Kings reigne, &c.* But of this diuine gouernment of our Sauiour, we shall speake afterward. Concerning the diuine perfection of his wisedome, wee may vnderstand it further, by the prophesie of Isaiah chap. 9. 6. Wherein he foretelleth that he should be called *Wonderful, Counseller, &c.* And more-ouer, by the saying of our Sauiour himselfe, Matth. 11. 27. *No man knoweth the Sonne but the Father: neither knoweth any man the Father but the Sonne, and he to whom the Sonne will reueale him.* And Iohn chap. 10. verse 15. *As the Father knoweth me, so know I the Father.* And therefore no maruell, though the same Euangelist saith, chapter 2. verses 24, 25. that *hee knew what was in the hearts of men.* According also, as the Disciples iointly professed, chapter 16. verse 30. *Wee know that thou knowest all things.* And as *Peter* professeth apart by himselfe, (though in the hearing of the rest) *Lorde thou knowest that I loue thee.* Yea as he addeth further, *Lord thou knowest all things.* Whereunto finally, accordeth that of our Sauiour himselfe, Reuel. 2. 23. *All the Churches shall know that I am he who searcheth the reines and hearts, &c.*

Question.

Now what proofe haue you for the diuine perfection of his gracious goodnes and constancie?

Answere. *All that the Father giueth me,* (saith our Sauiour) *shall come vnto me: and he that commeth vnto me, I cast not away. Iohn 6. 37.*

And chap. 10. verse 27. My sheepe heare my voyce, and I know them, and they follow me.

And I giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of my hand. And chap. 13. 1. Those whom hee loueth, he loueth to the end.

Explication and proofe.

It is true. For that which he performed toward his Disciples, in the continuance of his loue to them: he performeth the same to all, whomsoeuer he beginneth once to manifest his loue vnto. Read also Prouerbs 8. 17. *I loue them that loue me, &c.* And verses 20, 21. *I will fill their treasures.* And verse 31, &c. *My delight is with the children of men, &c.* Likewise Iohn 1, 9. And euery where we may see plainely, that he is of the same minde with the Father, whose gifts and calling are without repentance. *Heauen and earth* (saith he, Matth. 24. 35.) *shall passe away, but my words shall not passe away.*

The perfection of the diuine truth, and righteousnes of our Sauiour, may well follow in the next place. What proofe of holy Scripture haue you to this purpose?

Question.

Answere. *In the first chap. of the Epistle to the Hebrewes, verse 8. Wher the Apostle sheweth, that these words of the 45. Psalme (O God thy throne is for euer and euer, the scepter of thy kingdome is a scepter of righteousnes) were spoken concerning the Sonne of God our Lord Iesus Christ: and so are a plaine proofe of his most perfect and diuine iustice.*

They

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They are so indeede. Hereof also, is that a like proofe, which we read Prou. 8. 15 *By me Princes decree iustice.* And verse 18. *With me is righteousnes.* And verse 20. *I cause to walke in the way of righteousnes, and in the middest of the paths of iudgement.* No doubt, hee that prescribeth, guideth, and incourageth others to walke in righteous waies, is righteous himselfe. The same is also faithfull and true. And therefore is worthily called *the true light.* Iohn 1. 9. And chap. 7. 18. *He that seeketh his glorie that sent him, the same is true, and there is no vnrighteousnes in him.* This very same, was our faithfull Lord and Sauiour Iesus Christ. And therefore most worthily doth he beare the name of *Amen:* & of him that is in a matchlesse degree, the faithfull and true witnes, Reuel. 3. 14.

Question. Finally, what proofe haue you, of the most perfect and diuine holines of the Sonne of God our Sauiour?

Answere. *He is holy in the same perfection of holines, with the Father and the holy Ghost: according to that holy acclamation of the holy Angells.* Isai. 6. 3. *Holy, holy, holy, is the Lord of hostes: the whole earth is full of his glorie.*

Explicatiõ and proofe It is true, (as the Euangelist Iohn testifieth chap. 12. 41.) that the holy Prophet both saw Christ, and spake of him at that time. And the same Euangelist in his first Epistle 2. 20. calleth our Sauiour, *the holy one.* And Reuel. 3. 7. *Thus saith he that is holy and true.* And Act. 3. 14. *The holy and iust one.* Yea he is so holy, *that he sanctifieth himselfe.* Iohn 17. 19.

Thus farre, for the proofe of the *Deitie* of our Sauiour Christ, by reason that the attributes, proper to *the Godhead, are equally* ascribed to him, as well as to God *the Father.*

In the next place, we are likewise to inquire, how the same may be warranted, by such proofes, as ascribe the workes proper to the *Deitie* vnto him, as being his workemanship. Haue you any proofe for this?

Question.

Answere. *Yea, both for the workes of creation, and also of prouidence and gouernment. In eyther of them (as I haue beene taught) the holie Scriptures are verie plentifull.*

Explicatiõ & proofe. They are so indeede. Let vs therefore call some of those proofes to minde, for the confirming of our faith in this so excellent a point.

Question. And first, concerning the works of *Creation:* What proofe haue you, that these are ascribed to our Sauiour Christ, in that he both is, and was before all beginnings, verie true, eternall, and almightie, the most wise, righteous, and holy God?

Answere. *Prouerbs* 8 27. *and so forth, When God prepared the heauens* (saith he) *I was there, when he set the compasse vpon the deepe.*

When hee established the cloudes aboue, when he confirmed the fountaines of the deepe.

When he gaue his decree to the Sea, that the waters should not passe his commandement: when he appointed the foundations of the earth.

Then was I with him as a nourisher, and I was daily his delight, reioycing alway before him.

Explicatiõ & proofe. Vnto this place of the holy Prouerbs, out of the old Testament: agree many other both of the new, and also of the old. Namely, Psalm. 102. 25. as wee reade those words to be applied, Heb. 1. verse 10. Likewise Psal. 104. verse 4, &c. as they are interpreted, Heb. 1. 7. And in the same chap. verse 2. *God hath made the worldes by his Sonne.*

Moreouer Iohn chap. 1. verse 3. *All things were made by him, and without him, was made nothing that was made.* And verse 10. *The world was made by him.*

Likewise 1. Cor. 8. 6. *There is but one God, which is the Father, of whom are all things, and we in him: and one Lord Iesus Christ, by whom are all things, & we by him.* And Ephes. 3. 9. *God hath created all things by Iesus Christ.* And Colossi: 1. 16. *By him were all things created which are in heauen, and which are in earth, thinges visible, and inuisible, whether they be Thrones, or Dominions, or Principalities,*

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cipalities, or Powers: all things were created by him, and for him.

Thus wee see, that our Sauiour is intituled to the workes of Creation: whereby also, his almightie power is manifestly argued, as was touched before.

Now likewise (for a further declaration of his infinite wisedome) let vs inquire whether we haue like warrant, that the diuine gouernment of the creatures, doth likewise belong vnto him. And first more generally, *What proofe haue you for it?

" *Hitherto* (saith our Sauiour himselfe) *my Father worketh and I worke. Iohn* 5. 17.

And verse 19. *Whatsoeuer things the Father doth, the same things doth the Sonne also.*

* *Question*
" Answere.

Explicatiõ & proofe.

Of this sort of proofes, are these that follow. Prou. 8. 31. *I take my solace* (saith the Sonne of God, the wisedome of the Father) *in the compasse of his earth.* And Colos. 1. 17. *In him all things doe consist.* And Heb. 1. 3. *Hee beareth vp all things by his mightie word.* Thus much for the gouernment of our Sauiour, generally.

Question.

Now let vs come to the particulars. And first concerning the holy Angells. What proofe haue you that our Sauiour Christ the Sonne of God our Lord, hath the gouernment of them?

Answere.

The place before alledged Heb. 1. 7. *doeth plainely proue it to be so. For, of the Angells he saith,* (that is, God saith by his holy prophet Psal. 104. 4.) *Hee maketh the Spirites his messengers, and his ministers a flame of fire.*

Explicatiõ & proofe.

That is, God the Sonne, together with the Father, hath created the Angells, and giuen them a kinde of commodious kinde of nature, subtile and piercing quicke and mightie, most like of all creatures, to the nature of the windes, and flaming fire: and accordingly vseth them, as his ministers, to diuerse great and worthy seruices. According to this right, which our Sauiour hath to command them: it is said further, Psalm. 67. 7. (and so it is repeated againe, Heb. 1. verse 6.) *Let all the Angells of God worship him.* And in the last verse of this chapter. *Are they not all ministering Spirites* (saith the holy Apostle) *sent forth* (to wit, by the Sonne of God) *for their sakes, which shall be heires of saluation?* As though the Apostle should say. It is out of doubt, both that they are such, and also that our Sauiour vseth them, in that their holie seruice. Yea, not onely doth he gouerne the holy Angells, which are willing to obey him: but he also ruleth, yea ouer-ruleth the wicked Angells: we meane, the Diuell, and all vncleane Spirits. According to that which we reade Zech. 3. 1, 2. *The Lord said to Satan,* (that is, the Sonne of God said) *The Lord,* (he meaneth God the Father) *reproue thee O Sathan: euen the Lord that hath chosen Ierusalem, reproue thee, &c.* Read also Matth. 8. 29, 30, 31. Mark. 1. 27 and Luk. 4. 41,

Likewise, he ruleth, yea ouer-ruleth all wicked men; restraining the extreamitie of their wickednes at his pleasure: and iudgeth their rebellions in due season. According to that, Iohn. 5. 22. *The Father hath committed all iudgement to the Sonne.*

And for the execution of this iudgement, in time to come: see the propheste of it, Psalm. 2. 9. And Psal. 110. 1, 2. and verses 5, 6, 7. And Isai. chap. 11. 4. and chap 42. 3. *He shall bring forth iudgement in truth:* Or vnto victorie, as Mat. 12. 20. Thus also hath he gouerned in former times: according to that we read in the holy storie, Exod. 23. 21. Read also 1. Cor. 10. 9. *Let vs not tempt Christ as some of them also tempted him, and were destroyed of Serpents.*

The continuance of the same his gouernment to this day, is to be seene in his restraining and punishing of the wicked.

It shall be most fully accomplished, at the end of the world. Act. chap. 10. verse 42. and chap. 17. verse 31. And Reuel. 1. 18. *I haue the keyes of hell and of death.*

But let vs come to his gratious gouernment ouer his Church, to the benefit

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of all such as doe submitte themselues vnder the same: " What proofes haue you for this?

* *The proofes are manie and diuerse, according to the manifolde and sondrie benefites of his most gracious and Diuine gouernment.*

They are so indeed. For as he doth (together with the Father, and the holie Ghost) call, gather together, and sanctifie his church, institute a holie ministerie, deliuer a diuine Doctrine, worke mightie and miraculous workes, ordaine Sacraments, send forth ministers of the Gospell, giue spirituall gifts, and graces, make them effectuall to inlighten, to regenerate, to guide, to comfort, and to strengthen: and as he doth reueale things to come, heare praiers, giue good Kings and Princes, forgiue sinnes, giue euerlasting life (all which are works of diuine gouernment) so ther are seuerall & expresse proofes in the holie Scriptures, for them also.

" *Question.*

* *Answere Expacatio & proofe.*

Let vs therefore come to these seuerall proofes, that wee may call to minde some of them.

Question. And first, what proofe haue you, that the Sonne of God, our Sauiour, doth call, gather into one, and sanctifie the Church, together with the Father, and the holie Ghost?

Answere. *In the 49. chapter of Isaiah, verse 6. Hee is in this respect, called the light of the Gentiles, and the saluation of God, vnto the end of the world.*

Explicatiõ & proofe. That is, ouer the face of the whole earth, and from the one end therof to the other. Read also, Psal: 110. 2. 3. And chapt: 3. verse 3. And Iohn. 10. 16. *Other sheepe haue I also, which are not of this foulde, them also must I bring, and they shall heare my voice: and there shalbe one sheepe folde, and one Sheep-heard.*

Herevnto also tendeth that prophesie of Caiphas, chapt: 11. 51. 52. And Ephes: 5. 25. 26. *Christ loued the Church & gaue himself for it, that he might sanctifie it. &c.*

Question. Let vs come to the next point. What proofe haue you, that our Sauiour, did by diuine autoritie, institute a holie ministerie?

Answere *In the 15. chapter of Iohn, verse 16. Ye haue not chosen me (saith our Sauiour to his Disciples) but I haue chosen you, and ordained you, that ye goe and bring forth fruit, and that your fruit should remaine.*

Explicatiõ & proofe. This fruit, is the fruit of that ministerie, which our Sauiour hath ordained, to that end: & whervnto, he made especiall choice of those his Disciples.

The ordination is more plainely autorized, and that not onely for the Apostles times, but also, to all posteritie: Matth: cha: 28. 18. 19. 20. And Ephes: 4: 8. &c.

Question. Nowe what proofe haue you, that the doctrine which hee deliuered, is Diuine, and that euen from his owne autoritie?

Answere. *Matth: 7. the last verse of the chapter. He taught (saith the Euangelist) as one hauing autoritie and not as the Scribes.*

Explicatiõ & proofe. And not onely so, but with greater autoritie, then euer any other did: whether *Moses*, or any of the Prophets: person compared with person, or calling with calling: so that well might the officers say, and professe, Iohn: 7. 46. *Neuer man spake like this man.* For the which, read further, Heb: chap: 1. vers: 2. &c. And chapt: 3. verses. 6. 11. &c. and chapt: 12, 25. 26. &c.

It would be too long for you, to answere to all the points, and to bring forth proofes for them. I will therefore more briefly recite them.

That our Sauiour did, by diuine power, work his miracles, read Matth: 12. 28. and Luke 11. 20. And therefore are these workes of our Sauiour, called the workes of the Father. Iohn: 5. 36. and chapt: 10. verse 25. and verses, 37. 38. And chap: 14. 10. *The Father that dwelleth in mee, he doth the workes.* And Luke: 6. 19. *Vertue went out of him, and hee healed all.* And chapt. 8. 8. 24. 25. *Hee rebuked the winde, and the water, and they obey him.*

But of the miracles more afterward,

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That he ordained Sacramēts, not as *Moses* by faith & as a seruant only, Heb: 11. 28. but by diuine authoritie: it is euident, in that he commanded baptisme, in his owne name: & appointed the holie Supper in a memoriall of himselfe.

That he sendeth forth Ministers of the Gospell, by his owne autorite: it is euident in the place before alledged, Matth: 28.19. &c. Read also before that, chapt: 10. 5. &c: and verse 16. &c. And chapt: 23. 24.

That he furnisheth the same his ministers of the Gospell, with spirituall gifts and graces: wee may see it in the first institution, Matth: 10.1 & verses 7. 8. And Luke 21.15. *I will giue you a mouth and wisedome, wher-against all your aduersaries shall not be able to speake, nor resist.* And Iohn: 20. verses 22. 23. *Receiue the holy Ghost, &c.* Experience also, sheweth it to be so, euen to this day: though not in so extraordinarie, and miraculous a manner: according to that, Ephes: 4. 11. 12. &c.

That our Sauiour Christ doth, by the ministerie and preaching of his Gospell, effectuallie inlighten, regenerate, guide, comfort, and strengthen the hearers of it: the same place last alledged, may be a notable proofe of it. Reade also Acts 26.18. And the place before alledged, Iohn. 15. ver. 16. Daylie experience confirmeth it, from the beginning of the institution of the Ministerie of the Gospell, to this daye. Marke, 16.20. And 1. Corinth: 14.3. *Hee that prophesieth, speaketh vnto men, to edifying, and to exhortation, and to comfort.* And 2. Tim: 3. 16. 17.

That our Sauiour had a diuine knowledge of things to come: the thinges that he fore-told, while he was here on earth, doe sufficientlie testifie. Matth: 24. and chapt: 25. And after his Ascention, Acts: 9. verses 15. 16. And Reuelat: 1. verse 1. And chapt: 22. 16. *I Iesus haue sent my Angel, to testifie vnto you, these things in the Churches, &c.*

That the same our Sauiour heareth praiers; it is euident, not onely in that God heareth vs, praying in his name, like as we are also baptized in his name: but also, because faithfull Christians are described to bee such, as make their praiers vnto him. 1. Corinth: 1. verse 2.

That he giueth good Kings and Princes, for the defence and comfort of his Church: Read Prou: 8. 15. 16. *By me Kings reigne, and Princes decree iustice. By me Princes rule, and the Nobles, and all Iudges of the earth.*

That he forgiueth sinnes, it is likewise euident, in that Baptisme (the seale and assurance of forgiuenesse) is ministred in his name. For so it is expreslie said, that Baptisme is appointed of God, to that end. Mark: 1.4. Act: 2.38. & ch: 22.16. It is likewise euident, Matth: 9.6. *The Sonne of man hath auteritie to forgiue sinnes in earth.* Now having had that power on earth, no doubt but hee hath it in heauen. Moreouer, Iohn 1.12. *He giueth power to such as beleeue in him, to be the Sonnes of God.* And cha: 8. 34. &c. *Whosoeuer committeth sinne, is the seruant of sinne, &c. But if the Sonne make you free, ye shalbe free in deede.* And Act: 7. 60. Stephen praieth to the Lord Iesus, that hee would not lay the sinne of his persecutors to their charge.

Finallie, that our Sauiour hath power to giue euerlasting life, hee himselfe assureth vs, Iohn 5. 21. saying: *As the Father raiseth vp the dead, & quickeneth them, so the Sonne quickeneth whom he will.* And chapt: 6. 40 *I will raise him vp at the last day.* And chapt: 10. 27. 28. *My sheepe heare my voice, &c. And I giue them eternall life.* Reade also, Philipp: 3. 20. 21.

Now therfore, seeing all these works, both of creation, and also of gouernment, generallie of the whole world, & more speciallie ouer the church: with all the gratious prerogatiues, and gratuities thereof (which belong onely to the power & bountie of the Godhead) are ascribed to our Sa: Christ, the Sonne of God, as well as to the Father: and seeing also, (as was declared before this) that both the essentiall name of God, & all the attributes of the Godhead, are likewise ascribed vnto him: it is out of all question, that hee is (together with the Father, and the holie Ghost) verie true and eternall God.

The

Beliefe in God the Sonne both God and man in one diuine person of a Mediator betwixt God and man.

The ground and warrant of it.

The same may be furthermore confirmed, because (as was answered) the same duties of diuine worship, and honour, belong to the Sonne, which are due to the Father.

But we will deferre to speake of this proofe, vntill we come to speake of the Duties, according to the appointed course, and order of our inquirie.

IT followeth therefore, heere in the next place, that (according to your answere, in our entrance into this discourse) you shew some proofes, that our Saviour Christ, beeing thus very true God, is likewise verie true Man. And also, that hee beeing both God and Man, in one diuine Person, is a mediator betwixt God and Man. What proofe haue you for these pointes?

Question.

Answere. *Hee is in respect of his humanitie oftentimes called the Sonne of man: yea he so speaketh of himselfe, as it is vsually recorded in the holie Gospell. The same also is plainely testified Iohn. 1. 14. Galat: 4. 4. 5. Philip: 2. 6. 7. 1. Timoth: 3. 16. &. 2. 8. & 1. Iohn. 1. 1. 2. 3.*

And furthermore, the Apostle Paul, in his first epistle to Tim: chapter 2. verse 5. writeth thus, There is one God and one Mediatour betweene God and men, which is the man, Christ Iesus.

Explicatiō and proofe.

These are verie plaine proofes: so that wee neede not at this time, make anie longer staye vppon these pointes. And the rather, because much of that which hath beene saide alreadie hath prooued them; and all that followeth to be spoken, concerning the articles of this parte of our beliefe; touching the Sonne of God, the second Person of the holie Trinitie: will be in effect nothing else, but a further, and more full clearing of them.

And first, the titles expreslie attributed to our Saviour Christ, in the articles of our beliefe: will bring great light vnto them.

Question.

Wherefore, let vs first of all consider of them. Which are they?

Answere. *They are these foure. First, Iesus. Secondlie, Christ. Thirdlie the Sonne of the Father. Fourthlie, our Lord.*

Explication and proofe.

So in deede, doe the wordes of the Creede followe, *And in Iesus Christ, his onely Sonne our Lord.* That is to say, As *I beleeue in God the Father Almightie, &c.* So doe I likewise, *beleeue in Iesus Christ his onely Sonne our Lord.*

In the which titles, there are two principall things to be considered.

First, the most *diuine Person*, consisting both of the diuine and humane nature: secondlie, the most holie office of the same person.

These first two, *Iesus*, and *Christ*, may be vnderstood more specially to concerne his office. The former, from the effect, which is saluation: the latter, from the cause, in that hee is called Christ, or the annointed of God: as will further appeare, when we come to the interpretation, & meaning of the titles. Of the which, the other two may be vnderstood, as more speciallie to concerne his Person. The which, in regard of the most high & Diuine excellencie of it, considered by a relation, to the first person of the holie Trinitie) is called, *The onely Sonne of God*: & in a relation to his Church, is called *our Lord*: as one hauing the soueraignetie ouer it, in speciall manner, and of most due right, belonging vnto him.

It is most true, that there are many other Titles vsed in the holie Scriptures, to describe vnto vs, what manner of one our Saviour is. And namely Isai: ch: 9. 6. there are fiue more set downe then are here mentioned: of the which also, wee haue partly considered. Wonderfull, Counseller, the mightie God, the euerlasting Father (not in person, nor naturallie, but in a metaphoricall, or borowed phrase of speech, to note his tender and constant care of his Church) & the Prince of peace. The perpetuitie, and eternitie, of whose Kingdome, is likewise laied forth, very notablie, in the next verse. In which respect also, in the 19. chapter of the Reuel: verse 16. Hee is called. *The King of Kings, and the Lord of Lordes.* And in the same chapter, verse 13. *The worde of God.*

And

Beliefe in God the Sonne, who is Iesus.

The grāde & warrāt of it.

And there are diuerse other, in the three first chapters of the same booke, as wee haue partlie seene before. The which titles also, haue bene spoken of at large, in a Sermon, to that purpose. The vse of which doctrine, that we may learne to applie to our selues, let vs diligentlie consider what *M. Caluin* writeth verie notablie to this ende. So often (saith hee) as any doubt ariseth, and wee can see no issue, &c. Let it be a sufficient reliefe, that he is *Wonderfull*, and hath both waies and power to helpe, aboue all that we can conceiue or beleeue. When counsell shal faile vs: let vs call to minde that he is the counseler. When strength faileth, that he is mightie, and strong. Whensoeuer wee are assalted with renewed seares, and shall see manie deaths at hande, let vs staye our selues vpon his Eternitie, whereof hee is not without cause called the Father, and hereby let vs learne to alaye all the miseries of this life. And against all inward tempests & troubles of conscience, let vs remember that Christ is the *Prince* of *Peace*, who cā easily calme all troubles, & defend vs against Satan & hell itself. But let vs now make our speciall inquiry, cōcerning these foure, which are mētioned in the articles of our beliefe, & that according to our appointed order.

Question. First therefore, what ground haue you, that the Sonne of God, is to be beleeued in, as in Iesus?

Answere. *In the first chapter of the Euangelist Luke, verse 31. the Angel Gabriel sent from God, to the virgin Marie, saith thus vnto her. Thou shalt conceiue in thy wombe, and beare a Sonne, and thou shalt call his name IESVS.*

Explication and proofe. The reason why this name was thus appointed by God, to be giuē to our Sauiour: was because he should in the most powerfull effect, answere to his name. Yea, because hee had already bene such a one to his church, frō the beginning. For all saluation was alwaies through him alone. And therfore also, the Angel was sent likewise, to *Ioseph* afterward, with the same message: saying, *Thou shalt call his name Iesus.* Matth: 1. 21. This title is most vsuall in all the writings of the newe Testament: speciallie in those of the Euangelists.

Question. The second title is Christ. What ground haue you for that?

Answere. *In the 41. v: of the 1. ch: of the Euangelist Iohn, We haue found the Messias (saith Andrew) which is (as the Euangelist saith) the Christ. And in his 1. epi: ch: 2. 22. Who is a liar (saith the same Euangelist) but he that denieth that Iesus is Christ?*

Explicatiō & proofe. *Messias* is in deed, by interpretation out of the Hebrew language into Greek, Christ. What it is in ours, we shall see anone.

This title also, is verie frequentlie, and often, ioyned with *Iesus*, and with the fourth title *Lord*. As Luk: 2. 11. *A Sauiour, which is Christ the Lord.* And Act: 2. 36. *Let all the house of Israell know for a suretie, that God hath made him both Lord and Christ, this Iesus I say whom yee haue crucified.* And euery where, in the Epistles of the holie Apostles. Sometime with Iesus alone, as in the two former epistles of Iohn. And sometime singled alone by it selfe, as 2. Cor: ch: 5. And 1. epi: of Peter, diuerse times. But in his 2. epist: conioined after this sorte, *Our Sauiour Iesus Christ.* And our *Lord Iesus Christ.*

Question. Nowe in the third place, what ground of holie Scripture, can you alledge for the third title, *Sonne of God?*

Answere. *Wee haue two sortes of Testimonies.*

The one, of such as doe intitle him to be the Sonne of God, without any further addition; though in a singular manner: so as no other beside him, is the Sonne of God.

The other sorte, is of such as doe call him, more fullie and expresse, the onely begotten Sonne of the Father: and his owne Sonne, and his Sonne singularlie beloued.

Explicatiō & proofe. There are two sorts of them indeede. And these latter, may well be accounted an interpretation of the former.

Question. Let vs call to minde some examples of either sort.

Which are they of the first sort?

Answere. *In the first ch: of S. Luke, the Angel telleth the Virgin Marie, that the childe which she should conceiue in her wombe, & beare should be great: and that hee should be called the Sonne of the most high*: verse 32. And againe. vers: 35. *That holie thing which shalbe borne of thee, shalbe called the Sonne of God, saith the holie Angel.*

The

Beliefe in God the Sonne, who is the onely Sonne of the Father.

The Ground and warrant of it.

The reason why he must be so called, was no doubt, because hee answereth to his name, and is so in most perfit truth. And thus Acts: 9. 20. the Apostle *Paul*, immediatlie after his miraculous conuersion from his sin, after his calling to the office of Apostleship, preached in the Synagogues of the Iewes, that Christ was the Sonne of God. And the Apostle Iohn: 1. epi: 3. 8. For this purpose appeared the Sonne of God, that he might loose the works of the Diuell. And ch: 4 vers. 14. 15. *We haue seene, & doe testifie, that the Father sent the Sonne, to be the Sauiour of the worlde. Whosoeuer confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.* And chapt: 5. verse 5. *Who is it that ouercommeth the world, but he that beleeueth that Iesus is the Sonne of God?* yea, in the same chapter by an often repetition, about eight or nine times.

And namely verse 13. *These things haue I written to you, that beleeue in the name of the Sonne of God, that ye may knowe that ye haue eternall life, and that ye may beleeue in the name of the Sonne of God.* And in the Gospell, according to the same Euangelist, chapter 1. 14. Iohn the Baptist saw and bare recorde, that Christ whom hee baptized, was the Sonne of God. And vers: 49. *Thou art the Sonne of God*, saith Nathanaell. And chapter 3. 17. *God sent not his Sonne into the world, that hee should condemne the world; but that the worlde through him might be saued.*

And againe, verses 35. 36. And chap: 5. from the 19. verse, to the 28. about ten seuerall times. And chap: 8. 16. and chap: 9. 35. 36. 37. and chapt: 20. 31. *These things are written* (saith the Euangelist) *that yee might beleeue that Iesus is that Christ, the Sonne of God: and that in beleeuing, yee might haue life, through his name.* Yea, this is the ende of all Preaching also, and of Baptizing. &c. Matth: 28. 19. And Ephes: 4. 11. 12. 13. *Till wee all meete together, in the vnitie of Faith and knowledge of the Sonne of God.* And no maruell, seeing Christ the Sonne of the liuing God, (as Peter professed, being so taught of the Father,) is the rocke and foundation of the Church. Matth: 16. verses 16. 17. 18.

In these, and in manie other places, our Sauiour is called the Sonne of God, without any further addition.

Question. Let vs nowe likewise call to minde, some of the latter sorte: Which may they be?

Answere *In the first chapter of the Euangelist Iohn, verse 14. The word (saith hee) was made flesh, and dwelt among vs, and wee sawe the glorie thereof, as the glorie of the onely begotten Sonne of the Father, full of grace and truth.*

And verse 18. No man hath seene God at any time: the onely begotten Sonne, who is in the bosome of the Father, hee hath declared him.

Explicatio & proofe. Here indeede is a further addition, which sheweth more plainely, that our Sauiour, is so the Sonne of God, as no other is: that is to say, his naturall Sonne, and therfore verie God, of the substance of the Father. So that this Filiation, as we may say, or comming to be a Sonne, is not by creation, nor by begetting, or adoption in time, but by an eternall, & beginninglesse generation.

And there are other testimonies, of this sort: as Iohn 3. 16. and verse. 18. and 1 epist: chap: 4. 9. and Hebr: 1. 5. 6.

The same thing is likewise confirmed by this, that our Sauiour is called, Gods owne Sonne, as Rom: 8. 32. *Hee spared not his owne Sonne*, saith the Apostle. And our Sauiour himselfe, Iohn: 5. 17. 18. affirmeth in like manner, that God is his owne Father, or properlie and singularlie his Father, *Patera idion.*

Finallie, it is euident by this other addition, that hee is *the beloued* Sonne of God. as Matth: 3. verse 17. God the Father saith at the baptisme of our Sauiour, *This is my beloued Sonne, in whom I am well pleased.* And againe ch: 17. at the trāsfiguration, *This is my beloued Sonne, in whom I am wel pleased: heare ye him.*

Question. The fourth title is yet behinde. What ground haue you therfore, that this, the onely begotten Sonne of God, is our Lord?

Beleefe in God the Sonne, who is our Lord.

The grõd & warrant of it.

"*King Dauid, long before the appearing of the Sonne of God in the flesh, called him by the Spirit of Prophesie, his Lord:* Psal. 110. *in the beginning of the Psal: The Lorde (saith hee) said to my Lord, sit thou on my right hand, &c.*

" Answere.

Explicatiõ & proofe.

That king *Dauid* spake these words, of the Sonne of God: our Sauiour himselfe declareth, Matth: 22. 41. &c: as though he should haue said, The Lord, *Iehouah*, God the Father, said to my Lord Iesus Christ the Sonne of God, &c. Whom *Dauid* knewe before to be appointed of God, to appeare in the nature of man. Read also Iohn 20. 28. the profession of Thomas, *Thou art my Lord, and my God.* And Acts 10. 36. *Christ is Lord of all.* And 1. Corint: 1. 1. 2. 3. and chapt: 2, 8. and Philip: 2. 19. But the places are aboue repetition. For he is called the Lord, or our Lord, as often almost, as mention is made of him: speciallie in the Epistles of the holie Apostles.

Thus much therefore, in the first place, concerning the groundes of this part of the profession of our beliefe in IESVS CHRIST, the onely SONNE OF GOD, OVR LORD.

NOwe in the second place, according to our order of inquirie, let vs come to the meaning of these Titles.

Question. And first, what is the meaning of the Title *IESVS*?

Answere. *IESVS, is a word of the Hebrewe language, all one in signification, with our englishe word, Sauiour.*

Explication and proofe.

This title therfore, as was touched before: describeth the office of the Sonne of God, both God and Man, in the person of a Mediatour betweene God & man, from the most gracious effect and benefit therof: which is, that hee deliuereth and saueth vs. As Ephes: 5. 23. *Christ is the head of the Church*, and the Sauiour of his bodie. This is the verie ende, wherefore hee came into the world, as we read, Iohn 3, 17. *God sent not his Sonne into the world, that he should condemne the world, but that the world might be saued through him.* And 1. epi: 4. 14. *We haue seene, & do testifie, that the Father sent the Sonne to be the Sauiour of the worlde.* Likewise Acts 16. 31. *Beleeue in the Lord Iesus Christ* (say Paul & Silas, to the keeper of the prison) *and thou shalt be saued, and thine housholde.* And 2. Pet: 1, 1. And in other places of that epistle, the Greeke word, signifying a Sauiour, is ioyned with the Hebrewe word Iesus, for interpretations sake, as wee say in our tongue, Iesus our Sauiour. See chapter, 1. verse 11. and chap: 2. 20. and chapt: 3. 18. The excellencie of which benefit of saluation, hath bene heretofore, more at large described vnto vs, in the beginning of this second part of our Treasurie.

Nowe therefore, onely for a word of remembrance, and for reference sake, vpon this so iust an occasion.

Question. What is that, from the which our Sauiour doth deliuer and saue vs?

Answere. *Hee saueth vs from our sinnes: as well touching the offence thereof against God, as the guiltinesse of our owne consciences: and also concerning the most woefull and euerlasting punishment, both of soule and bodie, due vnto them.*

Finallie, our Sauiour saueth and deliuereth vs, from the power and dominion, both of them, and also of the Diuell.

Explicatiõ & proofe.

So in deed doth the Angel of the Lord, interprete this name or Title *Iesus*, Matth. 1. 21. *Thou shalt* (saith hee to Ioseph) *call his name IESVS: for hee shall sane his people from their sinnes.*

The signification of the word, is yet of a more large extent, as hath bene declared heretofore: from whence, let vs call to minde, that which is furthermore to be considered, for the more full vnderstanding of this pointe.

Question. Wee hast nowe to the Title *CHRIST*. What is the meaning hereof?

Answere. *The word Christ, beeing a Greek word, of the same signification with the Hebrew word Messiah: it signifieth in our language, the anointed: & noteth vnto vs, the diuine ordination & calling of our Sauiour Christ: to the performãce of the office of Mediatourship in the nature of Man, for the effecting of the saluation of vs, & of his whole Church.*

That

Beleefe in God the Son: who is the Christ. Explicatio & proofe.

That this is so: it may be remembred, from that which was alledged a while since, out of Iohn: chapt: 1. 41. And wee may see it likewise, Isai: 6. 1. &c. and Luke 4. 18. &c. Where our Sauiour speaketh of his calling, to the office or function of his most holie Propheſie.

The like is testified, concerning his calling, to his most holie Priest-hood, and kinglie dignitie: Hebr: chapt: 5. verses 4. 5. 6. No man taketh this honour vnto himselfe, but hee that is called of God, as was *Aaron.*

So likewise Christ tooke not to him selfe this honour, to be made the high Priest, but he that said vnto him, *Thou art my sonne, this day begate I thee*, he gaue it him. As hee also in other place speaketh, (as the same Apostle addeth) *Thou arte a Priest for euer, after the order of Melchisedech*: that is, in a kinglie order.

So then, in our Sauiour Christ, by this his three-folde office, and dignitie, of Prophetship, Priest-hood, and Roiall principalitie: is the full accomplishment, of all that was figured vnder the law, by the materiall annointing of some of the holie Prophets, and more vsuallie, of the high Priestes, and Kings of *Iudah.* And therefore it is written, that though our Sauiour was not annointed with outward oyle, as they were: yet hee was spirituallie, and by a diuine consecration, sanctified of God, to a more singular worke, then would be performed of any one, or of all the most holie Prophetes, Priests, and Kings, that euer were: & accordingly, is said to haue bene annointed with the oile of gladnesse, aboue all his fellowes. Psalm: 45. 7. and Hebr: 1. 9. Of the which, more, when wee shall come to speake of the comfortes of faith, concerning this point.

In the meane season, it shall be good, to our present purpose, to consider the reason, why our Sauiour Christ was thus annointed, to this three-folde office.

Question. What therfore, was the reason of it?

Answere. *He was ordained of God, to be a Prophet: to teach and instruct vs in the perfect knowledge, of the good will of his heauenly Father toward vs, whereof wee are naturallie, and of our selues, altogether ignorant.*

Hee was ordained an high Priest, to make satisfaction for our sinne, by his death, and by prayer to obtaine pardon for vs miserable sinners.

He was ordained a spirituall King, and the Prince of our saluation: to maintaine & vp-holde the same, against the power of the Diuell, and what-soeuer else would hinder it: seeing wee poore fraile and feeble creatures, haue of our selues, no power at all, to resist them.

Explicatiõ & proofe. Thus then, that most high and holie office of our Sauiour Christ, beeing an office of wisedome, holinesse, and strength: it is most gratiouslie fitted, and disposed of God, for the reliefe of all our necessities.

The principall wherof (as you haue truely answered) are ignorance, wickednes, and weakenes, in our selues. Yea, not onely before wee are called, to the knowledge and faith of the truth, which is in Christ: but euen when wee are come to the highest measure of that grace, which God bestoweth vpon vs; further then it pleaseth him, in, and through our Lord Iesus Christ, to strengthen and vp-holde vs. According to that which wee read. 1. Pet: 1. 2. 5. and chapt: 2. 24. 25. And 2. Cor: 12. 8. 9. And Iohn: 15. 5. Where our Sauiour Chr: himselfe affirmeth as much, saying: *Without me, ye can doe nothing.* Where note that hee speaketh of his most choise Disciples.

Thus much for the interpretation of the Title of Christ.

Question. Now what is the meaning of this, that the same our Sauiour Christ, is called the Sonne of God: yea his onely begotten, and most deare Sonne?

Answere. *This sheweth plainelie, the most high excellencie of his Person, in that beeing the naturall Sonne of God: hee cannot but be verie God, of the same substance and God-head with the Father.*

The meaning of it.

Beliefe in God the Sonne who is the onely Sonne of God, our Lord

The meaning of it.

It sheweth also, the excellencie of his humane nature, by reason of the personall vnion thereof, with his Diuine nature: not onely infinitely aboue any the most excellent men, but also euen aboue all the holie Angells of heauen.

Finallie, it doth most clearely shewe vs the reason, why the obedience & sufferings of our Sauiour, are of most infinit merit before God for vs, and the whole Church?

Explicatiõ and proofe.

It is verie true: and euen of it selfe most cleare, to such as haue in them any light of the Spirit of God, to discerne of spirituall and heauenlie things, spiritually. For what excellencie may be compared to the excellencie of the Sonne of God? Yea of him that is the naturall Sonne of God: according to the excellent declaration in the first ch: of the Epistle to the Hebrews, euen from the beginning to the end. And againe ch: 2. 5. &c. And ch: 3. 6. & ch: 12. 24 25. &c.

But this hath beene sufficientlie confirmed, in the proofes of the Deitie of the Sonne of God, collected and set downe before.

Question.

Nowe in the last place, what is the meaning of this: that Iesus Christ, the onely Sonne of God, is called our Lord?

Answere.

This noteth the absolute soueraignety of his diuine autoritie ouer all creatures, in so much as all were created by him: but in speciall maner ouer his Church, by the right of that redemption, whereby he hath recouered, and purchased it to himselfe, to the eternall saluation thereof.

Explicatiõ & proofe.

It is true, according to that 2. Pet: 2. 1. where the Apostle calleth him, the Lord that hath bought vs. And that not with siluer and golde, but with his most precious blood, as the same Apostle hath taught before. 1. epi: 1. verses, 18. 19. Read also. Cor: 6. 20. and ch: 7. 23. Acts: 20. 28. Read also Iohn: 3. 35. and chapt: 17. 2. Matth: 28 18. Rom. 14. 9. And Mal: 3, 1.

Now therfore, from that which hath bene said, for the interpretation of the particular titles, wee may the more easilie perceiue, what our meaning must be in the whole: when we professe, that we doe beleeue in Iesus Christ, the onelie Sonne of God our Lord?

Question.

What is the summe of all saide together?

Answere.

The meaning of all, is briefly thus much: that wee are to beleeue in the second Person of the most holie and glorious Trinitie, the onelie begotten & naturall Sonne of God; that he beeing verie true God and eternall life, coessentiall & coequall with the Father, touching his diuine nature: hath taken our humane nature, (and in this respect, inferiour to the Father) was from all eternitie, appointed of God, to be in one, and the same Person, verie God, and verie Man, the perfect Mediator, Redeemer, and Sauiour, of the whole Church. Of the which, euerie faithfull Christian is to beleeue himselfe to be a member, and that our Lord Iesus Christ, the Sonne of God, is particularlie, his Redeemer and Sauiour, as well as any other.

Explication and proofe.

It is true. Euerie true Christian must so beleeue, as he may say in some measure of truth, with Iob, *I beleeue that my Redeemer liueth.* And with the Apostle Paul, *I am perswaded, that neither death, nor life, &c: shalbe able to separate vs from the loue of God, which is in Christ Iesus our Lord.* Rom: 8. 38. 39.

The reason why euerie Christian must in some measure beleeue this, is, for that euerie one must liue by his owne faith: according to that Hab: 2. Rom: 1. 17.

The particulars of this answere, haue beene alreadie prooued: and therefore it is not necessarie, that wee should set downe the proofes againe at this time.

Onelie, let vs here summarilie call to minde, and consider thus much in this place: that beside the mysterie of the second Person of the holie Trinitie, distinct from the Persons, both of the Father, & also of the holie Ghost, and yet remaining neuertheles one in nature and substance with them: wee haue this other great mysterie, to know: & to beleeue, concerning the same, the Sonne of God, our blessed Lord and Sauiour; that ther is a Personall vnion of the humane nature to the Diuine: according to that holy acclamation of the Apostle Paul, *Great is the mysterie of godlines, God manifested in the flesh, &c.*

Con-

The ground and warrant of it.

Beleefe in God the Son both God and man in one euine person of a meadiator betwixt God and man.

Concerning the which mysterie, we haue seene also, that it is religiously to be obserued: that like as the distinction of the *Persons in the holy Trinitie*, hindereth not the vnitie of the blessed *Godhead*, (though euery one doe entierly and constantly retaine their incommunicable properties) so neither doeth the distinction of the two natures in our Sauiour Christ the Sonne of God, (in that he is both God and man) hinder the vnitie of the *Person* of the Mediator: albeit either nature remaine entier in it selfe, and do hold their seuerall properties, incommunicably agreeing to either nature, without all commixtion or confusion, or any other inconuenience. For the diuine nature of our Sauiour, abideth alwaies infinite, incomprehensible, almighty, knowing all things, euery where present, &c. But the humane nature (how highly soeuer it be dignified and aduanced by the Personal vnion with the diuine) yet it is still both finit in substance, and also in euery qualitie or vertue: yea euen since it hath beene glorified in heauen; in that it is not, neither can be euery where present, neither almightie, &c. as the diuine nature is.

Neuertheles, we are yet againe to keepe in minde; that although either nature doe abide for euer, thus distinct: yet the Person is, neuer but one and the same, neither dis-ioyned in nature, nor seperate in the least distance of place, since the verie first moment, that the Personall vnion was made in the wombe of the Virgin. For whersoeuer the humanity is, hath beene, or shall be: there the diuine nature is, hath beene, and will be alwaies present: though the humane nature neuer could, nor can be present in all places at once, as the Godhead is, as our Sauiour himselfe giueth to vnderstand: Matth. 26. 11. conferred with chap. 28. 20. And Reuel. 2. verse 1.

And furthermore, let vs in no wise forget, that (without any contradiction to distinction of the natures; and onely to note the most neare and inseperable cõiunction of them, in the vnion of one and the same Person) diuers speeches are vsed in the holy Scriptures, which though as they may seeme, somewhat cõfusedly; yet in truth they do very elegantly attribute the same things to either nature, by an vnproper, or tropicall communicating of the proprieties: as learned Diuines haue of ancient times heretofore, and euen to this day taught and obserued. Such as are, Iohn 8. 58. Where our Sauiour himselfe saith thus, *Before Abraham was, I am.* And chap. 17. 5. *I had glory with the Father, before the world was.* And Colos. 1. 15. Where the Apostle affirmeth, *that our Sauiour was before all things, and that all things doe consist by him.* And such like. The which, though they were spoken concerning our Sauiour, since the time that he had taken the humane nature; yet they did properly belong to him, in respect of his eternall and diuine nature.

Tropus, Veteribus idiomatum communio, dictus,

On the other side, where it is said, that our Sauiour (though very true God, and equall with the Father) is notwithstanding, his *Fathers seruant*, and his inferiour, (and therefore not to speake of himselfe, nor to doe his owne will, to haue increased in wisedome, and stature, and to haue beene seene, and handled, &c.) these things doe properly belong to his humanitie. For his Godhead is inuisible, neither can be handled, nor admitteth any increase, either in substance, or quality, or any way else.

And yet, both these attributes, and also the former, doe truely agree to one and the same *Person* of a Mediator: as it is yet more plaine, from those actions and effects, which are ioyntly ascribed to either nature, though more proper to the one of them. As Iohn 3. 13. Where, our Sauiour being here on the earth, speaketh neuertheles as if he had beene then bodily in heauen: though he was at that time, onely in respect of his Godhead, there, *No man* (saith he) *ascendeth vp to heauen, but he that hath descended from heauen, the Sonne of man which is in heauen.* Like to this, is that of the Apostle *Paul*: Ephes. 4. 10. *He that descended is the same that ascended far aboue all heauens, that he might fill all things.* For to speake properly, neither did the humanity descend from heauen, but onely ascended vp thither: neither did the Deitie either descend or ascend. How then?

Beliefe in God the Son, euen in Iesus Christ, the onely Sonne of God our Lord.

The meaning of it.

The Godhead is said to descend, in that it manifested it selfe here on earth, in the Personall vnion, with the humane nature: according to that, Iohn, chap. 1. verse 14. *The word was made flesh, and dwelt among vs: and wee saw the glorie thereof, as the glorie of the onely begotten Sonne of the Father, full of grace and truth.* And againe, 1. Iohn, chap. 1. verse 1. *Wee haue heard, wee haue seene, wee haue handled the word of life.* Neither can the Godhead be said to ascend, otherwise, then by a speciall declaration of the presence of the *Deitie*, in the same *Personal* vnion with the bodie being ascended, and in the ascension of it, and before it did ascend. And yet (as wee see) the same action is iointlie attributed, (as one would thinke) to either nature of the same *Person*. So is also one and the same effect: as Act. chap. 20. verse 28. *God hath purchased his Church with his owne blood.* And 1. Cor. chap. 2. verse 8. *The Lord of glorie was crucified.* Though we know, that (to speake properly) onely the bodie of our Sauiour was crucified, (that is, was fastened to the crosse) and that thereupon, it shed the blood out of it. And yet the vertue and efficacie thereof (to wit, redemption) came by reason of the merit and worthines of the *Person* that suffered, who was not onely man, but also very true God.

Institut. lib. 2. cap. 14. Sect. 4.

This obseruation (as saith Master *Caluin* notably well) shall be to no small vse, for the cutting off of many doubts: if the Readers doe wisely apply it. For it is strange (saith he) how much, such kinde of speeches, doe trouble the vnskilfull, yea some not vtterly vnlearned, which they see to be attributed to Christ, and yet be not verie fitly agreeing either to his Godhead, or to the manhood: because they doe not consider his *Person*, wherein he is manifested to be God and man: nor his office of Mediatorship, to the which they doe agree. But it may easily bee perceiued, how all things agree verie well, each with other, if so be they meete with a sober interpreter: such a one, as doth examine so great mysteries, in such religious manner, as they ought to doe. As for those that haue distempered and braineſicke *Spirites*, there is nothing, which they doe not make troublesome. They snatch at those things, which are attributed to his manhood; to take away his Godhead. And againe, they snatch at the things attributed to his Godhead: to take away his manhoode. And as touching those things which are spoken concerning either nature, so iointlie, that they doe agree to neither of them apart: they snatch at them, to take away both of them. Now, what is this else, but as much as to contend, that Christ is not man, because he is God: and that is not God, because he is man: and that he is neither man nor God, because he is both God and man? Wherefore wee determine thus, that Christ, as hee is both God and man, consisting of both natures (though onely vnited and not confounded) is our Lord, and the true Sonne of God, euen in respect of his humanitie, though not for his humanities sake. Thus farre Master *Caluin*.

And thus (beloued in the Lord) wee see (as was said) that wee haue in this part of our beliefe, a verie great mysterie to consider of, concerning the vnion of the diuine nature of the Sonne of God, and of the nature of man, in one person: beside the former mysterie of the second Person of the holy *Trinitie*, in a singular respect of the vnitie of the Godhead thereof, with the Father and the holy Ghost, from all beginninglesse eternitie. The which, though it be a very high secret, and exceeding the vnderstanding of the most wise, in the perfection of it: yet no christian is of so small vnderstanding, but it is his dutie, neuer to cease prayer to God, nor attention to the holy doctrine thereof; vntill he haue attained to some measure of the sound knowledge and faith of it: so farre forth as he may be able, to giue a reason of his hope, in this behalfe. According to that of the Apostle *Peter*, 1. Epist. chap. 3. verses 15, 16. *Be yee readie alwaies to giue an answer to euery one that asketh you a reason of the hope that is in you.* Yea, and wee are so much the more earnestlie to striue, not onely to the attaining of this knowledge and faith, but also for the perpetuall

Beleeue in God the Son euen in Iesus Christ, the onely Son of God, our Lord.

The meaning of it.

petuall maintenance of it: because the Diuell and his instruments, both haue, and doe still labour in nothing more, then to subuert this ground and foundation of our faith, and the onely true meanes of our redemption and saluation.

To this euill end and purpose, the *Arian* denieth the eternall Godhead of our Sauiour: the Marcionite his manhood: the Eutichian the distinction of the natures: the Nestorian the vnity of the Person, &c.

But let vs (beloued) firmely and constantlie beleeue, against all contradiction; that our Lord Iesus Christ the Sonne of God, is both God and man, in one onely Person of a mediator betwixt God and man. For so it is necessary for our saluation, as may be euidently perceiued, by that which hath beene said alreadie.

Question. But what is the reason, why he that is our mediator to God, must be both God and man, in one *Person?*

Answere. *The reason,* (as I haue beene taught) *is, for that, if he had not beene man, he could not by his sufferings, haue satisfied the iustice of God, who in his iustice, was to punish that nature, which had offended him.*

And if hee had not beene God, hee could not for one moment, haue endured that intollerable burthen of the wrath of God, which hee must of necessitie endure, that was to make satisfaction for our sinnes. Neither could he in so short a time as he suffered, haue made a full and perfect satisfaction for vs. Neither could hee haue vanquished our so mightie aduersaries, as Sinne, Death, Hell, and the Diuell are.

Finally, hee could not haue purchased and atchieued the crowne of euerlasting happines and glorie for vs, most vnworthy and miserable sinners: if he had not beene in our nature Immanuel, *that is,* God with vs, & for vs: *euen very true God, and eternall life it selfe.*

Explicatiõ and proofe It must needes haue beene so indeede. For insomuch as there is no Sauiour, that can saue with an eternall saluation, but the Lord God, the eternall *Iehoua*: as God himselfe often affirmeth, and namely Isai. 43. 11. *Neither is there any other name in heauen, or in earth, whereby we can be saued, but by our Sauiour Christ*: Act. 4. 12. It must therefore follow, that our Sauiour and Mediatour betwixt God and vs, must needes be God. And that, euen because (as was touched before) the most high and infinite merit of the sufferings of our Sauiour, and consequently, all the most worthie and mightie effects thereof doe depend vpon it: as may easily bee perceiued, by calling to minde that which is written, Act. 20. 28. Likewise Colos. 1. 12, 13, 14, &c. and chap. 2. 8, 9, 10. and Heb. 7. the whole chapter, and Reuel. 5. 2, 3, 4, 5, &c. 9, 10, &c. *None was found worthy to take the booke, and to open the seales thereof, but onely our Sauiour, who alone was killed, and who alone hath redeemed vs to God by his blood, &c.*

And for the same cause, it was, that the Sonne of God, did not take the nature of the Angells: but the nature of man, as it is expresly obserued, Heb. chap. 2, verses 14, 15, 16, 17, 18. Reade also Matth. chap. 1. verse 23. The Angell sent from God to *Ioseph*, saith, *They shall call his name* (that is, the name of the man childe to bee borne of the Virgine *Marie*) *Immanuel*; the which (as the Euangelist obserueth) is by interpretation, GOD WITH VS. Thus therefore it behooued, that onely the Almighty God, in the fraile nature of man, should be a meet & sufficient Mediatour and Sauiour for vs.

And thus, I trust, that by the grace of God, we haue had a sufficient declaration of the meaning of these wordes of our beliefe, *In Iesus Christ, the onelie Sonne of God, our Lord.*

NOW that wee may goe forwarde, let vs come to the promise, where-vnto our faith is to looke, for the support and stay of it in

Beliefe in God the Son euen in Iesus Christ, the onely Sonne of God, our Lord.

The Promise.

this so necessarie a point.

Que. What promise therefore haue we, in the holy Scriptures, that the Son of God, both God and man, being anointed of God to be the Christ, and a Sauiour, and the Lord ouer his Church: shall be our Lord and Sauiour, a Prophet, high Priest, and King vnto vs: to saue vs, and so many as shall truly beleeue in him?

Answere.

We haue the promise hereof, euen from the beginning of the world, immediately after the fall of mankinde: as hath, by another occasion, been answered before, out of the third chapter of Genesis. Where God himselfe saith, The seede of the woman shall breake the Serpents head.

Explication and proofe.

This seed here spoken of, in way of prophetical promise, is no doubt, Christ the Sonne of God, whom now we speake of: according to that of the Apostle *Paul*, Gal. ch. 4. verse 4. *When the fulnes of the time was come, God sent forth his Sonne, made of a woman, and made vnder the law, that he might redeeme them which were vnder the law, that we might receiue the adoption of Sonnes.* So that here wee haue both the most ancient, and (as we may) say the primitiue promise of the Gospel: and there-withall also, the performance of it, in the due and proper season, appointed therevnto by God himselfe, who onely is the vndoubted and most faithfull Author of it.

Moreouer, the Angells interpretation of the name *Iesus*, giuen to the Sonne of God, by the commandement of God himselfe, as we haue seene before: containeth a promise of saluation, to the whole Church by him. Matth. 1. 21. *Thou shalt call his name Iesus, for he shall saue his people from their sinnes.* Reade also Isai. 49. 6. *It is a small thing* (saith the Lord) *that thou shouldest be my seruant, to raise vp the tribes of Iaakob, and to restore the desolations of Israel: I will also giue thee for a light to the* Gentiles, *that thou mayest be my saluation vnto the end of the world.* That is, ouer the whole earth, both to *Iew* and *Gentile*. There are many such testimonies.

And yet further, all the anointed and consecrated high Priests, Prophets, and Kings of *Iudah* and *Israel*, before the comming of our Sauiour Christ: they were so many visible or typicall promises, (as one may say) of spirituall redemption and saluation by him.

But let vs inquire more particularly, for the gratious promises of God, in this behalfe.

Question.

And first of all: What promise haue we, that the Sonne of God, our Lord Iesus Christ, should be a Prophet to the Church, to teach it the will of God, most perfitly, as it were from the bosome of the Father?

Answere.

We haue the promise hereof, expresly recorded in the 18. *verse of the* 18. *chapter of the fift booke of the Prophet Moses called Deuteronomie.*

Rehearse the words.

I will raise thee vp a Prophet (saith the Lord to *Moses*) *from among thy brethren, like vnto thee: and I will put my words in his mouth, and he shall speake vnto them all that I shall command him.*

Explication and proofe.

That this promise is made concerning our Sauiour Christ. Reade Acts. 3. 22, 23, 24, 25, 26. Reade also Isaiah chap. 61. verse 1, &c. and Luke 4. 17, &c.

This was, vpon these grounds and testimonies of the holy Prophets, so vulgarly expected in *Israel*: *that euen the prophane woman of* Samaria, *professeth her selfe to be assured, that the Messias should come, and shew himselfe a most perfect Prophet, and Teacher. I know well* (saith she) *that the Messias shall come, who is called Christ. When he is come, he will tell vs all things.* And herevnto accordeth our Sauiour himselfe. For he saith by and by vnto her, *I am he that speaketh to thee.* Iohn, cha. 4. verse 19. and 25, 26.

Thus then it is plaine, that our Sauiour Christ was promised to come to be a Prophet: and therevpon, was of singular expectation in the Church of God.

What

Beliefe in God the Sonne in Iesus Christ, the onely Son of God, our Lord.

• What promise haue you likewise, that he should be an high Priest, and a King vnto his Church?

" *In the* 110. *Psalme, there is contained a prophetical promise of both: and that also, with the confirmation of a diuine oath, iointly together, in these words.*

I haue sworne (saith the Lord) and will not repent. Thou art a Priest for euer, after the order of Melchizedek.

• Question.
" Answe. Explicatiõ & proofe.

This one proofe is so euident, that it may stand in stead of manie. For the order of *Melchizedeks* priesthood, doth plainely expresse, Kingly order: seeing he was both a King, and a Priest, Gen. 14.18. and Heb. 7. 1,2,3. and verses 15,16,17,18,19,20,21. Read also Zech. chap. 6. verses 12,13. *Hee shall rule vpon his throne, and he shall be a Priest vpon his throne.*

The like propheticall promise vpon oath, is recorded concerning his Kingly dignitie, and power, Psalm. 89. 3. 4. and verses 27, 33, 36, 37. Reade also Ier. 23.5,6. and chap. 30. 9. and chap. 33. 15.16.17. And Ezek. chap. 21. verses 25,26,27. and chap. 34.23,24,&c. And Luke, 1.32,33. Acts.5.31.

Question.

Of like nature to this, is the dignitie and soueraignetie of Lordship, which belongeth to our Sauiour Christ. Haue we any promise, that he should be Lord ouer the Church, for the benefit thereof?

Answere.

The Lord whom yee seeke, (saith the holy Prophet Malachie, chap. 3. verse 1.) *shall come speedily to his Temple, &c. Hee shall sit downe to trie and fine the siluer: he shall euen fine the Sonnes of Leuie, and purifie them as gold and siluer, that they may bring offerings to the Lord in righteousnes.*

Then shall the offerings of Iuda and Ierusalem, be acceptable to the Lord, &c.

Explicatiõ & proofe.

That this propheſie, containing a promise of the Lords comming to his Temple, is concerning our Sauiour Christ: the words of the text do make it plaine, in that they make mention of *Iohn Baptist*, that was to be his *Messenger, to prepare the way before him*. And accordingly the promised fruit and benefit thereof, doth concerne the Church of Christ generally, vnder the names of *Iuda* and *Ierusalem*.

And like to this, is that of Micah. chap. 5. verse 2. *Out of Bethlehem shall bee come forth vnto thee, that shall be ruler in Israel, whose goings forth,* (that is, the effects and declaration of his Godhead) *haue beene from the beginning, and of ancient time*. To wit, euen as clearely manifested, as the Sunne maketh it selfe manifest, by the daily risings thereof.

The word of God, is stored most plentifully, with all sorts of most sweete and gratious promises, touching forgiuenes of sinnes, resurrection of the bodie, and euerlasting life and saluation, through our Lord Iesus Christ: as we shall, (by the grace of God) see more fully, when we come to those Articles of our faith. Generally, all the promises of God, are yea and *Amen*, in our Lord Iesus Christ the Sonne of God. 2. Cor. 1. 19,20. And they are worthily called by the Apostle *Peter*, most great and pretious promises. 2. Epist. 1.4.

HEtherto of the promises. The Comforts contained, and as it were lapped vp in the promises, are now to be inquired after, and to be as it were vnfolded of vs.

Question.

First therefore: What is the comfort of this, that our Sauiour in whom we beleeue, is the Sonne of God?

Answere.

The comfort is this, that hereby we are assured, that we haue a most perfect and all-sufficient Sauiour: in so much as this title, Sonne of God, assureth vs, that he is not onely man, but also verie true, and most gratious, and almighty God.

Explicatiõ and proofe.

It is very true. For from this ground, it is most comfortably affirmed, that *Whosoeuer beleeueth in him, shall not perish, but haue euerlasting life:* Iohn, 3.16, &c. And cha. 8.36. *If the Sonne make yee free, ye shall be free indeed.* Read also Rom. 8.3.4. and verses 38,39. And Gal. ch. 2.26. and cha. 4.4,5,6,7. And Iohn, 1. Ep. 4.9,10. *We liue through him. He is the reconciliation for our sins.* And verse 13. *Whosoeuer confesseth that Iesus is the Son of God, in him dwelleth God, and he in God.*

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The meaning of it.

God. And chap. 5. verse 5. *Who elſe is he that ouer-commeth the world* (ſaith the Apoſtle) *but he who beleeueth that Iesus is the Sonne of God?* As though hee ſhould ſay, Certainely none but ſuch, can haue ſo great a victorie. And verſe 20. *He is very God and eternall life.* Wherefore as it is in the 2. Pſalme: *Bleſſed are all that truſt in him.*

The comfort of this, that the Sonne of God is thus our Sauiour, is infinitely aboue that comfort, which the Iudges of *Iſrael*, could poſsibly bring to the people: though they did not in vaine, beare the name of Sauiours among them. For they deliuered them onely, from the oppreſsions of their externall enemies and Tyrants. And therein, they were but onely certaine obſcure types and figures, of this our Sauiour: who deliuereth and ſaueth vs, out of the hands of all our enemies, both the Diuell, and all ſorts of his deſtroying inſtruments.

The excellencie of the Comfort therefore, is according to the excellencie of the Perſon, aboue euerie other Sauior: whether *Gideon*, *Iphtah*, or *Sampſon*, *Dauid*, or *Salomon*, or any other. And that by verie good reaſon. For great and excellent Perſons, giue no ſmall gifts; they are not ſent to worke ſmall exploits. When they take vpon them to be mediators, they procure no ſmall fauour. They will not be denied their requeſts, that they make for their fauorites, &c. But heerein, the fauour is moſt admirable, that our Sauiour, working from God, and by his diuine grace and power, the greateſt ſaluation of all other: is ſo deſirous, that we ſhould be partakers of it; that whereas wee, through our rudenes and ignorance, doe not eſteeme of it, as wee ought: hee is, as it were, a moſt earneſt Suter, that wee would accept of it: 2. Cor. 5. 19, 20.

The exceeding greatnes of this ſaluation, may be the better diſcerned, if we ſhall ſeriouſly bend our mindes, on the one ſide, to conſider the greatnes of the euills, ſpecially of ſinne, and that horrible damnation and torment, which is for euer due vnto it, from which we are deliuered: and on the other ſide, if we will truly ponder, and weigh in our mindes, the greatnes of the contrarie happines, and eternall glorie, which our Sauiour hath aduaunced all true beleeuers vnto. Verily the more thoſe things ſhall be duly thought of: the more wonderfull will they appeare to be. So iuſtly may we, in the comfort hereof, reioyce in our Sauiour, with the Virgin *Marie*: and with ioy vnſpeakeable and glorious, as the chriſtian Iewes did, to whom the Apoſtle *Peter* wrote, 1. Epiſt. cha. 1. verſe 6, 7, 8, 9, 10.

In deede, it is true, that to infidels and vnbeleeuers, theſe things are no more comfortable, then there is taſte in the white of an egge without ſalt, as *Iob* ſpeaketh. For it is faith onely, which maketh them reliſh: and therefore to the beleeuers onely, they are thus ſweete and comfortable, as hath beene deſcribed. Whereof we may ſee a contrary example, in either ſort; that is, both of beleeuers, and vnbeleeuers, Act. 28. verſes 23, 24. and ſo forth to the end of the chapter.

But let vs now proceede.

Queſtion. What is the comfort of this, that the Sonne of God, our moſt bleſſed and comfortable Sauiour, is the Chriſt or annointed of God, as we haue ſeene before?

Anſwere. *This alſo muſt needes be exceedingly comfortable, to euery beleeuing Chriſtian; in that, according as he is a perſon of incomparable dignities; ſo he is called of God to a moſt holy office, aboue all other, (both Prophets, and alſo high Prieſts, and Kings) euen to ſuch an office, as bringeth the greateſt ioy that may be, to the Church of God: as hath alreadie beene in a good part declared.*

Explicatiõ and proofe. It is ſo indeed. For in this reſpect (as was alledged before) hee is ſaid to be annointed with the oyle of gladnes, aboue all others. Heb. 1. 9. For the which cauſe alſo, hee is moſt worthily celebrated, to bee both *the light of the Gentiles, and alſo the glorie of Iſrael: and ſo the onely reioycing of all the people of God.*

Luke.

Beleefe in God the Son euen in Iesus Christ, the onely Son of God, our Lord.

The Comforts.

Luke. chap. 2. verses 29, 30, 31, 32. and 1. Cor. 31.

And it standeth with very good reason: in so much as hereby we know him, to be one lawfully called to this high honour: and not to haue intruded himselfe, as was likewise obserued before. Heb. 5. 4. These things with the rest, mentioned in the interpretation, are here necessarily to be called to minde againe. *Generally, the comfort hereof, may euidently appeare in this, that by the grace and vertue of this most holy anointing of our Sauiour Christ*: all true beleeuers are called to the dignity of christianity: according to that which is recorded, Acts. 11. 16. Where wee see the originall of this honourable name. And in the 1. Ep. of Iohn, ch. 2, verses 20. and 17. Where we haue the comfortable signification of it in part, as noting that spirituall knowledge, wisedome, and discretion which christians receiue from Christ. But let vs search out the comfort of the anointing of our Sauiour, more particularly.

Question. And first: What is the comfort of his anointing to the Prophetship: that is, to be the Prince of all Prophets, and the chiefe Doctor & Teacher of the Church?

Answere *It is very comfortable, in that wee are hereby put out of all doubt, whom wee are to heare: and in whose doctrine, we may safely rest and stay our selues.*

Explicatio & proofe. It is a very great comfort indeede, as we may perceiue by the consideration of the contrary. For it breedeth a very vncomfortable distraction, and confusion, in the minde of a man desirous to know the truth: when through the diuersitie of Sects, and Teachers, hee knoweth not whom to beleeue nor to whom he should ioyne himselfe.

To this end therefore, it may iustly be to the singular comfort of euery christian, to consider, euen to the certifying and quieting of his minde in this behalfe: that our Sauiour Christ is vndoubtedly appointed of God, to be the onely, chiefe, and vniuersall Doctor and Teacher, of his whole Catholike and vniuersall Church. For so our Sauiour himselfe saith, Matth. 23. 8. 10. *One is your Doctor Christ.* And to the end, we might the rather be cõfortably established in this point: our Sauiour doth most earnestly and vsually affirme his doctrine, in a manner of asseueration proper to himselfe, saying, *Verily, verily, I say vnto you, &c* Wherevpon also, he hath this title giuen vnto him, that he is *Amen, faithfull and true, yea the very truth it selfe*: as we haue seene before.

To this purpose also, it is testified, that he hath taught vs the will of God, from the bosome of the Father. Iohn. 1. 18. And that in him, are hidden all the treasures of wisedome, and knowledge. Colos. 2. 3. Read also verse 4, &c. *This I say* (saith the Apostle) *lest any man should beguile you with enticing words, &c. As ye haue therefore receiued Christ Iesus the Lord, so walke ye in him, rooted and built in him, established in the faith, as ye haue bin taught, aboũding therein with thanksgiuing, &c*

This comfort, may well be furthermore obserued, from the speech of the same Apostle, borrowed from the Prophet *Moses*, Rom. 10. 6 &c. *Say not in thine heart, who shall ascend into heauen. &c. or who shall descend into the deepe, &c. The word is neare thee, euen in thy mouth, and in thine heart, &c.* And herewithall, did *Peter* comfort himselfe, and his fellow Disciples. Iohn 6. 60. *For to whom shall we goe* (saith he to our Sauiour Christ) *Thou hast the words of eternall life.*

Let vs therefore conclude this point, with the words of our Sauiour, the very true wisedome of God, Pro. 8. 33. 34. *Blessed is the man that heareth me, watching daily at my gates, and giuing attendance at the postes of my doores. For he that findeth me, findeth life, and he shall obtaine fauour of the Lord.*

Thus then, it is very comfortable to our faith, that our Sauiour Christ is anointed of God, to be our Prophet. We shall see it yet more fully, when we come to his doctrine.

It followeth now, that you are to shew, what the comfort of the same our *Question.* faith is, in that he is anointed of God, to be our high Priest, yea a royall and kingly high Priest: What, I say, or how great may the comfort of this be?

Answere. *The comfort hereof, is so much the greater, by how much his most holy and high*

Priest-

Beleefe in God the Son euen in Iesus Christ, the onely Son of God, our Lord.

The Comforts.

Priesthood, is infinitely more beneficiall, and profitable to the Church, then euer was the Priesthood of Aaron : *in so much as he is a most mercifull high Priest, and able to saue them that come vnto God by him, seeing he liueth for euer, to make most effectuall intercession for them.*

That it may be so much the more comfortable, we may euidently perceiue, by that testimony and comparison, which the Apostle maketh in this behalfe. Heb. cha. 2. verse 17. And cha. 7. the whole chapter, &c.

Explicatiõ & proofe.

Question.

But is there no other comfort?

Answere.

In so much as our Sauiour Christ is not onely a high Priest, but also of a royall and Princely order; this doth further more warrant vnto vs not onely his high estimation with God, but also that hee shall preuaile against all the aduersaries of our saluation.

It warranteth vs also, that he hath power and authoritie, to make lawes for the gouernement of his kingdome, as also to appoint offices and officers for the administration of his gouernment, vnder his authoritie and name and finallie to execute by his Ministers, all the censures and iudgements, belonging to the gouernment of his Church here in this world, both for spirituall rebuke, and also for comfort.

Explication and proofe.

That these things are so, we may euidently perceiue from the latter part of the 110. Psal. Reade also Heb. 3. 6. Matth. 28. 18. Luke. 1. 32, 33. Act. 1. verses 2, 3. 1. Tim. 5. 21. and cha. 6 13. 14.

Question.

Is there yet any other comfort, that you can rehearse?

Answer.

He hath by the vertue and efficacie thereof, made vs, and all true Christians, Priests, and Kings, yea a royall Priesthood vnto God : *Whereunto also, he hath appointed and sealed vs, by the earnest of his holy Spirit, which he hath giuen vnto vs.*

Explicatiõ & proofe.

This is expresly affirmed, Reuel. chap. 1. verses 5, 6. And againe chap. 4. 10. and 1. Pet. 2. 9. and 2. Cor. 1. 20, 21, 22. And whence should this double dignitie be deriued vnto vs, but from this his owne anointing, whereof he maketh vs partakers : To wit, in such sort, as i may be meete for vs, to haue communion with him herein, as we shall consider further hereafter.

Question.

But now for a further helpe to the clearing of this matter. What meaneth this, that our Sauiour Christ hath made vs Priests and Kings vnto God?

Answere.

Whereas we are in our selues profane, God hath sanctified vs to himselfe, in our Sauiour Christ & taken vs all as it were into holy orders with him : and therefore doth not any longer, account any of vs for profane and vnholy, but admitteth vs as holy Persons, to performe the holy duties of his diuine worship and seruice before him.

Likewise, though we are in our selues, verie vassalls to Sinne and Satan, who is the Prince, and father of the children of this sinfull world : by our Lord Iesus Christ, we are set free, and made more then conquerours ouer them : so that by his power and vertue, we are enabled to commaund them, and as it were, euen to tread and trample them vnder our feete.

Explicatiõ & proofe.

These verily, are most great and comfortable aduancements; and could in no wise agree to such base and sinfull wretches, as we are: were it not by meere and high fauour, through the mediation & intercession of the Sonne of God, our most worthie and royall high Priest.

Now therefore, seeing our Sauiour Christ hath purchased them for vs, and God hath for the same our Sauiours sake, freely bestowed them vpon vs: let vs not profanely cast away, so great an honour and dignitie from our selues. Neither let vs any longer, suffer the Popish hierarchie, falsely to appropriate it to them, taking and making themselues an odious kinde of Priesthood, of their owne deuising : whereby they haue vniustly made the honourable name of Priest, vnpleasant to christian eares : in so much as they haue notoriously abused it, to a most sacrilegious vsurpation, highly derogatorie to the onely propitiatorie sacrifice of our Lord Iesus Christ ; in that they challenge to themselues, a power to offer Christ euery day to God, in an vnbloodie propitiatory, and meritorious sacrifice, for the quicke and the dead.

But

Beliefe in God the Sonne euen in Iesus Christ, the onely Son of God, our Lord.

But we, reiecting their wicked abuse, and ouerstriding the stumbling blocke, which they haue laid in our way. Let vs (according to the holy ordinance, and meaning of the Lord) reioyce, and blesse his holy name, for this our christian prerogatiue: in that the vaile being rent, and the Priesthood of the law abolished, we are now all of vs made a holy and kingly priesthood to God. Yet so, as two cautions are herein, necessarily to be obserued. First, that we doe not in this respect, fancie any confusion in the Church of Christ: as if there were no difference now, betwixt Minister and people, in regard of publike ministerie. And secondly, that we must alwaies remember, that this is a spirituall, and no earthly aduancement, wherein we should pride our selues, with contempt of Princes and Magistrates, in the ciuill estate: but that the truth and perfection of this our glorie and aduancement in Christ, is to humble our selues most lowe, in giuing glorie to God, and in seeking the benefite of his Church, lifting vp our mindes onely against sinne, and the Diuell, ouer whom our Sauiour Christ hath giuen vs power to reigne. But of this, more in the Duties.

Question. Now, in the last place of the Comforts: What is the comfort of this, that Iesus Christ the Sonne of God, is called, and is in verie deede our Lord?

Answere *Seeing he hath the onely soueraigne right and Lordship ouer vs; we haue this comfort to our consciences, that wee are spiritualy free from the bondage of all other, whether profane Tyrants, or superstitions, and prowd popish Prelates: in that they haue no lawfull power and authoritie granted them of God, to command and binde our consciences, to any thing contrarie to his lawes, and to the doctrine of the Gospell of our Sauiour Christ.*

This in deede may also be iustly a great comfort, considering we haue but one Master and Lord, ouer our soules and consciences:, whom we are to serue and to whom we stand bound, to seeke to approue our selues. So that if we shall please him, in the way of our saluation, and in the spirituall affaires of his kingdome: we may (touching those matters) be out of care, to please any other Master or Lord, whosoeuer shall shew himselfe to bee of a contrarie or disagreeable minde.

The comfort of this, is the same in effect, with the comfort of Christs kingly authority: but it is, vnder this word *Lord*, more familiarly and distinctly expressed, in the words of our Creed.

And finally, let vs marke, and we shall perceiue, that all the comforts, haue their originall ground, from euery of the titles, as well as from any of them: and from all of them ioyntly, though we haue for the more plainnes of instruction, thus distinguished them. Happy therefore, yea thrise happy, are all true christians, who haue such a Sauiour, as is both the Sonne of God, and also Iesus, and Christ, and Lord: that no consolation, might at any time, or in any estate, and condition of life, be wanting vnto them.

Hetherto of the comforts.

NOw let vs come to the Duties, belonging to these notable Comforts, of our christian faith.

Question. And first, to speake more generally: Which may they be?

Answere. *In our iudgement, we are to esteeme him, to be most high and excellent, aboue all other: not onely earthly men, but also heauenly Angells.*

In our affection, we are accordingly to loue and reuerence him, aboue all creatures and most earnestly, to seeke after the true knowledge of him.

In outward profession, and practise of diuine worship, it is our dutie, euen from our verie soules and spirits; to honour and serue him with the same honour and seruice, which belongeth to the diuine Maiesty of God: in faith, and feare, with prayer, &c.

Finally, we are to be so farre off from being ashamed of him or of his Gospel: that we must esteeme it to be the greatest honour vnto vs, that may bee, to professe his name.

Explicatiõ & proofe. Thus it ought to be indeede.

For first, touching most high estimation in iudgement, the Apostle tea-

Beliefe in God the Sonne euen in Ieſus Chriſt the onely Sonne of God, our Lord.

cheth it plentifully, in the whole firſt chapter of the Epiſt. to the Heb. that it ought to be ſo: in ſo much as he is the Sonne of God.

And further alſo, in ſo much as he is incomparably, a farre more excellent Sauiour, then any of the Iudges of *Iſrael* euer were, as was obſerued before. Yea, more excellent then was *Ioſhua*, that mighty Captaine, otherwiſe called Ieſus, Act. 7.45. and Heb. 4.8. who before the time of the Iudges, brought the people of *Iſrael*, into the land of *Canaan*, by a mighty conqueſt.

Likewiſe, in ſo much as he is a more excellent high Prieſt, then *Aaron*, or any of his race and ſucceſsion. Heb. 7. And a more excellent Prophet, then *Moſes*. Heb. 3. verſes 3, &c. or then *Eliah*. Iohn. 1.21.25.30. or then *Ionas*, or any other: For as our Sauiour ſaith, Matth. 12.41. *A greater then Ionas is here.* Finally, ſeeing he is more a excellent King, then *Salomon*, as in the ſame 12. chap. of Matth. verſe 42. *A greater then Salomon is here.* Yea, ſeeing he is the King of all Kings, and Lord of all Lords: therefore ought we more highly to eſteeme our Sauiour, by infinite degrees, aboue any, or all of them. Yea aboue the holy Angells alſo, (as was well anſwered) according to the 1. chap. of the Epiſt. to the Hebrewes.

Secondly, in ſo much as affection ought to follow a right iudgement: therefore, ſeeing our Sauiour is moſt high and excellent aboue all, it is our dutie, accordingly to loue and reuerence him, aboue all: as the Song of Songs doth notably teach vs chap. 1. verſes 1, 2, and chap. 5. 1, 2, &c. and chap. 3. 8, 9, &c. Reade alſo 2. Cor. 5. 14. *The loue of Chriſt conſtraineth vs.* And 1. Epiſt. 16, 22. *If any man loue not the Lord Ieſus Chriſt, let him be had in execration, &c.* Reade alſo Philip. 3. 7, 8, &c. *All things are to be accounted loſſe, and dongue, in compariſon of the excellent knowledge of Chriſt Ieſus our Lord, after the example of the holy and zealous Apoſtle. He that loueth father or mother, or ſonne, or daughter, more then me, he is not worthie of me*: ſaith our Sauiour, Matth. 10.37. And Luke. 14.26. *He that hateth them not, in compariſon of his loue to our Sauiour Chriſt,* (if neede ſo require) *he cannot be his Diſciple.*

Thirdly, that in all outward obedience, we ſtand bound to yeelde our Sauiour Chriſt, (yea and that from our inward ſoules and ſpirits) all diuine worſhip, and ſeruice, due to the Maieſtie of God: it is euident, from ſundry teſtimonies of the holy Scriptures. And namely, Pſal. 2. 12. *Kiſſe the Sonne of God, leſt he be angry.* And Iohn 5. 22, 23. *The Father hath committed all iudgement to the Sonne, becauſe that all men ſhould honour the Sonne, as they honour the Father. He that honoureth not the Sonne, honoureth not the Father, which hath ſent him.* And Philip. 2. 9, 10, 11. conferred with Iſai. 45. 23. *God hath highly exalted him, and giuen him a name aboue euery name: that at the name of Ieſus, euery knee ſhould bow, &c. And that euery tongue ſhould confeſſe, that Ieſus Chriſt is the Lord, vnto the glory of God the Father.* But of this externall worſhip, we ſhall ſee the practiſe, in the duty of Prayer.

We muſt alſo beleeue in our Sauiour Chriſt, Pſal. 2. 12. *Bleſſed are all they that truſt in him.* Reade alſo Iohn 3. 36. *He that beleeueth in the Sonne, hath euerlaſting life.* And chap. 9. 35. our Sauiour himſelfe inſtructeth and prompteth the man, whom he had healed of his natiue blindnes, to beleeue in him. And ſo he teacheth his Diſciples, chap. 14. 1. as wee haue conſidered more at large heretofore. Reade alſo Matth. 9. 22. and chap. 15. 28. and Luke 7. 9. he commended thoſe that beleeued in him. And Rom. 15. 12. *In him ſhall the Gentiles truſt.* And 1. Iohn 3. 23. *It is the commandement of God, that we doe beleeue in the name of his Sonne Ieſus Chriſt.*

It is our dutie likewiſe, not onely to pray to the Father, in the name of our Sauiour, in that hee is our Mediator: but euen to pray to him, as being one God with the Father, and the holy Ghoſt: as our baptizing into his name, together with theirs, may plainely teach vs. Reade Act. 22. 16. Yea, hereof we haue many approued examples, euen ſuch as be allowed by our Sauiour himſelfe, cõcerning thoſe that were guided by the ſpirit of God, to make their praiers vnto him. Namely, Mat. 8. 2. *A leper worſhipped him ſaying, Maſter if thou wilt,*

thou

Beliefe in God the Sonne euen in Iesus Christ, the only Sonne of God, our Lord.

Explicatio and proofe.

thou canst make me cleane. And chap. 9. 18. *A certaine Ruler worshipped him saying, My daughter is now deceased, but come and lay thine hand vpon her, and she shall liue.* And chap. 15. 22. *A woman of Canaan cried vnto him, Haue mercy on me, O Lord thou Sonne of Dauid: my daughter is miserably vexed with a Diuell, &c.* And chap. 17. verses 14, 15. *A man kneeling downe to him, said, Master haue pitie on my sonne, for he is lunatike, &c.* And Mark. chap. 9. 24. The same man professeth himselfe to beleeue, and praieth our Sauiour to helpe his vnbeleefe. *Lord* (saith he) *I beleeue, helpe my vnbeleefe.* And Luke. 17. 5. The Apostles make the like praier, *Lord increase our faith.* Or as the words, in the original, & circumstance of the place, both here, and Matt. 17. 20.) incline to this sense: *Lord giue vs the gift of faith.* The words themselues are *Prosthes hemin pistin*, adde faith vnto vs. *And the Lord said, If yee had faith as much as is a graine of mustard seede, &c.* In the 7. chap. of the Act. verse 9. *Stephen* being at the point of death, praieth thus, *Lord Iesus receiue my spirit.* And 2. Cor. 12. 8, 9. *Paul* saith, that he praied often to the Lord Iesus for himselfe. And so he did for many other. Rom. 1. 7. and in the beginning of his other Epistles: *Grace be with you, and peace, from God our Father, and from the Lord Iesus Christ.* And againe in the conclusion, chapt. 16. verses 20 and 24. Reade also 2. Cor. 13. verse 13. *The grace of our Lord Iesus, &c. be with you all, Amen.* Moreouer 1. Thes. 3. 11. *Now God our Father, and our Lord Iesus Christ, guide our iourney vnto you.* And 2. Epist. chap. 2. 16, 17. *Now the same Iesus Christ our Lord, and our God euen the Father; who hath loued vs, and giuen vs euerlasting consolation, and good hope through grace: Comfort your hearts, and stablish you, in euery word and good worke.*

Yea, generally, all christians are described by this note, or marke, that they are such as doe call vpon the name of our Lord Iesus Christ: as Act. 9. verse 14. and againe verse 21. And 1. Cor. 1. verse 2.

Thus then, Inuocation and Prayer, is a dutie to be performed *to Iesus Christ the Sonne of God our Lord.*

The same is to be affirmed, concerning *thanke-giuing.* Read Psalm 47. And 68. 18, 19. compared with Ephes. 4. 7, 8. And when wee praise God the Father in him, and through him: it is as much as to praise and thanke him with the Father. Rom. 7. 25. and 1. Cor. 15. 57. Ephes. 5. 20. and 1. Thes. 5. 18.

It is our dutie likewise, to reuerence and feare our Lord Iesus Christ: as 1. Cor. 10. verse 9. *Let vs not tempt Christ, as some of them also tempted him, and were destroied of Serpents.* Reade also Exod. chap. 23. verses 20, 21. Consider also, that he is appointed the Iudge of the world: and that he hath the keyes of hell, and of death, &c. Act. 17. 30, 31. Reuel. 1. 18. and chap. 6. 15, 16, 17. and in sundry other places. Reade also Psal. 2. 9, &c.

We stand bound, by the expresse commandement of the Father, to obey our Sauiour in all things, Matth. chap. 17. verse 5. And Luke chap. 6. verse 46. *Why call ye me Master* (saith our Sauiour himselfe) *and doe not the things that I speake.*

And thus wee may perceiue, (according to that which was before touched, and promised to be in this place further declared) that, in so much as all duties of diuine worship, proper to the Godhead, are due to our *Lord Iesus Christ, the Son of God*, as well as to the *Father, and to the holy Ghost*: this containeth one very euident, and inuincible proofe among the rest, that he is very true God, co-equall, and coeternall with them.

Whereupon also, iustly may it be concluded, (according to the last part of the answer) without any further proofe: that euery christian, ought to be, so far from being ashamed of Christ, and his Gospel: that we ought to esteeme it, the greatest honour that may be, to professe his most holy & glorious name: yea, though it should bee with the greatest reproach, that might fall vpon vs here in this wicked world, for the same: according to the incouragement of our Sauiour himselfe. Matth. 5. 11, 12. Luke. 6. 22, 23. And of the Apostle *Pe-*

Beliefe in God the Sonne euen in Iesus Christ the onely Sonne of God, our Lord

ter. 1. Ep. 4. 13. 14. 16. Read also Rom. 1. 16. and 2. Tim. 1. 7. 8. and verses 12 16.

These are the duties of faith, in a more generall consideration of the titles, iointlie together. Now, that we may, for our further instruction, consider the duties belonging more particularly, to the same.

Question.

First, What are the duties of faith in this respect, that our Lord Iesus Christ, is the Sonne of God?

Answere.

In so much as the Sonne of God, hath abased himselfe, to the lowest degree of a seruant for vs: we must needes acknowledge, that it is our bounden dutie, to humble our selues, in the lowest degree of humiliation that we can, vnto him: and in the greatest measure of loue, that we may attaine vnto, to performe all good dutie vnto him. Yea, and one of vs to another also, for his sake: according as he himselfe doth in this respect, require it of vs.

Explicatio & proofe.

He doth so indeed, Matth. 11. 29. *Take my yoke on you, and learne of me, that I am meeke, and lowlie in heart: and ye shall finde rest to your soules, &c.* Read also cha. 18. 1, 2, 3, &c. And cha. 20. verses 25, 26, 27, 28. And againe Luke. 22. verses 24, 25, &c. And Iohn, cha. 13. verses 12, 13, 14, 15, 16, 17.

We haue also the instruction of the Apostle, to the same end: Rom. chap. 15. verses 12, 13. *We which are strong, &c. For Christ also would not please himselfe, &c.* And verses 5, 6, 7. And Philip. chap. 2. verses 5, 6, 7, 8. *Let the same minde be in you that was euen in Christ Iesus, who being in the forme of God, thought it no robberie to be equall with God: But he made himselfe of no reputation, &c.* Likewise Heb. 5. verses 8, 9. *And though he were the Sonne, yet learned he obedience by the things which he suffered. And being consecrated, was made the author of eternall saluation to all that obey him.* Marke, that it is our dutie, to obey him: who being the Sonne of God, was more obedient to God, in our nature, and for vs, then any other Sonne of man, could possibly be.

Now likewise, What dutie belongeth to the comfort of faith in this, that though he so humbled himselfe for vs, yet is our Lord: yea, that euen by humbling of himselfe for vs, he hath obtained a most iust soueraignitie ouer vs, aboue any other: as it followeth in the 2. cha. of the Epist. to the Philip. mentioned before.

Question.

What dutie, I say, belongeth to the comfort of this?

Answere.

We stand bound to obey him absolutely, and for himselfe but no other Lord, other wise then in him, and for him.

We doe likewise stand bound, from the comfortable consideration hereof, to imploy our selues, and all our gifts: and also his creatures, and all his ordinances, as they that must giue an account vnto him of the same.

None must be ouer-masterly, in indging and censuring of his fellow seruants, and christian brethren: but contrariwise, it is the part of euery one, to be verie tender, and charie, that he doe not willingly, and lightly offend, or discourage any of the least among them.

Finally, as euery one of vs, must in all things, and all the daies of our liues, liue vnto our Lord Iesus Christ: so must we willingly die vnto him, and for him, if need do require: to the end, that being at the last approued of him for good and faithfull seruants, we may for euer liue and reigne with him.

Explication and proofe.

That great dutie doth belong to the Sonne of God, in that he is called our Lord, the verie title it selfe, doth plainely import: according to that challenge, which the Lord God maketh by his holy Prophet *Malachie*, chap. 1. 5. *If I be a Lord, where is my feare?* Out of all question, rightfull Lordship, requireth reuerend seruice. Now we know, that God hath set ouer, as it were, the right of his gouernment ouer vs, to our Sauiour Christ. And therefore saith our Sauiour himselfe also, Luk. 6. 46. *Why do ye cal me Master, Master, and do not the things that I speake*: as was mentioned before. For verily, it is but trifling, yea a meere mockery, for any seruant to yeeld his Master his title, and to denie him his seruice. Well therefore reasoneth the holy Psalmist, concerning our Lord Iesus Christ,

Iesus in God the Son euen in Iesus Christ, the onely Son of God, our Lord.

Christ, when he giueth the Church this charge, *Hee is thy Lord, and reuerence thou him.* The word *Hishtahhaui*, which the Prophet vseth, signifieth an humble seruice, by bowing vnto him. Psal. 45. 12.

But let vs consider a little, of some proofes, for the particular branches of the answer.

First therefore, that we are absolutely to obey the Sonne of God, in that he is our Lord; and no other, but in him, and for him: that is, according to his will and commandement, and as may be most for his diuine honour, and glory: and not otherwise: reade 1. Cor. 7. 22. 23. *He that is called in the Lord, being a seruant is the Lords free man. Likewise also, he that is called being free, is Christs seruant. Ye are bought with a price, be ye not the seruants of men.* And Galat. 1. 10. *Doe I about to please men? I were not then the seruant of Christ*; saith the holy Apostle. Reade also Ephes. 6. 1. and verses 5, 6, 7. And 1. Thes. 4. 1, 2. and 1. Tim. 6. 1, 2, 3, 4. According to all which testimonies, it is good reason, that all our obedience to any other Master or Lorde; must bee limited so, as it may stand with obedience to our Lord Iesus Christ: because all other Lords, yea euen the chiefe of them, either be, or ought to be, his seruants; according to that admonition, Psal. 2. 10, 11, 12. So that they haue no more power, to command any thing, contrary to the commandements of the Sonne of God, our Lord from heauen: then any inferiour iustice, may contrary any law, publikely enacted by the King of the Land.

Secondly, that we doe stand bound, to imploie our selues, with all the gifts that we haue in our mindes, and with all outward gifts bestowed vpon vs: as also, to vse all creatures and ordinances of the Lord, so as we may giue a good account thereof, at the day of iudgement: we may perceiue, by that which we reade Matt. 12. 6. and cha. 25. 13, &c. 2. Cor. 5. 10. and 1. Pet. 4. 5. There is good reason, that we should not abuse any thing, no not the least, or baest of the creatures: euen because they are the Lords. We must doe nothing, without our commission from him.

Thirdlie, that none must be ouer-masterly, or rigorous, either in domesticall, or ciuil, or ecclesiastical gouernment: it may be euident, in that our Sauiour is chiefe Lord in euery respect. Ephes. 6. verses 4. 9. Colos. 3. 19. 21. Read also Isai. 49. 22, 23, &c. Moreouer Rom. chap. 14. verses 10, &c. And Iames. 3. 1. And 1. Cor. 10. 22, 23, &c. Matth. 24. 48, &c.

For the proofe of the last point, reade Rom. 14. 7, 8. and 2. Cor. 5. 9. And Act. 7. 59. Where the example of *Stephen* is notable. Likewise the example of the Apostle *Paul*, chap. 20. 24. And in the Gospel Luke 23. the beleeuing and repenting theefe on the Crosse, who though he had notoriously failed in not liuing to the Lord; yet he did most singularly yeelde his dutie to our Lord Iesus Christ, in dying vnto him: to the great glorie of his grace, in the sight of all malitious disgracers of him.

These, therefore are the duties, which the comfort of faith yeeldeth from this: that the *Sonne of God, is our Lord.*

Question. Now, What are the duties, which the comfortable title of Iesus a Sauiour, doth call for at our hands?

Answere. *First, it requireth that we doe acknowledge our selues, to be in, and of our selues, vtterly lost, yea most miserable and damnable creatures.*

Secondly, it requireth, that we doe seeke to him alone, for our saluation.

Thirdly, that we vse those meanes onely, of Word, Prayer, Sacraments, which he hath commanded and sanctified, as blessed helpes thereunto.

Finally, it requireth at our hands, yea at our hearts, that we be in speciall manner thanke-full with neuer ending thanks: and in like manner specially dutifull, with all the best fruites of dutie that may be, for this euerlasting, and vnualuable benefit of our saluation.

Explicatio & proofe. It is verie true. In this respect, iustly may we enter into most earnest consultation with our selues (after the example of King *Dauid*, Psalme 116.

Beliefe in God the Sonne, euen in Iesus Christ, the onely Sonne of God, our Lord.

saying) *What shall I render to the Lord, for all his benefits toward me?* And well may we answer our selues as, hee did, *I will take the cup of saluation, and call vpon the name of the Lord. I will pay my vowes vnto the Lord, &c.*

But that we may henceforth, begin with the proofe of the first branch of the answer: reade Matth. 18. 11. *The Sonne of man is come to saue that which is lost.* Yea so, as he professeth, that *he came not to call the righteous,* (that is, such as are iust in a prowd conceit of their owne vertues) *but sinners, to repentance.* chap. 9. verses 12. 13. And so consequently to saluation.

For the proofe of the second branch, reade Act. 4. 12. *There is giuen no other name vnder heauen, whereby we must be saued.* And first Tim. 2. 5. *There is one God, and one Mediatour betwixt God and man, which is the man Iesus Christ.* Good reason, yea necessary good reason therefore, that wee doe seeke to him alone. And there is no doubt, but where there is any truth of faith, in acknowledging from the heart, that the Sonne of God is the onely Sauiour of mankinde: there will be a diligent seeking after Christ; yea an earnest seeking, vntill he be found by the most neare approach, that may be made vnto him. What a seeking was there, to the poole at *Ierusalem,* called *Bethesda,* as it were a place of mercie? Iohn, chap. 5. verse 2, &c. There cannot any man come about, which professeth any speciall skill of curing bodily diseases: but euery one that hath any imper, is readie to seeke vnto him. How much more therefore (aboue all the degrees of comparison) ought we not to seeke to our Sauiour Christ, who is come, not onely to repaire all our impers both of bodie and soule, but euen wholly to saue vs, and to build vs vp into a perfect building in himselfe: where as we were before, altogether ruinated, cast downe, and destroied? And the rather ought we to doe thus, because wee may be vndoubtedly certaine, both of the diuine skill, and also of the most gratious good will and of the all-sufficient power, of this our blessed Lord and Sauiour. Isai. 53. 11. And 1. Tim. 1. 15. 16.

As touching the cure of all bodily Phisitions or Surgians, beside that it is but bodily, and that also but for a while; and in a small measure, when it is performed in the best degree that may be: it is for the most part, very doubtfull in the most dangerous diseases, whether the hand of the cunningest professour can yeelde any helpe or no.

Wherefore now thirdly, as a consequent of the former; the true beleeuer (being perswaded of the most perfect skill of this our Phisition) will doubtles vse all good and holie meanes, as soueraigne medicines, whatsoeuer our Sauiour hath in his diuine wisedome commanded and sanctified to the furthering of his so great a saluation: namely the word, and sacraments, and such other, as was said before. For euen to this purpose, the word of God is called a healing, and sauing Word: And so are the holy Sacraments, and Praier: as Isai. 57. 18. 19. Act. 13. 26. 1. Tim. 4. 16. and 1. Pet. 3. 21. And Iames, 5. 15. 16.

As for the last branch, the proofe was set downe, from the example of King *Dauid,* in the first place: and by some other testimonies. And it is so cleare, that it requireth no further proofe, then our diligent and carefull practise of so bounden a dutie.

It followeth now, that we are to inquire of the duties of faith, in the comfort of this: that the Sonne of God our Lord and Sauiour, is the Christ, or anointed of God.

Question. And first, concerning his anointing to be a Prophet vnto vs. What may these duties be?

Answere. *The comfort of faith herein, requireth this dutie first and principally, that we doe most reuerendly obey him, in his word and Gospell, and ministerie thereof: with care of continuall profiting in knowledge, and faith, and in euery other grace.*

Secondly, that we doe labour according to the encrease of our owne knowledge, and the comfort of our faith, &c. euery one to further, and profite those that belong vnto vs.

Thirdly, it is our dutie, to beleeue as vndoubtedly, those things which our Sauiour

our hath propheciied and fore-told, that they shall hereafter come to passe; as those things which hee hath taught, & set downe, for the perpetuall instruction of his Church.

" It is verie meet, and necessarie, that it should be so. For to what other ends should we thinke, that God hath anointed him, to be a Prophet vnto vs: but that wee should receiue all such instruction from him, as hee was to giue, and hath giuen vs; to make vs wise, yea more and more wise vnto saluation? The children of the former Prophets, stood bound to profit by those that were sent vnto them. Act. 3.25. much more then, wee that are the children of this most high *Prophet*, the *Prince* of all the rest. Heb: 2.13.

But let vs more distinctlie, consider the particulars of the answer.

And first, that we must in respect of this Prophesie of our Sauiour, heare & obey his doctrine: wee haue the commandement of God, as we may remember, Matth: 17.5. And 2. Pet: 1.17. *Hee receiued of God the Father, honour and glorie,* (saith the Apostle) *when this voice came to him, from the excellent glorie, &c.* Here also call to minde againe, Matth: 23. 8. 10.

It may iustlie be accounted a most absurd thing, for anie to professe themselues Christians, and to haue bene schollers of Christ: and yet to be ignorant of the knowledge of Christ, and of that mysterie of redemprion, and saluation, which hee hath both taught plainely, and wrought effectuallie, for all that doe truelie beleeue in him. Verilie, none of that sorte, euer entred the right way into the profession of Christianitie. Doubtles, they came not in by the dore, for then they should haue bene let in, by the keye of knowledge. The which, seeing they want, it is apparant that they rather crept in at the windowe, like theeues and church-robbers, then otherwise. And therefore they haue neede to looke better to themselues. For if they haue no knowledge, it is certaine, that they haue no faith: and so consequentlie, that they cannot be saued.

Wee thinke it a iust cause of reproofe to yong children, and a discredit to their Schoolemaisters, if they do not in some good proportion, profit in learning, according to the time of their going to schoole. And *Cicero*, a heathen wise man, reasoneth with his sonne, that hee ought to haue made no small profiting vnder a choice teacher: and in so learned an vniuersitie, as hee had sent him vnto, though hee had (as yet) bene there but one whole yeere. What then shall wee say of our selues, if after many yeares teaching, vnder the ministerie of the Gospell: wee be found olde truantes, and *non proficientes* in the schoole of Christ, the chiefe Teacher, whose doctrine is the most excellent doctrine, and his teaching, the most powerfull teaching that can be?

The reproofe of the Apostle, is iust against all such, Hebr: 5. 12. in that, whereas they ought to haue so farre profited, that they might haue ben teachers of others, they are yet ignorant of the first principles of the word. The punishment also belonging vnto this sinne, is verie fearefull, as wee shall haue occasion to obserue further, anone.

Thus then, according to the first branch of the answere, we may easilie see, that it is a dutie, where-vnto we are streightlie bound: to heare, and obey, the most holie propheſie and doctrine of our Sauiour Christ; and that, vnder the great perill of our soules, to the contrarie.

Nowe secondlie, that it is furthermore, in the same respect the dutie of euerie Christian to further another, according to his owne profitting, in his seuerall place and calling (the Minister of the worde his people, parentes and Maisters of families, their children and seruantes: and euerie one, his companion, friend, and neighbour) Wee may plainely perceiue by the parable of the Talents. Matth: 25. verses 14. 15. &c. 30. Read also, 2. Corinth: 3.1. And Hebr. 6.1.

Moreouer, read Ephes: 6.4. And in the fourth commandement of the morall lawe of God.

And yet further, read Isai: ch: 2, verses, 2. 3. & againe Micah: 4.1. & Mal: 3.16. By these testimonies, the second branch may be plentifullie confirmed.

Beleefe in God the Sonne euen in Iesus Christ the onely Sonne of God, our Lord.

The third dutie, is likewise euident, by those manifold testimonies, which are euery where giuen, concerning the most perfect truth, and faithfulnes of our Sauiour Christ, in euery point of his doctrine: as hath beene declared, at large before. And seeing euery prediction of his seruants the Prophets, haue beene fulfilled in their times and seasons alwaies hetherto; how may we doubt of the fulfilling of any the predictions of our Sauiour himselfe? And the rather also, because some of them are fulfilled since he fore-told them: as namely, his owne sufferings, and the destruction of *Ierusalem*.

These are the duties of faith, in due regard of the propheticall office of our Sauiour.

The duties belonging to the comfort of his most royall and holy Priesthoode, remaine yet to be considered of vs. Which therefore are the duties of faith, in respect of this combined comfort of his Kingdome and Priesthood?

Question.

Answere. *In so much as faith assureth vs, to our comfort, that by our Sauiour Christ, and through that redemption which he hath wrought for vs, we are aduanced in a spirituall manner (answerable to the nature of his Kingdome) to be here on the earth, Kings and Priests vnto God: it doth from the same comfort, teach vs, that it is our dutie, to offer vp our selues, our soules, and our bodies, a liuely sacrifice, holie, and acceptable to God, in the crucifying of our wicked flesh, with the lusts thereof, and in rising vp to care and conscience, of yeelding vnto him, the holy fruites of a new life.*

Secondly, as a further fruit of the comfort hereof, and of the same our care, it is our dutie to offer vp euery spirituall sacrifice, of true christian obedience: and namely, contrition of heart, praier, praise, and almes-giuing.

Thirdly, it is our dutie, from the vertue of the princely power of our Lord Iesus Christ deriued vnto vs, continually to subdue & keepe vnder, not only sin and the lusts thereof: but also the suggestions of the diuel, & this world, that they neuer reigne or rule ouer vs.

Finally, it is our dutie, in the same respect, (if neede so require) that we doe offer vp our liues themselues, as it were a sacrifice, or thank-offering, for the witnessing of the truth, by holy martyrdome.

Explication and proofe.

These things also, haue indeed their warrant, from the holy Scriptures.

For the first point whereof, we haue (to begin withall) one plaine testimony, Rom. 12. 1. 2. Reade also Gal. 5. 24. In this respect, the preaching of the Gospel, is a kinde of sacrificing of the people vnto God: euen of so many, as are thereby conuerted vnto him. Rom. 15. verses 15, 16, 17. and 2. Cor. 2. 15.

For the second point: to wit, that the duties mentioned, are to be performed, as spirituall sacrifices to God: reade Psal. 51. 17. *The sacrifices of God* (saith the Kingly Prophet *Dauid*) *are a contrite heart, &c.* And Psal. 141. 2 Praier is called a sacrifice. Likewise Reuel. chap. 5. 8. and chap. 8. 3. 4. So is thanks-giuing. Heb. 13. 15. And in the next verse, almes-giuing or beneficence is termed by the same name. And againe Philip. 4. 18.

These are the sacrifices, whereunto (as the Apostle *Peter* assureth vs) christians are called, as *a holy Priesthood, to offer vp spirituall sacrifices, acceptable to God, by Iesus Christ.* 1. Ep. chap. 2. verse 5. And verse 9. *Ye are a royall Priesthood, &c. that ye should shew forth the vertues of him that hath called you out of darknes into his maruelous light.*

**Basil. uete.*

For the proofe of the third point, we haue Rom. 6. 12. Where the Apostle writeth thus, *Let not sinne reigne in your mortall body*: he vsing therein, a *word noting the spirituall kingdome ore dominion of sinne: which cannot be subdued, but by a countermand of a kingly power, superiour vnto it. And verse 13. he saith further, *Neither giue yee, your members as weapons of vnrighteousnes*: where he vseth a * word of Priesthood, by an allusion to the presenting, and placing of the bodily sacrifice before the Lord, after the manner of the law. Reade also, concerning that power, which wee haue by our Sauiour, against the world. 1. Iohn. chap. 5. verses 4, 5. And ouer the Diuell. Iames 4. 7. And Ephes. 6. 10, 11, &c. Likewise Rom. 16. 20. and 1. Iohn. 3. 8. and chap. 5. 18. In all which things, let vs not lightly weigh and consider with our selues (I pray ye) how great a dignitie this is: for a man to haue power to countermand

** Parisiā-uete.*

Beliefe in God the Son euen in Iesus Christ, the onely Son of God, our Lord.

The Duties

mand and suppresse his wicked lusts, & the world, and the Diuell: according to that Prou: 16. 32. And Eccles: 7. 21. But now on the contrarie, let vs also well consider, how absurde and vnseemely, yea, how dangerous, and deadlie a thing it is; for the Prince to be his subiectes vassall: yea the vassall of the most traiterous, and murtherous subiect that may be. Euen so absurde it is, that a Christian should be at the command of sin and Satan: that they should be as the Generall of the field, & we to fight vnder their banner. This should not onely be to our owne reproch, who doe beare the name of Christ; but also euen to the dishonour of our King and Sauiour himselfe. Let vs therefore earnestly consider, that it is our dutie to take diligent heed, against these euills.

For the proofe of the last pointe, let vs read Philip: 2. 17. For euen like as, when the zealous Magistrate putteth to death the malefactor that is well worthie of it, it is as a holie sacrifice offered vnto God on his part: so when anie other faithfull Christian, giueth his life for the Gospell, hee doth in speciall manner sacrifice himselfe vnto God.

Neither let it (I beseech ye) offend any (as we were partly aduised before, in the Comfortes) touching that hatefull reproch, which the Papists haue iustlie brought vpon their sacrilegious & blasphemous Priest-hood, the which, without all ground, and to a most vaine and wicked purpose, they appropriate to their clergie. It is sufficient for vs, that without them, wee knowe the minde of our Sauiour Christ, and in how honorable a sence, he hath aduanced vs, and all true beleeuing Christians (without exception) to be Priests vnto our God. And therfore, in this respect, and thus farre forth; let vs not balke this name, which in it selfe, and according to the right vse, & application of it, hath bene, & is stil a name of verie great dignity, & of a reuerend & holy honor. Nay, cõtrariwise, let euerie Christian, as well of the faithfull people, as of the publike ministerie, reioyce in this our dignitie together: in that wee are all sanctified, and admitted, to offer spirituall sacrifices, as hath bene shewed. The Minister publikelie in the assemblie, and the people with him, by his speciall guidance and direction in the name of God: and they also priuatlie by themselues, and with their families, in euerie priuate, and allowable dutie of Christianitie, according to the rule of Gods holie word. And herein, let vs haue no scruple, but that God admitteth vs freely, to drawe neare vnto him, through our Lord Iesus Christ, with holie hearts and consciences, to make our praiers vnto him, at all due times, and in all meete places, holding vp pure hands without wrath, and doubting, &c. Tim: 2. 8. And in manie other places of holie scripture.

The summe of all, is this: Seeing our Sauiour is anointed of God, to be our great Prophet: we stand bound to submit our selues to his doctrine.

Seeing hee is our onely high Priest; we must seeke for reconciliation, and peace to our consciences, with God, through him.

Seeing he is our *Lord* and King, we must submit our selues to his lawes and gouernment, that so we may enioye the benefit of his protection.

And on the contrarie, wee must renounce all false Mediatours, false Prophets, false Christes, and false Lordes: and namely, the yoke of the most grieuous proude and statelie Lord, the Antichrist of *Rome*.

Thus farre therfore, concerning the duties belonging to the comfort of our Christian beliefe, in that our Sauiour is the Christ, or anointed of God: and likewise of the duties, in respect of euerie other of the titles, *Sonne of God*, *Iesus*, and *Lord*: whom while we thus obey, wee may be sure, that the holie Ghost is giuen vnto vs, according to that which we read, Acts: 5. 32.

AND nowe at the last, to conclude this part of our inquirie, concerning beliefe in the second Person of the holie *Trinitie*, in regard of the same his Titles, noting vnto vs his most high Person, & also his most holy office:

Question. What is the danger of not beleeuing, & of not obeying this our *Lord IESVS CHRIST the Sonne of GOD*, in all these respectes?

Beleefe in God the Sonne, euen in Iesus Christ, the onely Sonne of God, our Lord.

Ans. *Who is a liar* (saith S. Iohn) *but he that denieth that Iesus is the Christ? he same is the Antichrist, that denieth the Father and the Sonne. Whosoeuer denieth the Sonne, the same hath not the Father.* 1. *Ep: chap. 2. verses* 22. 23. *And chap.* 5. 11. 12. *Eternall life is in the Sonne of God. He that hath the Sonne, hath that life: he that hath not the Sonne of God, hath not that life.*

And in the Gospel of Iohn chap: 8. 24. *Our Sauiour Christ telleth the Iewes, that if they would not beleeue in him as being the Sonne of God, they should dye in their sinnes.*

Explicatiõ & proofe.

The same is likewise testified, in diuers other places of holy Scripture, to set out this great danger: some whereof, haue beene mentioned before. As Iohn chap: 3, 18. 19. and verse 36. And chap: 16, 8. 9. wherein it is noted for a very hainous sinne, not to beleeue in Christ. And 1. Cor: 16. 22. *If any man loue not the Lord Iesus Christ, let him be had in execration. &c.* And 2. Thes: 1. 7. 8. the punishment is threatened, to be answerable to the hainousnes of the sinne of not knowing nor obeying. Read also, Deut. 18. verses 15. 19. Act: 3. 23. Heb. 1. &c. and chap: 3, 1, 7, 8. and chap: 12, 25, &c.

For this cause it is, (that is, for the auoiding of this so great and horrible a danger) that God of his infinite mercie, (desirous that all which belong vnto him should bee saued) hath caused our Sauiour Christ to bee most famously published and made knowne to the world; by prophecies of men, by the testimonie of Angels, by the sound of his owne voice, by the often renewed witnesse of *Iohn Baptist*: yea and the cause why our Sauiour himselfe preached himselfe; most plainely professing, that hee was the very *Messiah* and Sauiour of the world. Iohn: 4, 26, 41, 42. and chap: 7. 37 &c. And chap: 9, 35, 36, 37, 38, and chap: 11, verses 24. 25, 26. And Iohn: 20, 27, 28, 29. And Luke, 24, 36, 37, 38, 39, 40, &c. And Heb: 2, verses, 3, 4. And therefore how great an indignitie is it indeed, to refuse so great a saluation, as is offered by so worthy a person? shall it not be iust with God, to punish all such with a thousand damnations, if it were possible, And the rather, if refusing the true Christ, any should yeeld himselfe, to the worship of Antichrist. Reuel: chap: 14, 9, 10, 11.

Wherefore, let all Turkes and Iewes, Athiestes and profane persons, reproch vs for beleeuing in him that was the *Carpenters Son*, in such a one as was crucified, and could not, as they blaspheme, saue himselfe: let vs reioyce in this, that through the rich mercie of God, we beleeue in that Sonne of God, who was indeed by common estimation, the Sonne of *Ioseph*, and who did in very deed, of his owne most gracious good will, giue himselfe to the death of the crosse for vs, &c.

And thus may we see, that it is no vaine labour, that we take: when we search out the ground and riches of this most excellent mysterie of faith and godlines: seeing our saluation lyeth vpon it. And as our Sauiour himselfe, giueth vs to vnderstand; they that will not receiue him, being the true Christ, are in danger to be giuen ouer to imbrace a false Christ, through the iust iudgement of God, Iohn: 5, 43. *I am come in my Fathers name, and ye receiue me not: if an other shall come in his owne name, him will ye receiue.* Read also, 2. Thes: 2. 10.

Finally, those horrible and blasphemous herisies which many haue fallen into, ought to awaken vs, to looke diligently to our hearts: that we doe vnderstād, and beliue rightly, this article of our faith. To the which end, it may not be amisse (for the more forcible admonitions sake) if we set down some of those sundry heresies, wherewith the Diuel hath peruerted the mindes of many.

And first, against the true vnderstanding of the titles *IESVS* and *CHRIST*: in that the heretikes called *Gnostici*, and the *Cerinthians*, and the *Colarbasij*, seperated *Iesus and Christ*: as if these two names, had signified two seuerall *Persons*. And againe, in that the *Valentinians* deuided *Iesus Christ* into three *Persons*.

More particularly, against the title *Iesus*, appropriated to our Sauiour: the heretike *Menander* called himselfe, *Iesus* and the Sauiour. The *Manichees* say, that *Iesus* is the redeemer onely of our soules, and not of our bodies.

The

Beliefe in God the Son euen in Iesus Christ, the onely Son of God, our Lord.

Danger of not beleeuing this Article.

The *Paternians*, and *Postillians*: they forsooth, will haue Iesus to bee the redeemer of the vpper partes of the body onely, and not of the nether parts.

Likewise, against the right vnderstanding of the title Christ: the *Nestorians*, and the *Christotytes*, make in Christ, one Person of his diuinitie, and another of his humanitie.

The *Perate* say, that Christ hath a threefold body consisting of three parts of the world.

The *Helcesaites* make two Christs.

The *Simonians* said that *Simon Magus* was Christ.

The *Sethians* say that *Seth* was the Christ.

Against the true meaning of the title, onely begotten Sonne; *Basilidians*, and *Origenistes*, they contend that Christ was a created minde: yet so, as they say that he was the first begotten minde or vnderstanding.

The *Marcionites* say, that Christ is not the Sonne of God the Creator, but of another.

The *Origenistes* and *Arians* say, that Christ was a creature by nature, and God by grace or fauour.

That Christ the Sonne of God, should bee begotten of the seede of God the Father, the *Heracleonites* and *Bardesanistæ* made a fabulous narration.

The *Valentinians*, *Secundians*, and *Colarbasij* fancie, that Christ should not be of God, but *ex Æonibus*, according to their most vaine & curious speculatiõ.

The *Benohans* say, that Christ was the Sonne of God, but yet by adoption.

The *Natimtarij* say, that Christ was indeed from euerlasting with the Father: but not the Sonne from euerlasting, neither begotten by him.

The *Artemonites*, *Samosateniant*, *Marcellians*, *Photinians*, and *Lucians*, denye Christ to be God: or to haue beene at all, before the time of his incarnation, from the *Virgine Mary*.

The *Seruetani* will haue the Father, to be from euerlasting, about to generate the Sonne: but not to doe it indeed, till the time he was begotten of the *Virgin Mary*.

The *Arians* and *Exoucontij*, will haue Christ made of things that had no beeing before.

The *Arians* againe, and the *Donatistes* say, that Christ was not (*Autotheos*) God of himselfe, but a made God, and inferiour to the Father.

The *Melchisedecians* say, that Christ was inferiour to *Melchisedec*, both in power and nature.

The *Accatians*, *Semi-ariani* and the *Macedoniani*, doe hold Christ, to be onely of like substance with the Father, *Omoiousion*, not *Omoousion* of the same substance.

The *Eunomians* say, that hee is of another substance then the Father, *Heterousios*.

The *Anomians* and *Aetians*, that he is of a dislike substance from the Father, *Anomoios*.

The *Duliani*, that he is the Fathers seruant.

The *Agnoetæ* say, that the diuine nature of Christ, was ignorant of some things.

The *Monophysitæ*, that the diuine nature in Christ, did take the beginning from the incarnation.

Finally, against the true meaning of the title Lord: the Papists make the Pope heade of the Church: and acknowledge him to haue a power, to make lawes beside the word of God, to bind the conscience vnder paine of dãnation.

These manifold, hereticall, blasphemous, and monstrous conceites, laied thus before vs: may iustly admonish vs, to vse all good and holy diligẽce, with most humble praier and supplication to God, and all reuerend attention to the word of God: lest at any time we should be any way dangerously peruerted, and turned aside, from the true faith of the Sonne of God, our Lord Iesus Christ.

The

The ground of the article.

God the Son, who was cõceiued by the holy Ghost.

The which holy care, and manifold great grace, God of his infinite mercy, and very rich grace, grant vnto vs all, for Iesus Christ sake. *Amen.*

And thus hauing inquired more generally, into the doctrine o four Christian beliefe in the second Person of the holy Trinitie; according to these titles attributed vnto him, Iesus, Christ, the onely Sonne of God, our Lord: it followeth nowe, that wee are to proceede, to make our more particular inquirie, concerning the manner howe it came to passe, that the same second Person of the blessed and glorious Trinitie, the Sonne of God, was incarnate, and tooke the nature of man: and thence-forth, to consider of his holy natiuitie, and birth: and so of all that hee hath wrought, and suffered for our redemption and saluation, as it followeth further in the Articles of our beliefe.

Beliefe in God the Sonne, who was conceiued by the holy Ghost.

Question. WHat therefore is next set downe in them?

Answere. *It followeth thus in the next place.*

Who was conceiued by the holy Ghost.

Question. It doth so in deede: But what ground of holy Scripture haue you, to warrant your faith, in this point of your beliefe?

Answere. *We haue a sure ground and warrant for it, in the first chapter of the holy Gospel written by S. Matthew, verses, 18, 19 20.*

Explicatiõ and proofe. This mysterie of the conception of our Sauiour, was reuealed from God, by the message of an Angell, to the Virgine *Marie* first, before he was conceiued in her wombe: as we read: Luk. 1. 31. *Thou shalt conceiue in thy wombe, and beare a Sonne, and shalt call his name Iesus,* saith the holy Angell. And chap. 2. 21. the Euangelist *Luke* remembreth againe, that this was spoken by the Angell, before our Sauiour was conceiued in the wombe. But after the conception, it was likewise, vpon a speciall occasion, reuealed to *Ioseph* by the Angell of the Lord, before the birth of the child: as the Euangelist *Matthew* reporteth, in the place by you alledged. Let vs heare his words.

Question. Which are they?

Answere. *When as Marie the mother of Iesus Christ, was betrothed to Ioseph, before they came together, she was found with child by the holy Ghost.*

Then Ioseph her husband, being a iust man, and not willing to make her a publike example, was minded to put her away secretly.

But while hee thought these things, behold (saith the Euangelist) the Angell of the Lord appeared to him in a dreame, saying, Ioseph the Sonne of Dauid, feare not to take Marie for thy wife: for that which is conceiued in her, is of the holy Ghost.

This testimonie may not vnfitly be alledged in the first place here, though in order of time it followed that other in the first chapter of S. Luke: because that may more fitly be reserued, till wee come to speake of the Promise of this conception, to the benefit of vs & the whole Church of God. Vnto the which time also, we will reserue that which is to be obserued more fully, concerning this point.

Explication and proofe. Neuertheless, here we may not neglect the testimonie which was giuen of it the second time, and that by the message of a holy Angell, vpon such an occasion, as serueth notably, to confirme the truth of this great mysterie, that our Sauiour was conceiued by the holy Ghost, in the wombe of the virgine *Marie*, she remaining still a virgine. For seeing both *Marie* and *Ioseph*, were verie chast and godly persons, and minded not to come to the mariage bed, till they should be married, though they were alreadie betrothed: as *Ioseph* for his part, is cleared, in that it is testified of him, that hee was much troubled at *Maries* conception,

Beleefe in God the Sonne, who was conceiued by the holy Ghoſt.

The meaning of the wordes.

conception, ſo ſoone as he perceiued it to be ſo: and *Marie* alſo, cannot be accuſed of *Ioſeph*, nor iuſtlie ſuſpected of him, to haue dealt vnfaithfullie and vnchaſtlie againſt him. And therefore, though hee were a iuſt man and hated ſinne: yet hauing a ſecrete perſwaſion of *Maries* innocencie, and partlie (it may be) giuing credit to the ſtrangeneſſe of that defence for herſelfe, which it is likely ſhee did, at the leaſt inſinuate and ſecretelie liſpe out vnto him: hee durſt not once thinke of vſing any hard courſe againſt his Spouſe, but onely thought to put her away ſecretlie, and to leaue the iudgement of ſo great a ſecrete to the Lorde himſelfe. By all theſe conſiderations, in the beſt probabilitie that wee might alledge: but in way of certaine demonſtration, from the teſtimonie of the holie Angell, and by the full ſatisfaction of *Ioſeph*, againſt all feare and doubtfull diſtraction about the matter; the article of the Conception of our Sauiour, by the holie Ghoſt, in the wombe of the bleſſed Virgine, is vndoubtedlie confirmed vnto vs. Of the which, becauſe, as was before determined, wee ſhall haue occaſion from the other teſtimonie of Saint Luke, to conſider more fullie, from the example of the *Virgine Marie* herſelfe: when wee come to the Promiſe. Wee will content our ſelues, to haue ſpoken onely thus much at this time: and ſo come to the meaning of the Article.

Queſtion. WHat therfore, I pray you, is the meaning of theſe words, that our Sauiour Chriſt the Sonne of God, was *conceiued by the holy Ghoſt, of the Virgine Marie*?

Anſwer. *To the vnderſtanding of theſe wordes, three things are to be knowen, and well conſidered of, as I haue bene taught.*

Let it be ſo, which are they?

Queſtion. Anſwere. *The firſt is this, that the Sonne of God, was by the power of the holie Ghoſt, made verie true man, in that hee tooke our nature of the ſubſtance of the Virgine: and ſo was of the true ſeede of Dauid, and made fleſhe of a woman, in the fulneſſe of time, according to the expreſſe doctrine of the holie Scriptures.*

The ſecond thing to be conſidered, is that the ſame humane nature of our Lord Ieſus Chriſt, the Sonne of God, was moſt perfitlie ſanctified, euen from the verie firſt moment of the conception: whereby not onely all originall ſinne and corruption, whatſoeuer, was vtterlie preuented, but alſo the ſpirituall ſeede of all fulneſſe of heauenlie grace, and holineſſe, was conferred, with power to growe vp, with moſt mightie increaſes.

The third thing is this, that from the ſame firſt moment of the moſt holie conception of our Sauiour, the humane nature was vnited to the diuine: and ſo became one in perſone with the ſame, to continue for euer and euer, though alwaies diſtinct in nature, without anie either confuſion, or the leaſt ſeparation of either from the other.

Explicatio and proofe. Theſe pointes indeed, as you haue well learned, are to be diligently conſidered, to the vnderſtanding of this great myſterie. The proofes and explication wherof, wee will nowe adioyne vnto them.

Touching the firſt, we read thus, Iohn 1. 14. *The word was made fleſh.* And Galat: 4. 4. *The Sonne of God was made of a Woman.* And Rom: 1. 3. and 2. Tim: 2. 8. *He was made of the ſeede of Dauid, according to the fleſh.* For the *virgine Marie* was of the poſteritie of *King Dauid*, as hereby plainely appeareth. And in this reſpect, hee is furthermore called the *Sonne of Dauid*: and therewithall, the *Sonne of Man*: as Matth: 20. verſes 28. 30. 31. and chapter 22 verſes 41. 42.

The Genealogie alſo of our Sauiour *Chriſt*, from *Abraham*, and ſo forward to *Ioſeph*, the reputed Father of our Sauiour in his deſcent, generation after generation, by the Euangeliſt Matth: cha: 1. verſes 1. 2. &c. And againe, from the ſame *Ioſeph* backward, euen to the firſt man *Adam*, ſet down by the Euangeliſt Luke, in his 3. chap: verſes 23, &c: in the aſcent or parentage of *Marie*: confirmeth this moſt plainely, and plentifullie, to all that are teachable, and willing to vnderſtand the ſame.

Beliefe in God the Sonne, who was conceiued by the holy Ghoſt.

The meaning of the word.

Moreouer allbeeit the tribes did often marrie one within the other, Iudges 14. 3. as *Dauid* of *Iuda* married King *Sauls* daughter of *Beniamin*.

And *Elizabeths* mother, though of *Iuda* in all likelyhood, was married to one of *Leui*, and ſo was coſen to the *Virgine Marie*, Luke chapt: 1. verſes 5. 36. Yet becauſe they did moſt vſuallie marrie within their owne tribe, as the examples are frequent, and the matter cleare, euen of it ſelfe; and in one caſe, euen by ſpeciall cõmandement that it ſhould be ſo. Num: ch: 36, 5. 6. 7. 8. 9. 10. We may iuſtly conceiue that *Ioſeph* tooke *Marie* to wife out of his owne tribe, after the vſuall manner. Yea, and more then this, all teſtimonies of the holie Euangeliſts, confirming that the holie propheſies, touching the deſcent of our Sauiour, are fulfilled: they are ſo many vndoubted proofes, that *Marie* as well as *Ioſeph*, was of the very familie & ſtock of king *Dauid*. For otherwiſe the propheſies could not haue ben fulfilled, & ſo the truth of the whole Goſpel ſhuld be called into queſtion of wicked Atheiſts. &c. Read alſo He: 2. 16. ch: 4. 15.

Well therfore may we reſolue of this truth, that our Sauiour Chriſt hath the verie true nature of man, of the bodilie ſubſtance of the *Virgin Marie*, like to vs in all things, euen from the conception, ſinne onely excepted: & indued likewiſe with a reaſonable ſoule, inſpired of God, at the time appointed, after the ſame manner, as God vſeth to animate (if we may ſo ſpeake) other children, in the wombs of their mothers: hauing an aptnes from the beginning, to vnderſtand and affect things: and growing afterward in knowledge, & wiſedome of minde, as well as in ſtature of bodilie ſubſtance: as it followeth to be conſidered of vs, in the time thereof. The ſumme of our preſent inſtruction is this, that our Sauiour did euen from the conception, take the true nature of man.

And what a wonderfull myſterie is this, that for the ſaluation of mankinde, the Sonne of God, being verie God, ſhould ſo farre abaſe himſelfe, to be made man, by aſſuming of mans nature: the immortall, to become after a ſort mortall, the infinite, finite, the Creator, creature? This is admirable mercie, this is a myſterie moſt worthie to be loued and reuerenced aboue all other.

But on the contrary ſide, very erroneous & heretical, is the opinion of all ſuch, as doe obſtinatelie hold, that our Sauiour did not take his humane nature from the ſubſtance of the bleſſed *Virgin*: but came from heauen, and paſſed through her wombe, as if wine ſhould be put into a veſſell, & afterwards to be emptied againe out of the ſame. whervnto they doe vainely and wickedlie abuſe theſe holy ſcriptures. 1. Cor: 15. 47. *He is the Lord from heauen.* And Philip: 2. 7. *He took on him the forme of a ſeruant, &c.* And Rom: ch: 8. 3. *He was in the ſimilitude of ſinneſull fleſh.* For our *Sauiour Chriſt* is the *Lord from heauen*, not in regard of of his humanity, but rather of his *Deitie*. Neither do the words, *forme of a ſeruãt, or ſhape of man*, take away either truth of mãhood, or truth of ſeruice, & inferiority, in reſpect therof: no more thẽ do the words (*forme of God*) vſed in the ſame place, denie the truth of his Godhead. And it is to be noted alſo, that the Apo: ſpeaketh by cõpariſon, & in reſpect of that glorie, which either our Sauior had with God before his incarnation, or now ſince his aſcenſion: which was greatly obſcured as it were, & hiddẽ vnder the vail of the fleſh, while he was here on the earth, euen frõ his conception, &c: till he roſe againe, & aſcẽded vp to heauẽ. Onelie thoſe words (*ſimilitude of ſinfull fleſh*) are ſimplie to be vnderſtood, inſomuch as our Sauiour was neuer ſinfull indeed: ſaue onely by imputation of our ſinnes, which he tooke vpon himſelfe, on our behalfe, to ſatiſfie for them.

Like heretical, is the fancie of ſuch, as contend, that our *Sauiour Chriſt* had no ſoule giuen vnto him in the wombe of the *Virgin*: vnder this imaginarie pretence, that the *Deitie* it ſelfe, was in ſtead of a ſoule vnto the bodie. Wherfore, let vs in the feare of God, abandon all ſuch erroneous conceits, as being directly contrary to the truth of the conception of his humane Nature, muſt needes be contrarie to the truth of beliefe, concerning the ſame.

Thus much of the firſt point of the Anſwer.

Nowe touching the ſecond point, that the humane nature of our Sauiour Chriſt, was perfectlie ſanctified in the Conception: the wordes of the holie

Angel

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Angel to the virgin Marie doe plainely shewe it. Luke 1. 35. *The holie Ghost shall come on thee, &c: therefore also, that holie thing that shall be borne of thee, shalbe called the Sonne of God.*

And so it must needes haue bene, to the ende, that he might be the fulfilling of that which was prefigured by the sacrifices of the lawe, which must be all of them in their kinde, pure and without blemish: that is to say, that he might be that true vnspotted *lambe of God*, that should *take away the sinne of the world*. And how should that cleanse away the filth of another thing, that is not cleane it selfe? If a foule clothe should be washed in foule water, it would remaine foule still. Likewise, if our Sauiour Christ had not bene perfite holie, how could he haue bene our sanctification in the sight of God?

For these causes therefore, was it neeessarie, that our Sauiour should be conceiued by the holie Ghost of a virgine, and not be begotten by ordinarie generation of man. For all that are so begotten, are sinnefull and vncleane.

Euerie man must confesse with *King Dauid*, that hee was *conceiued in sinne*. Onelie our Sauiour Christ is of all men to be excepted, in that his conception followed not the ordinary race. Read Heb: 2. 11. & 4. 15. and ch: 7. 26.

Thus then was our Sauiour Christ in his humane nature most holie, by the sanctification of the holie Ghost: euen from the conception, according to the Prophecie of Daniell. chap: 9. 24.

The third point of the answere, is likewise manifest from the former speech of the Angel, saying: *That holie thing which shalbe borne of thee, shalbe called the Sonne of God.*

For euen therefore was it to be called so, because it should answere to the name, not in any bare likelyhood, or resemblance, but in verie truth. And in the same respect also, was he to be called *Immanuel*, *God with vs*.

The immediate worker of this *Personal vnion* of the humane and Diuine natures, and therewithall, of the perfect sanctification of the humanitie, was the *holie Ghost*: though it was the iointe-worke of the whole *Trinitie*.

For wheras the *Person* of the *Father* sent the *Sonne*, to take our nature, and the Sonne accordinglie did take the same, & vnite it to himselfe, the *holie Ghost* was that *Person*, by whose effectuall working, the *Personal vnion* was made, in the wombe of the *Virgin*, and by whome the humane nature was sanctified, to the perfect fulfilling of his office. And note wee also here-withall, that in so much as the humane nature is ioined to the diuine; that is, to the second *Person* of the *holie Trinitie*, which hath assumed, & taken it to the same his *Person*: therfore the denomination of the *Personal vnion* of both natures, is taken properlie from the *Diuine* nature assuming, and not from the humane nature assumed. So then, the *Person* of our *Sauiour*, is a Diuine *Person*, and not a humane Person, though it consist of either nature, through a most diuine coniunction.

Thus much concerning the meaning of this Article.

Question. NOwe in the next place, what promise haue you, that *the Sonne of God our Lorde Iesus Christ*, should be conceiued by the *holie Ghost*, of the *Virgine Marie*: and that the humane nature should be vnited to the Diuine, to our endlesse benefit and saluation?

Answere. *In the 14. verse of the 7. ch: of the Prophecie of Isaiah, Behold (saith the Prophet) a Virgin shall conceiue, and beare a Sonne, and shall call his name Immanuel.*

Explicatio & proofe. The same promise was also made, long before the time that *Isaiah* prophesied, as we haue seene before: to wit, euen from the beginning of the worlde, vnder the name of the *seede of the woman, which should breake the serpents head*: that is, the *Deuils* head, or strength, & kingdome, here in this sinfull world. And it hath bene after that, renewed to *Abraham*, as we read, Gen: 12. 13. & ch: 18. vers: 18. Likewise to *Isaak*, & in *Isaak*: ch: 21. 12. and ch: 22. 18. Ro: 9. 7. Gal: 3. 27. 28. Heb. 11. 18. And to *Iakob*, Gen: 28. 4. and verses 13. 14. 15. For all what-soeuer was promised and performed, rested vppon this promise, made

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The Promiſe.

in Chriſt, as the Patriarkes well vnderſtood, as our Sauiour himſelfe teſtifieth ſaying, *Abraham reioyced to ſee my day, and he ſawe it, and was glad.* Iohn. 8. 56. Thus, I ſaye, the Promiſe was made, and vnderſtood of moſt ancient time, though not ſo expreſſlie, that our Sauiour ſhould be conceiued of a Virgine, as the Lord reuealed and foretold by his Prophet Iſaiah afterward: yea ſo to be conceiued of a *Virgine*, that ſhee ſhould remaine ſo, without touch of man, notwithſtanding this conception. According to that of the holie Euangeliſt Matth: ch: 1. 22. 23. ſaying: *All this was done, that it might be fulfilled, which was ſpoken of the Lord, by the Prophet, ſaying: Beholde a Virgine ſhall be with childe, &c.* For if ſhe ſhould not haue remained a virgine, notwithſtanding this Conception, it could haue bene no ſuch ſtrange thing, that ſhe that was before a virgin, ſhould conceiue. Thus then we ſee, that this conception of our Sauiour hath bene from the beginning, both purpoſed, and promiſed by the Lorde to his Church.

The ſame may appeare alſo, by the often repeated promiſe, that a branche, or a bud, ſhould ſpring vp vnto *Dauid*, as it were out of a dead ſtumpe: as we read Iſai: 4. 2. & ch: 11. 2. & 53. 2. Ier. 23. 5. & 33. 15. Zech: 3. 8. & ch: 6. 12.

But that wee may proceede: the ſame promiſe was made more immediately; yea, & in the time moſt nearelie approching the conception it ſelfe, to the *Virgin Marie*, as was a little before touched. Let vs nowe come to that, where is it contained?

Queſtion.

Anſwere. *The Euangeliſt Luke, doth plaine the report, and teſtifie it vnto vs at large, in the firſt chapter of the Goſpel written by him: from the 26. verſe to the 39. verſe of the ſame.*

Queſtion. Hee doth ſo in deed. What are the wordes of the Texte?

Anſwere. 26 *And in the ſixt moneth (ſaith the holie Euangeliſt) the Angel Gabriel, was ſent from God, vnto a Citie of Galile, named Nazareth.*

27 *To a Virgine affianced to a man whoſe name was Ioſeph, of the houſe of Dauid, and the Virgines name was Marie.*

28 *And the Angel went in vnto her, and ſaid, Haile thou that art freely beloued: the Lord is with thee: bleſſed art thou among women.*

29 *And when ſhe ſaw him, ſhee was troubled at his ſaying; and thought what manner of ſalutation that ſhould be.*

30 *Then the Angel ſaid vnto her, Feare not Marie, for thou haſt found fauour with God,*

31 *For loe, thou ſhalt conceiue in thy wombe, and beare a Sonne, and ſhalt call his name IESVS.*

32 *Hee ſhalbe great, and hee ſhalbe called the Sonne of the moſt high, and the Lorde God ſhall giue him the Throne of his Father Dauid.*

33 *And he ſhal reigne ouer the houſe of Iakob for euer, & of his kingdom ſhalbe no end.*

34 *Then ſaid Marie to the Angel. How ſhall this be, ſeeing I knowe not man?*

35 *And the Angel anſwered, and ſaid vnto her, The holie Ghoſt ſhall come vpon thee, and the power of the moſt high ſhall ouerſhadowe thee: therefore alſo, that holy thing which ſhalbe borne of thee, ſhalbe called the Sonne of God.*

36 *And beholde, thy couſin Elizabeth, ſhee hath alſo conceiued a Sonne in her olde age: and this is the ſixt moneth to her, which is called barren.*

37 *For with God ſhal nothing be vnpoſſible.*

38 *Then Marie ſaide, Beholde the ſeruant of the Lorde: be it vnto mee according to thy word. So the Angell departed from her.*

Explicatiõ and proofe.

Here indeede is a plaine, & full report, or narration of the Promiſe of the *Conception*, made immediatlie to the bleſſed *Virgin Marie*: & the ſame repleniſhed with many excellent inſtructions, as was declared at large, in the Sermons made vpon that text, wherof we cãnot ſtand now to make any long rehearſall.

Brieflie two things are to be marked chieflie in theſe wordes, concerning the Promiſe of this holie Conception.

Firſt the *efficient cauſe*, which is *God the Father*, by the immediate working of the *holie Ghoſt*, as hath bene ſhewed before. But not by the *holie Ghoſt*, as doing

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doing the office of a father by generation, if we would ſpeake properly: but in ſtead of a naturall father of the bodie, exerciſing his diuine power of creation, though this his mighty working by creation, may be called alſo a kinde of begetting, in ſuch ſenſe, as God is called a Father, partly in regard of his works of creation, as hath beene declared heretofore.

The ſecond thing to be obſerued in the report of this promiſe of conception: is the inſtrumentall, or materiall cauſe thereof, which was the Virgine *Marie*. So that the word, Conceiued, is to be referred, both to the holy Ghoſt, and alſo to the bleſſed Virgin: to him, as to the author of the conception: to her as to the inſtrument, miniſtring the matter of the conception.

The reuelation of this moſt extraordinary conception, thus promiſed to the Virgin *Marie*, is to be accounted of vs, a ſingular mercy and fauour of God: not only to the Virgin her ſelfe, but alſo to vs, & to the whole Church of God.

To *Marie*, becauſe otherwiſe ſhe could not haue poſsibly conceiued in her minde, that her body had beene conceiued by the holy Ghoſt, with the Sonne of God. She ſhould haue beene confounded, rather then reioyced, at this ſo ſtrange, and vnſearcheable a worke of God. Well might ſhe haue had peace in her conſcience, in that ſhe knew well, that ſhe had neuer diſhoneſted her ſelfe: but comfort of faith, how could ſhe haue had any, but by reuelation from God? The reuelation of this myſtery therefore, was a ſingular mercy of God to *Marie* her ſelfe, as was ſaid.

But not onely to her, but alſo to vs, and to the whole Church, as was further affirmed. And the rather, conſidering, as well the honourable Meſſenger, that was ſent, euen the holy Angell of God: as the notable manner of his doing of the meſſage, from the Lord.

Firſt, by an vnwonted ſalutation. verſe 28.

Secondly, by a ſweete and comfortable incouraging of the bleſſed Virgin againſt her feare, by reaſon of his ſodaine appearing to her being alone, and becauſe of the ſame his ſtrange and vnwonted ſalutation. verſe 30.

Thirdly, by a plaine narration of the whole matter vnto her: with an excellent deſcription of the childe, what maner of one he ſhould be. ver. 31, 32, 33.

Fourthly, by a notable deſcription of the manner of the conception, how it ſhould be wrought and effected in the wombe of the Virgin: for her further ſatisfaction, and confirmation, againſt all her doubtings, verſe 35. Yea ſo as the Angel would not leaue her, till ſhe was put out of all doubt. To the which end, he gaue her alſo, a very rare ſigne, and token, for the further eſtabliſhing of her faith. For he diſcouereth vnto her, the conception of old barren *Elizabeth*: and the time how long ſince, ſo that ſhe might perceiue that *Elizabeth* was then vpon her quickening with childe. verſes 36. 37. as *Marie* found it to be true ſhortly after, euen as the Angell had told. For ſhee going to *Elizabeth*: at her very comming to her, the childe did ſpring in the wombe of *Elizabeth*: and thereupon, *Elizabeth* moued by the holy Ghoſt reioyced, and ſaluted *Marie*, by the moſt honourable name of the mother of the Lord, and ſhewed her ſelfe thankfull to God. Whereupon *Marie* alſo brake forth in a very heauenly and propheticall thankſgiuing: as it followeth in the ſame chapter.

So then, from this notable meſſage of the Angel, the Virgin *Marie* being plainely informed, and obtaining victorie both againſt her aſtoniſhment, and alſo againſt all ſucceeding doubtings: it is ſo much the more vndoubted a confirmation to our owne faith, that ſhe was that Virgin, which God in his moſt holy prouidence, had ſet apart, and appointed thereunto.

To the which purpoſe alſo, the diligence of the holy Euangeliſt, yeeldeth a memorable furtherance: in that he certifieth vs of the time, when this bleſſed meſſage was ſent, to what place, & to what perſon, euen to this *Marie*, whom he alſo deſcribeth by as particular circumſtances as might be. verſes 26. 27.

Thus, the narration of this immediate promiſe of the conception of our

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Sauiour, by the holy Ghoſt: was a great mercie of God, both to the bleſſed Virgine *Marie*, and alſo to vs, and to the whole Church of God. *The Comforts.*

Queſtion. AND thus being aſſured of the promiſe, wee come to inquire of the Comforts, ariſing to our faith, from the aſſurance of the ſame. What may theſe comforts be?

Anſwere. *This moſt holy conception of our Sauiour Chriſt is, as it were, the foundation of all our comfort, concerning his humane nature: in ſo much as if he had not been conceiued, he could neuer haue beene borne, nor haue wrought or ſuffered any thing at all for vs.*

Likewiſe, the comfort is exceeding great, in that we are hereby aſſured, that hee in whom we beliene, is not only the true Chriſt, according to the propheſies of the holy Scriptures, fulfilled in his conception: but alſo that he was euen from his conception, perfectly fitted, to be a moſt worthie, & al-ſufficient mediator and Sauiour vnto vs, and for vs.

Moreouer, the vnion of our humane nature in him to the diuine, is generally the ground of all comfort: in ſo much as hereby, his humane nature is made the meanes, and as it were the condite-pipes, to cleanſe our filthy nature, and to conuay all graces, and euen the gift of eternall life it ſelfe vnto vs, from the diuine nature: which alone, is the euer-ſpringing, yea the euer-ouerflowing fountaine of the water of life.

Finally, this Perſonal vnion of the humane nature of our Sauiour with the diuine nature, is the very ground of our vniting, and eſpouſing with Chriſt: and ſo of our re-vniting to God, wherein ſtandeth all our happines.

Explication and proofe. It is very true. Our coniunction with God, is our happines: euen as on the contrary, it was from the beginning, our miſerie, that wee were ſeperated from him, through the fall of our firſt father *Adam*. For thereby, beſide the guiltines of his ſinne, wee haue in our ſelues, an originall fountaine of all ſinne: the which, of the owne accord, doth continually flow forth, to our eternall deſtruction, both of body and ſoule; vnles God ſhould be mercifull vnto vs. Ier. 6. verſes 7. 8. Now therefore, ſeeing, by our Sauiour Chriſt alone, wee are reconciled to God, and through him, reunited in a perfect league of peace and friendſhip, neuer to be diſſolued any more: yea, ſeeing we are in and by Chriſt, one with God, and he with vs: it is manifeſt, that herein reſteth all our happines, as vpon the onely ſure ground and foundation. So that whatſoeuer we loſt by *Adams* defection: that, yea a farre more excellent eſtate, is reſtored vnto vs by our Sauiour Chriſt, both for righteouſnes and holines, and alſo for happines and glorie: partly to be apprehended by faith here, and fully and really to be enioied for euer, in the kingdome of heauen. For our Sauiour Chriſt is made of God, to be vnto vs wiſedome, and righteouſnes, and ſanctification, and redemption. 1. Cor. 1. 30. *Ye are of him in Chriſt Ieſus* (ſaith the Apoſtle) *who of God is made vnto vs wiſedome &c. That according as it is written, He that reioyceth, let him reioyce in the Lord.* In which reſpect alſo, he is called our life, and the hope of our glorie. Coloſ. 1. 27. and chap. 3. verſe 4. *When Chriſt who is our life ſhall appeare, then ſhall ye alſo appeare with him in glory.*

This making of our Sauiour, to be a fit perſon, to theſe ſo great ends and purpoſes of Gods manifeſting of his rich and glorious grace: began euen by the moſt holy conception of his humane nature, in the wombe of the Virgin.

Whence it is alſo, that (as the Apoſtle *Peter* teacheth vs) *God according to his godly power, hath giuen vnto vs all things, that pertaine to life and to godlines, through the knowledge of him that hath called vs vnto glory and vertue. Whereby* (or as wee may reade rather) *in ſo much as, moſt great and pretious promiſes are giuen vnto vs, that by them wee ſhould be partakers of the diuine* (or godly) *nature, (that is, of the renewing of the Image of God in holines and righteouſnes, as a fruit of this our ſpirituall communion with God, in and through our Lord Ieſus Chriſt) in that, (as it followeth in the Apoſtle) we flee the corruption that is in the world through luſt.*

Read alſo to this purpoſe, Iohn ch. 14. v. 16, &c. 26. and ſo forth. For theſe are thoſe pretious promiſes, which the Apoſtle *Peter* ſpeaketh of; which are the

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the cause also of these so great effects, according to that of the Apostle Iohn 1. Epist. 1. 3. 4. and chap. 4. 16.

And all these haue their foundation in the conception and incarnation of Iesus Christ, the verie true Sonne of God our Lord. Yet so, as the confirmation and ratifying thereof, hath a necessary and further reference, not only to his birth and life, but also euen to his death: and thenceforth, to his sitting at the right hand of God the Father in his diuine maiesty and glory.

O most blessed and happy time therefore, that euer, in Christ Iesus, this only begotten Sonne of God, our humane nature was thus gloriously vnited to the diuine nature, by a most sacred bond, neuer thenceforth to be dissolued againe; that he might for euer be *Immanuel*, God with vs, and an euerlasting redeemer and Sauiour vnto vs.

Thus much concerning the Comforts of faith, in respect of this Article.

THe duties which ought to arise from the same Comforts, are in the next place, to be considered of vs.

Question. Which are they?

Answer. *First, wee are to take diligent heede, that we doe conceiue nothing carnally or corruptly, but most purely and holily, of this conception of our Sauiour: the which, though it was very naturall in the effect, as touching the Virgin Marie, and the humane nature of our Sauiour: yet in the manner, it was most heauenly and diuine, in respect of the holy Ghost.*

Secondly, it is our dutie, to esteeme most reuerendly of it, blessing God alwaies with most thankefull hearts, for his great mercie in reuealing this most secret and comfortable mystery vnto vs.

Thirdly, it may iustly admonish vs, to humble our selues, in the acknowledgment of our own natural, and sinfull corruption, in the ordinarie course of our conception.

Fourthly, hereby we may learne, that without our Sauiour Christ, our profane nature could by no meanes, haue beene perfectly sanctified to God.

We may learne also from this consideration, to beleeue in the holy Ghost, as in God our sanctifier: in so much as he had so diuine a hand, in the chiefe meanes of our sanctification, and whole redemption.

Finally, we may iustly put our selues in minde from hence, to seeke for our sanctification, and all increases thereof, by vsing those meanes onely, which the holy Ghost hath sanctified to that holy end and purpose.

Explicatiõ and proofe. We may well doe so indeede. But let vs see some particular proofes, from point to point, in order.

For the first point, that which wee reade, Iohn. 3. 6. may afford vs a good proofe, in that our Sauiour himselfe saith, *That which is borne of the spirit, is spirit.* For seeing he speaketh so of our spirituall regeneration, it may much rather be affirmed, that his conceiuing of our Sauiour, was euery way most spirituall, pure, and holy.

For the second, we haue *Elizabeth* for a notable example, in that she reioiced at the conception of our Sauiour, blessing the fruit of *Maries* wombe, and God for reuealing it vnto her, many months before it was borne. Wee haue likewise the example of *Marie* her selfe, who praiseth God, and reioyceth in her Sauiour, while yet he was in her wombe. And thus, from them, wee may perceiue, that we ought not to thinke, reade, or heare of the conception of our Sauiour, but it ought iustly to be a matter of great ioy, and thankfulnes, euen to this day, and for euer, so long as the world shall endure.

Touching the third. It is an euident conuiction of mans naturall corruption: seeing our Sauiour, who was to be pure from his conception, might not be conceiued by humane generation. For that which is borne of the flesh, is flesh: that is to say, it is corrupt and sinfull, as our Sauiour teacheth in the 3. chap. of Iohn, the former part of the 6. verse before alledged.

According to the fourth point, our Sauiour is called our holines, and so is made vnto vs, as it were by the hand of the holy Ghost; as wee saw it plaine-

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ly teſtified before. 1. Cor. 1. 30.

For the fift point, reade Iohn, cha. 3. verſe 3. and 5. *Except a man be borne againe of water, and of the ſpirit, he can neither ſee, nor enter into the kingdome of God.* Reade alſo 1. Pet. 1. verſes 2. and 22. And 2. Theſ. 2. 12.

For the laſt point, reade forward in the 14. verſe of the ſame chapter. And 1. Cor. ch. 12. verſe 3. and 13. For the word and ſacraments, are ſpeciall meanes of our ſanctification. Reade alſo 1. Ioh. ch. 17. verſe 17. Eph. 5. 25, 26, 27. and Tit. 3. 5.

Hauing thus ſeene the ground of this Article, as alſo the meaning, the promiſe, comforts, and duties: the laſt thing to be conſidered, according to our order, is the danger *of not beleeuing in our Sauiour Chriſt, conceiued by the holy Ghoſt, and thereby taking the true nature of man, of the ſubſtance of the Virgin Marie.*

Queſtion. WHat therefore is the danger of it?

Anſwere. *They that beleeue not in our Sauiour Chriſt conceiued, ſuch manner of one as he was, and of neceſsitie muſt be: can neither beleeue rightly in Ieſus Chriſt, either brought into the world, or liuing in the world, or going out of the ſame againe: and conſequently, can haue no fruit or benefit by him.*

Explication and proofe. It is very true. The whole doctrine of faith, is ſo nearely knit and lincked together, in all the parts of it, as linkes in a golden chaine: that the latter is not perfit, and effectuall to the beleeuer, without the faith of the former, nor the former, but in reſpect of the latter. The diuine nature profitteth vs not to ſaluation, but by the humane: nor the humane, without the diuine, as our Sauiour himſelfe ſaith, Iohn, 6. 53. and verſes 61, 62, 63. The conception profiteth not, without the birth, nor the birth without the life, nor the life without the death, nor his death without his reſurrection, nor all that he did vpon earth, either before his reſurrection, nor in the forty daies after, without his aſcenſion vp to heauen. Neither doth his aſcenſion, or ſitting at the right hand of the Father, perfect our redemption and ſaluation, till he ſhall haue executed and performed his laſt iudgement. Reade Iohn, 16. 7. *I tell you the truth,* (ſaith our Sauiour) *It is expedient for you, that I goe away: for if I goe not away, the Comforter will not come to you: but if I depart, I will ſend him to you.* And verſes 12, 13, &c. Reade alſo Luke, 21. 27, 28. and Rom. 8. 23. Coloſ. 3. 1, 2, 3, 4. Philip. 3. 20, 21. and 1. Cor 15. verſes 12, 13, 14. and ſo forth to the end of the chapter.

In this reſpect alſo, it is ſaid of the Church of our Sauiour Chriſt, that they who were before his comming in the fleſh, were not perfect without vs, that haue followed them after his comming. Neither ſhall wee be perfect, till all ſhall be gathered into one fold. Heb. 11. 39. 40. Iohn, 10. 16.

But touching the Article of faith, now in hand. For any to beleeue in the obedience and death of our Sauiour, or in his reſurrection, &c. without beliefe in his conception: it were, as if one would build, without a foundation. For ſo our Sauiour Chriſt in regard of the coniunction of the humane and diuine nature, by this conception of the holy Ghoſt, is compared to the foundation of the Church: yea, to the whole and compleat building, ariſing from thence, in an alluſion to the holy temple of *Ieruſalem*, Hag. 2. ve. 3, 4, &c. Zech. 6. 9, &c. 15. and Iſai. 60.

The foundation of this ſpirituall Temple, may be ſaid to haue beene laid in the incarnation of our Sauiour, by the conception of the holy Ghoſt. By his birth, and by the obedience of his life and death, the walls were as it were raiſed and ſet vp, and by his reſurrection, &c. the roofe was laid ouer it, as it were, and fully finiſhed. Heb. 9. 1, &c. and verſes 11, &c.

Now though this houſe, (being well ſet forward in the building by God) was attempted to be pulled downe, by ſuch as were accounted in their time, chiefe & Maſter builders: yet in three daies our Sauiour built it vp againe: according as he had told thē before, that he would Ioh. 2. 19, *Deſtroy this Temple, & in three daies I will build it vp againe.*

The

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The danger of not beleeuing this Article.

The neceſſitie therefore of beliefe, concerning the truth of this Article of the conception of our Sauiour, is the cauſe why GOD hath ſo graciouſly reuealed, and confirmed it, together with the other Article of his birth, &c. by the teſtimonie, both of men, and women, and alſo of the Angels of heauen.

Now therefore, that we may growe to an iſſue, in this point, wee may iuſtly affirme, that they doe erre in the very foundation of our ſaluation: whoſoeuer doe not beleeue in our Sauiour Chriſt, according to the truth of this Article.

For it is no Chriſt, with an aierie body, or with a body from heauen conueied into the wombe of the Virgin, as ſome haue vainely fancied, whereby wee muſt bee ſaued: but by that CHRIST, who is the ſeede of *Abraham*, and *Dauid*, who tooke our true nature of the Virgin *Mary*, &c. as hath already beene declared.

Let vs therefore very carefully, euen as we tender our ſoules, auoid all erroneous and hereticall opinions and fancies, ſwaruing from the holy truth in this behalfe. The which, that wee may the better doe, it ſhall not be amiſſe for vs, to ſet downe a briefe collection of the manifold hereſies, of ſundrie ſorts of heretikes, miſled by the Diuel from the truth of this Article: that by other mens dangers, we may learne to beware.

Firſt, therefore, the heretikes called *Carpocratiani* are to bee vtterly condemned, who affirmed that our Sauiour Chriſt was conceiued after the carnall manner of the conception of other men.

Likewiſe, the *Ebionites*, *Cerinthians*, and *Theodeſians*, who held that hee was conceiued by the comming together of *Ioſeph* and *Mary*.

Theſe are directly contrary to the holy Scriptures, touching the conception of our Sauiour by the holy Ghoſt.

There haue beene diuers other heretikes, who haue partly denied the truth of the humane nature; and partly haue peruerted and ouerthrown the truth of the perſonall vnion of both the natures.

Againſt the truth of the humane nature.

Firſt the *Valentinians*, *Secundians* and *Apollinariſtes* doe deny that Chriſt tooke a body of *Mary*.

The *Tatians* and *Manichæans* deny Chriſt to be of the ſeede of *Dauid*.

The *Ophites*, *Cerdonians*, *Marcionites*, *Apellites*, *Manichæans*, and *Antitactobites*, deny CHRIST, that was borne of the Virgin *Mary*, to be true man, &c.

The *Apellites* ſay, that the body of Chriſt was compounded of the foure Elements and of the Starres.

The *Armenij* ſay, that the body, which was taken of *Mary*, was from the conception, ſuch as could not ſuffer any paine.

The *Valentinians*, and other heretiks, would make Chriſt to haue a heauenly and ſpirituall body, and not an earthly body, or like to the bodies of other men.

The *Arians*, and *Eunomians*, deny Chriſt to haue taken a humane ſoule, but onely a body.

The *Apollinariſtes*, grant that Chriſt tooke indeed a ſoule with the body, but yet a vegetatiue ſoule onely, and not a reaſonable ſoule.

Such are the wicked hereſies, imbraced of many, contrary to the veritie of our Sauiour Chriſts humane nature, both in body and ſoule.

Now, againſt the truth of the perſonal vnion of the humane nature with the diuine, there are many like wicked and fantaſticall hereſies.

Firſt, the *Eutychians*, *Iacobites*, and *Armenij* affirme that the humane nature of Chriſt, was abſorpt or ſwallowed vp of the diuine.

The *Neſtorians*, *Seruetans*, and *Vbiquitarians*, contend that the humane

nature

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nature is deified (that is, as they say) changed into the diuine, and made equall vnto it.

The *Eutychians* say, that there is a third thing, made of a certaine mixture of the two natures in Christ.

This third thing, the *Theodosians* say, that it is mortall: but the *Caians* say, it is immortall.

The *Manichees* affirme that the Sonne of God, descended into the Sonne of *Mary*, at his Baptisme.

The *Apollinarists* say, that the word of God it selfe, was changed into the flesh.

The *Theopaschites* teach, that the diuine nature did suffer in Christ.

The *Acephali* and *Severites*, grant indeed, that both the diuine nature, and also the humane, do remaine in Christ: but they say with all, that their proprieties are confounded, and not distinct.

The *Apollinaristes* againe, they say, that Christ in that he is man, hath no will of his owne, because the humane nature is, by their false doctrine, confounded and changed into the diuine.

The *Monothelites* say likewise, that there is one onely will in Christ.

And thus, we seeing, how many and how wicked and damnable heresies, are taken vp and imbraced, against the holy truth of this Article: it may, and ought iustly, to stirre vs vp, to be both very diligent to ground our selues in the truth, and also to watch with great circumspection, that the Diuel doe neuer, by any of his wicked suggestions, or deceitfull instruments, drawe vs away, in one respect or other, either on the right hand, or on the left. And to this end, let vs all pray to God alwaies, with great instance, that it may please him, of his infinite mercie, euen for our Lord Iesus Christs sake, to teach, direct, preserue, and establish our hearts, in his holy truth. And so shall wee bee safe. Amen.

Beliefe in God the Sonne, borne of the Virgin Marie.

Question. LEt vs now goe forward. What followeth in the next place, in the Articles of our Christian Beliefe?

Answere. *It followeth, that we professe our selues to beleeue, that our Sauiour was borne of the Virgin Marie.*

Question. What ground of holy Scripture haue you, for the proofe and warrant of it?

Answere. *The holy History of it, together with the report of those things, which are adioined to the further illustration of it, is contained in the 2. chap: of the Euangelist Luke, from the beginning of the chapter to the 20. verse.*

And in the last verse of the first chap: of the Euangelist Matthew. *And in the 2. ch. from the beginning of it, to the 19. verse of the same.*

Explication and proofe. So then, we haue two things to obserue, concerning the Natiuitie and birth of our Sauiour.

First, the historie of the Natiuitie it selfe, in respect of the most neare circumstances of it.

Secondly, those things which followed after it, for the more full manifestation and confirmation of the certaintie of it.

Let vs therefore consider both of the one and also of the other of them.

Question. And first, what doth the holy storie teach vs, concerning the Natiuitie, or birth it selfe?

Answere. *It reporteth those three things.*

First, the time when our Sauiour was borne.

Secondly, the place where.

Thirdly, the manner how.

What

Beleeue in God the Son who was borne of the Virgin Mary.

The ground of the article.

Explicatio & proofe.

Qu. What doth it teach vs concerning the time of the birth?

Ans. *The holy Storie teacheth vs in the first place, that it was shortly after the birth of Iohn the Baptist.*

It is true. For so may it plainely be gathered, by comparing of the latter part of the first chapter of Saint *Luke*, from the 57. verse, with the beginning of the second chapter. For immediately after that the Euangelist hath recorded the birth of *Iohn* Baptist, and the memorable matters belonging thereunto: then he continueth the holy Storie thus, in the first wordes of the 2. chap: And it came to passe in those daies, &c. that is to say, the daies shortly following the birth of *Iohn* the Baptist. So that like as he had before annexed the Historie of the cōception of our Sauiour Christ succeeding the history of the cōception of *Iohn*, about sixt monthes after: so he doth now answereably note the birth of our Sauiour, as following the birth of *Iohn*, in the same proportion. And the rather are wee so to vnderstand the Euangelist *Luke*, because hee doth obserue the like course of proceeding afterward: treating of the Preaching of our Sauiour, after the Historie of *Iohns* Preaching & the apprehension & death of our Sauiour after the historie, of the imprisonment and beheading of *Iohn*. The which notation of the time, is agreeable to the holy Prophecie of *Malachie*, who forthwith vnder the name of *Eliah*: foretelling, that *Iohn* the Baptist should bee the forerunner of our Sauiour, and that then our Sauiour himselfe should follow shortly after: whereunto also the other Euangelists, as well as *Luke*, doe agree as touching the successiue Preaching of our Sauiour, after the Preaching of *Iohn*: though in the report of their successions, in conception and birth, Luke is alone.

Thus then we see in the first place, the first note concerning the description of the time.

Question. How doth the Euangelist note it else?

Answere. *He telleth vs, that it was at such time, as* Augustus Cæsar *was Emperour of Rome, a time of famous note in all the world. At the which time also, as he further recordeth,* Cyrenius *was the Gouernour of* Syria, *a thing well knowne to the Iewes, and other nations adioined to the same.*

They are the very wordes of the Euangelist indeed. So that the time of the natiuitie of our Sauiour, is described by such notes, as all both Iewes and Gentiles are plainely instructed, and certified of it, as of a truth vndoubtedly to be beleeued. And it standeth in certaine record among other the famous and well knowne workes of God, to the condemnation of all infidels, and athiests in the world, as a publike testimonie of the whole world against them, if so be they will not repent them of their grieuous sinnes of vnbeliefe and contradiction, and imbrace the truth of God to their saluation.

And this description of the time, is agreeable to the ancient prophecie of the Patriark *Iaakob*, Gen: 49. 10. by whom God foretold that the scepter (or tribe, for so the hebrewe word doth often signifie in the bookes of the Prophet *Moses*) should not depart from *Iuda*, nor a law-giuer from betweene his feete, till *Shilo* (that is, vntill his Sonne, to wit, Christ that promised seede and great Law-giuer and King) should come. Yea euen of that tribe of *Iuda*, to rule and gouerne all *Israel*, and the whole Church of God, both Iewes & Gentiles, for euer. As though *Iaacob* should haue said thus, albeit both distinction of tribe, and also the power of scepter and gouernment, shall be vtterly taken away after the birth or comming of Christ in the flesh: for so the word *Shilo* (signifying the after-birth) giueth to vnderstand, the continent being put for the thing contained or lapped vp in it: yet before this his comming, it shall not be altogether so, saith the holy Patriarke. And so it came to passe indeede.

Shebet.

For vnto the birth of our Sauiour (as *Iosephus* writeth in his Historie of the Iewes) this tribe had the gouernment of *Sanhedrim*, which was a senate of 72. persons, among whom no doubt, some were of the stocke and family of King *Dauid*. But *Herod*, not long after the birth of our Sauiour, maliciously caused those that were then of this Senate, to bee cruelly murthered.

So

Beliefe in God the Sonne, who was borne of the Virgin Marie.

The ground of the Article.

So that, though there continued a power of gouernment, among them after this, yet it was with great limitation and restraint, as appeareth Iohn. 18. 31. Where they themselues professe, that they had no authoritie to put any man to death: and it did waste away more and more, vntill the Scepter altogether ceased among them; yea and the distinction of the tribe also, by reason of that horrible destruction, which fell vpon many hundred thousands of them, and therewithall, a miserable dispersion of those that were left aliue. Thus the prophecie of the Patriark *Iaakob*, described the time of the birth of our Sauiour, by the continuance of the tribe and scepter till that day: insinuating therewithall, that thenceforth, they should not onely decay, but also cease, according as it came to passe. Hetherto therefore concerning the time.

Question. Let vs now come to the second point: that is, concerning the place of our Sauiours birth. Where was that?

Answere. *At Beth-lehem in the tribe, or territory of Iuda.*

Explicatiõ & proofe. So writeth the Euangelist Luke in the 4. verse of his second chapter. And so also, writeth the Euangelist Matthew, in the first verse of his second chapter.

It accordeth also with the prophesie of Micah, the Prophet in the 2. verse of his 5. chap. From whence it was likewise acknowledged, for a matter out of question, that Christ was to be borne there, by the appointment of God, the chiefe Priests and Scribes of the people themselues being Iudges: as wee reade Matth. 2. verses 4, 5, 6. though afterward, they proued the most malignant, and malitious aduersaries that our Sauiour Christ had.

Question. But how came it to passe, that *Ioseph* and *Marie* dwelling in *Nazaret*, a place farre remoued from *Beth-lehem*, and so remaining till neare vpon the time of her deliuerance: she should, this notwithstanding, be brought in bed, and deliuered of her child at *Beth-lehem*?

Answer. *The Euangelist Luke sheweth, that God by his diuine prouidence brought it so to passe, in that neare vpon the same time, Augustus the Emperour of Rome, to whom Iudea was then subiect and tributarie, gaue out his edict and commandement, that all the world should be taxed.*

Explicatiõ and proofe. The Euangelist Luke sheweth, that it came so to passe indeede by reason of a generall taxation of all the world by *Augustus* the Emperour: that is to say, of so much of the world, as was subiect to the Empire of *Rome*, which no doubt was a very great part, if not the greater part of the whole world.

And further also this we may easily conceiue, that by vertue of the same edict, euery one of any of the tribes of *Israel*, must personally appeare, and bee enrolled and taxed in his owne Citie. Whereupon *Ioseph* is constrained to goe vp from *Nazaret*, a Citie of *Galile*, to *Beth-lehem* in *Iudea*, which was the natiue Citie of King *Dauid*: there to be taxed, because he was of the house and linage of *Dauid*. And *Marie* also, goeth with *Ioseph*: whether taking the occasion to accompany her husband, that so she might visit her kindred with him: or minding to serue the holy prouidence of God, to the fulfilling of the holy prophecie of *Micah*, if happily by this occasion, God brought it to her minde: or rather was inforced to goe through the straitnes of the edict, specially touching those descended of the royall stocke of King *Dauid*.

But howsoeuer it was, whether purposedly on *Maries* part, or beside her purpose: this is certaine, that the matter was so ordered by diuine prouidence, as was answered: and namely by meanes of the Emperours edict (neither *Ioseph* nor *Marie* of themselues intending this long iournie) that the prophesie, touching the place of our Sauiours natiuitie, might be fulfilled, as was alledged before.

Question. Now in the third place: What was the manner of our Sauiours birth?

Answere. *It was externally, euery way very poore and base, answerable to the place it selfe: which was not Ierusalem, nor any chiefe Citie aboue other, but poore Beth-lehem.*

And in this poore Beth-lehem, not any cheefe dwelling house, meete for man to lodge in;

in: but in a ſtable, where Mary *was thruſt aſide, becauſe* Ioſeph *could get no other roome in the Inne, in that time of ſo ſpecial reſort, and concourſe of people, as it may ſeeme.*

So indeed doth Saint *Luke* report it, in the ſame his ſecond chap: verſes, 4. 5. 6, 7. Whereby it is euident, that our Sauiour Chriſt, though the onely right heire of all things, came into the world, in as poore a manner, as any the pooreſt childe that was borne of woman; ſpecially of any, of orderly and honeſt courſe of life, whoſoeuer.

The chamber of his birth, as wee ſee, was no better then a ſtable: his cradle but a trough or manger, wherein cattell vſed to eate their prouender. And I doubt not, but his ſwaddeling cloutes, and all other furniture, was anſwerable to them. So little was our Sauiour beholding to the world, for that entertainment, which it gaue him for his firſt welcome into it.

Thus farre of the holy hiſtory of the birth it ſelfe, concerning the time, place, and manner of it; anſwerable to the holy prophecies, giuen forth by the holy Ghoſt, of the ſame. For euen from his birth and ſo forth, he was in outward appearance, but as a roote out of a dry ground, and hauing neither forme nor beautie, like to any of the brauery of this world: as the Prophet *Iſaiah* foretold, as we read in his holy Propheſie, chap. 53. verſe 2.

Let vs now proceede to thoſe things, which are in the holy ſtorie adioined to the moſt neare circumſtances of the birth, for the more full manifeſtation and confirmation of the certaintie of it.

Queſtion. Which are they?

Anſwere. *They were theſe which followe.*

Firſt the teſtimonie of the holy Angels, to the Shepheards of Beth-lehem, the ſame day that our Sauiour was borne: firſt by one Angell alone, who was by and by ſeconded by the acclamation of many Angels, whom the Euangeliſt termeth to be a multitude of heauenly ſouldiers; giuing thereby to vnderſtand, that howſoeuer our Sauiour was borne, as a child deſolate vpon earth, yet he was garded with all the Angels of heauen.

Secondly, the Shepheardes themſelues were witneſſes of the birth of our Sauiour, thus teſtified by the holy Angels, ſo ſoone as they vſing great diligence, had found by experience and triall made, that all things were ſo, as the Angell had told them.

Thirdly, the circumciſion of our Sauiour Chriſt, following 8. daies after the birth, and the naming of him Ieſus, at the ſame time as the Angel had named him before he was conceiued in the wombe: they tend directly to the ſame ende.

Fourthly, hereunto alſo ſerueth the appearing of the Starre, *to the wiſe men of the Eaſt, and their comming to make inquirie of his birth at Ieruſalem, making no queſtion but that he was vndoubtedly borne: and thereupon alſo, the going of the ſtarre before them, not circular wiſe, but in a direct courſe, from* Ieruſalem *to* Beth-lehem, *where they found him: both according to the direction of the holy* Scriptures, *and alſo of the extraordinarie ſtarre: and offered their gifts, in declaration of their ſpirituall homage vnto him.*

Fiftly, that which is recorded concerning the preſentation of our Sauiour Chriſt according to the Law of Moſes, *together with the memorable things which fell out at the ſame: ſuch as were the teſtimonie of Simeon, and his holy propheſie, cõcerning our Sauiour, in the Temple: and the teſtimonie of* Anna *a holy Propheteſſe, both in the Temple, and to all in the citie: they were ſo many teſtimonies of his birth.*

Finally, the birth of our Sauiour Chriſt is manifeſted and confirmed, by that which is recorded concerning the malice of Herod; *in that he moſt wickedly, and treacherouſly, intended the deſtruction and murther of our Sauiour, euen from his birth. And in that, to the ſame ende and purpoſe, he commanded a moſt cruel and barbarous infanticide, or murthering of all the young infants, that were male children in* Beth-lehem, *and all the places there about, from two yeeres of age, and vnder: though all in vaine, through the moſt watchfull prouidence of God, who preſerued our Sauiour from this vntimely death, that he might in due time, be a Sauiour by death, to giue vs euerlaſting life.*

Beliefe in God the Sonne, who was borne of the virgin Mary. Explication and proofe.

The meaning of the Article.

All these are indeed, very notable manifestations and confirmations, of the vndoubted certaintie of our Sauiour Christ, as the wordes of the holy Euangelists themselues, doe plainely declare.

Concerning the first whereof, wee read in the 2. chap: of Saint Luke from the 8. verse to the 15. in these wordes, *And there were* (saith the Euangelist) *in the same countrie shepheards, abiding in the fielde, and keeping watch by night, because of their flocke. And loe, the Angel of the Lord came vpon them, &c.*

Concerning the second, it followeth in the same chapter, from the beginning of the 15. verse to the end of the twentith, after this manner, *And it came to passe, when the Angels were gone away from them into heauen, that the Shepheardes said one to another, let vs goe then vnto* Bethlehem, *and see this thing that is come to passe, which the Lord hath shewed vnto vs. So they came with hast, and found both* Marie, *and* Ioseph, *and the babe laid in the manger, &c.*

Concerning the third confirmation, it followeth still in the same chap: from the 21. verse thus. *And when the eight daies were accomplished, that they should circumcise the child, his name was then called* IESVS, *who was named of the Angel, before he was conceiued in the wombe.*

By the which circumcision, our Sauiour made himselfe subiect to the Law, and to stand bound to fulfill the righteousnes of it for vs. So that he did not onely take our nature, but also set himselfe in our estate and condition, so farre as might be without sinne.

Concerning the fourth confirmation, we read, Mat: ch: 2. from the beginning of the ch: to the 12. verse, when Iesus then was borne, at *Beth-lehem in Iudea*, in the daies of *Herod* the King *behold* (saith S. Matthew) *there came wise men from the East to Ierusalem*, Saying, *where is the King of the Iewes that is borne? For we haue seene his Starre in the East, and are come to worship him, &c.*

Concerning the fift, returne againe to the second chapter of Saint Luke, and read in your Bible, from the 22. verse to the 39, as it followeth thus: *And when the daies of her purification, after the Law of* Moses *were accomplished, they brought him to* Ierusalem, *to present him to the Lord, &c.* By the which his presentation, he was dedicated to God, to minister in holy things, on our behalfe.

And concerning the last confirmation, wee read it thus testified by the Euangelist Mat: ch: 2. verses 16, 17, 18. *Then* Herod *seeing that hee was mocked of the wise men, was exceeding wroth, and sent forth, and slewe all the male children that were in* Bethlehem *and in all the coasts thereof, from two yeere olde and vnder, according to the time which he had diligently searched out of the wise men. Then was that fulfilled, which was spoken by the Prophet Ieremiah*, saying. *In* Rama *was a voice heard, mourning and weeping, and great lamentation:* Rachel *weeping for her children and would not be comforted, because they were not.*

Thus wee see, that wee haue a most sure and plentifull ground and stay, for the warranting of our beliefe, concerning the birth of our Sauiour Christ, of the Virgin *Mary*.

LEt vs therefore goe forward to the second point of our inquirie, concerning the meaning of the Article.

Question. What may that be?

Answere. *The meaning of this Article is thus much, that the humane nature of our Sauiour Christ: being conceiued by the holy Ghost, of the very substance of the Virgin* Marie, *as touching the flesh, and continuing to receiue nourishment, and growth, in the wombe of the Virgin, after the naturall course and manner of the fruite of the wombe, in all other women: yea continuing in the wombe for so long a time, as women doe goe ordinarily with child; was also according to the same season, borne, and brought forth into this world, by the trauell of the Virgin, after the same naturall manner, that other children, are borne.*

Explicatiõ & proofe. This is the trũe meaning of it indeed. Al things were as ordinary in the birth, as might be, cõcerning a child of so extraordinary cõception. And yet, that also was as ordinary, as was meet & cõueniẽt that it should be without al vnclean & sinful lust, yea euẽ as touching the holy vir: who was in this respect, sãctified of God,

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God, aboue all other women. God would in the one, and in the other, auoide all miraculous dealing, as much as might be, that our Sauiour might not onely take our very true nature, but also that wee might knowe, and vpon certaine and cleare knowledge, beleeue it to be so.

To this very purpose it is, that in the ancient prophesie of the Patriarke *Iakob* (as was touched before) such a word is vsed, to signifie the humane nature of our Sauiour, as properly noteth the after-birth, which vsually attendeth vpon child-bearing. *Shilo, 1. secunda eius, id in quo involuitur partus in utero existens. Metonymia rei continentis pro contenta vt inquit Trem.*

And that by this word *Shilo*, the *Messiah* or Christ is meant, all Interpreters, both Iewes and others, doe consent, as the same *Tremellius* witnesseth.

To this purpose also, mention is made of the opening of the wombe according to that Law of God, touching the first borne, which should be presented to the Lord: Exod: 13.2. And so our Sauiour was, as we sawe before. Luke 2.23. Neither is the circumcision of our Sauiour, nor the purification of the Virgin *Mary*, impertinent herevnto.

And it is to very necessarie purpose, that wee should knowe these things to be so: to the ende wee might be euery way assured of the truth of the humane nature of our Sauiour, against all heresies contradicting the same. For otherwise surely, they should neuer haue beene thus plainely, and particularly expressed, in the holy Scriptures, both of the Law and of the Gospell.

Now it is time that we come to the Promise.

Question. What promise therefore, haue wee, that our Sauiour Christ should bee thus borne, and brought forth into the world to vs, and for our benefit?

Answere. *All the former promises, and prophesies, concerning the conception of our Sauiour for vs and our benefit; they are likewise promises that he should be borne for vs, and our benefit; yea euen for the greatest benefit that might possibly be procured vnto vs.*

Explicatiõ & proofe. It is true. It could not possibly be, that our Sauiour should be conceiued by the holy Ghost, in vaine. His birth could by no meanes be hindred or defeated. And therefore the promise of this, may be said to be included in the promise of that.

Question. But haue we no speciall, or expresse promise, concerning the birth of our Sauiour, that it should be to our benefit?

Answere. *Yes. The Lord did assure his Church of this singular mercie, by his holy Prophet* Isaiah, *long before it came to passe.*

Explicatiõ and proofe. This also is verie true. For so we read in the 6. verse of his 9. chapter of his prophecie, where we finde it thus written, *vnto vs* (that is, to our singular benefit and comfort) *a child is borne, and vnto vs a Sonne is giuen, and the gouernment is vpon his shoulder, &c.* Read also, Ier: 23. verses 5. 6. *Behold the daies come, saith the Lord, that I will raise vnto* Dauid *a righteous branch, and a King shall raigne and prosper, and he shall execute iudgement and iustice in the earth. In his daies* Iuda *shall be saued, and* Israel *shall dwell safely: and this is the name whereby they shall call him, the Lord our righteousnes.* And againe with some further amplification, chap: 33. verses 14, 15, 16. &c.

To this purpose likewise, serue the prophesies already mentioned, concerning the time, the place, and the manner of his birth, &c. Wherefore of this no more now at this time.

Question. WE hast to the *Comforts* of faith, which arise from the birth of our Sauiour. Is it not a matter of very great and singular comfort?

Answer. *Yes verily. It both was, and is still, matter of great ioy and comfort to the holy Angels: much more ought it to be so to vs, and so is no doubt, to all true beleeuing Christians.*

Explicatiõ and proofe. So indeede we reade Luke, chap: 2. that the holy Angels reioiced: that the Shepheards reioiced: that *Simeon* and *Anna* reioiced at the birth of our Sauiour Christ. And so ought we all to reioice, as hauing singular cause with them according to the speech of the Angel to the Shepheards, saying, *Behold I bring you tidings of great ioy, that shall be to all people.* That is, that vnto you *is borne* a Sauiour, &c.

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The Comforts.

But of the duties more afterward. As touching the cause of ioy and comfort, which wee haue hereby, wee may conceiue of it the rather, if wee helpe our selues by a comparison not vnfit to be made in this cause. We knowe that great ioy ariseth to a nation, when the King hath an heire apparant borne to the crowne: by whom there is good hope, that the gouernment shall not bee deriued to a stranger, whereby vnnaturall oppression and tyrannous gouernment might easily take footing, &c. as we our selues haue lately very sensibly felt, to the vnspeakable ioy of our hearts, when after the dolefull decease of our blessed Queene *Elizabeth*, our gracious King *Iames* hath succeeded, whose entrance vpon his roiall throne and scepter among vs, was right ioious to all right *English* hearts: but so much the more, because hee bringeth with him, a young Prince, yea more then one, of a right princely seede. But the cause of ioy which now we speake of concerning our Sauiour Christ, is infinitely greater, not onely to vs, or any one nation, that should otherwise haue perished vnder the tyranny of the Diuel, sinne, death, and Hell: but to all nations vnder heauen: seeing the deliuerance and saluation of all people, dependeth vpon our Sauiour the onely heire apparant of the most high possessor of heauen and earth for euer and euer.

And seeing (as was said) the Angels of heauen were reioiced by the birth of our Sauiour, as is euident by their praising of God for it: as we haue seene Luk. 2.13.14. and namely for our sake, who haue the chiefe benefit of it: it followeth by good reason, that wee our selues, much rather haue principall cause of most aboundant reioycing herein.

Question. But in what respects, is the birth of our Sauiour, a matter of so singular and incomparable reioycing to vs, and to all people?

Answere. *First, because hereby, the Lord our God, hath to the glory of his owne name, most graciously and comfortably manifested his diuine nature in the Person of his Sonne, so farre as it is meete for the same to be manifested to vs, here in this world.*

Secondly, because he hath manifested his most gracious and Fatherly good will toward all sorts of men in euery nation of the whole world, whosoeuer shall thankefully imbrace that life and immortalitie, which he hath brought to light, and offereth in his Son.

Thirdly, because from hence ariseth vnspeakable peace, to the conscience of all true beleeuers, both in the vse of all present blessings, and also in the assured hope of the inheritance of all the blessings of the life to come: in that through him, we are adopted to be ioint heires with him.

Finally, the birth of our Sauiour is exceeding comfortable, because the world is as it were borne againe, and renewed vnto God in him: according as it is said, He is a light of the Gentiles, and the glory of his people Israel, as Simeon *said of him, while yet he was newe borne. Yea because after a long time of calamitie, as it were of most gloomie darke and tempestous weather, hee is as the rising of the Sunne vpon the world, wonderfully clearing the whole face and compasse of it.*

So indeed we reade from the 2. verse of the 9. chap: of the Euangelicall prophet *Isaiah* in that he propheſied thus, *The people that walked in darknes haue seene a great light: they that did dwell in the land of the shadowe of death, vpon them hath the light shined &c.* And the Apostle *Paul* saith, that in our Sauiour Christ all things are become new, 2. Cor: 5.17. Read also, Malachie, chap: 4.2. *He is the Sonne of righteousnes, and health is vnder his wings.*

But that we may proceede in some order.

Concerning the first branch of the answere, read, Heb: 1. verses 2, 3. This representation is much more gracious and comfortable, then was that sight of Gods glory, which *Moses* might be partaker of, Exod. 33.20 &c.

Concerning the second branch, read and consider the wordes of the holy Angels, Luk. 2.14. *Glorie to God on high, in earth peace, and toward men good will.* And 1. Iohn, 3. *ye knowe that he (that is the Sonne of God our Lord Iesus Christ appeared, that he might take away our sins, and in him is no sin.* And our Sauiour himselfe in the Gospell of Iohn, ch. 18.37. *For this cause* (saith he) *am I borne, and for this cause came I into the world, that I should beare witnesse to the truth.*

And

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And the Apoſtle *Paul*, 2. Tim. chap. 1. verſe 10. *Our holy calling to ſaluation, is made manifeſt by the appearing of our Sauiour Ieſus Chriſt, who hath abolished death, and brought life and immortality to light, through the Goſpel.*

And here note alſo, that it is no ſmall comfort to vs the Gentiles, that (as it is euident in the Genealogie of our Sauiour) hee deſcended on the mothers ſide, from ſome of the Gentiles: as from *Rahab*, and *Ruth*, and not altogether from the Iewes.

Neither is it to be neglected, that our Sauiour did not onely deſcend of the godly, but alſo of ſome wicked progenitours: that it might the more clearely appeare, that no ſinne of ours, could either ſtaine him, or hinder the ſanctification, either of Iew or Gentile, beleeuing in him.

Touching the third branch of the anſwer, adde vnto that parcell of the ſpeech of the holy Angells alledged before, (*In earth peace*) the ſaying of the Apoſtle *Paul*, Rom. 8. 17. *If we be children, we are alſo heires, of God, and heires annexed with Chriſt, &c.*

To conclude, in all theſe reſpects, worthily doth the ſame Apoſtle determine it to be a moſt great and gratious myſtery of godlines, that God is manifeſted in the fleſh: and thereby hath declared the light of his countenance, moſt clearely toward his people. It is a ioyous and comfortable thing, as we know, for any people to ſee the face of their earthly Prince, to looke chearefully vpon them. But all the comfort, ariſing from the chearefull face of earthly Princes, is a ſmall comfort, in compariſon of that which the chriſtian heart may take, from the light of Gods countenance ſhining vpon vs, in the moſt ſweete and amiable face of our Sauiour Chriſt, in whom he hath adopted vs to be children to himſelfe, and heires with our Sauiour, as was ſaid euen now. Wee may likewiſe conclude this point from the practiſe of the Prophet Iſaiah, who chap. 7. 14. and chap. 9. 6, 7. and chap. 11. 1. repeateth this as a ſpeciall comfort to the Church of God againſt all diſcouragements that may befall it. *Behold* (ſaith he) *a Virgin ſhall conceiue and beare a Sonne, &c.* And againe, *For vnto vs a childe is borne, &c.* And yet againe, *But there ſhall come a rod forth of the ſtocke of Iſhai, &c.*

Theſe comforts, haue indeede a further reſpect, or rather proſpect, as we may ſay, to our Sauiour Chriſt, not onely borne, but alſo dead & buried, and riſen againe, &c. Neuertheles, we cannot but deriue them from his birth, ſeeing they haue as it were their birth together with him.

Queſtion. AND thus frō the Comforts, let vs come to the Duties of faith, which ought to grow from the ſeedes of the ſame ſowen in our hearts by the preaching of the Goſpell. Which may, or rather, which ought theſe duties to be?

Anſwere. *They may be conſidered of vs, as I haue beene taught, either more generally: Or——elſe ſomewhat more particularly.*

Be it ſo. How therfore in the firſt place may they be more generally cōſiderd?

Firſt we may, yea we ought to learne, from the example of the Virgin Mary, to keepe in faithfull memorie, and diligently to ponder and weigh in our hearts, the nativitie it ſelfe, with all thoſe things, that are ſpoken and done, for the manifeſtation, confirmation, and illuſtration of the ſame.

Secondly, according to the nature of the myſtery of the birth and Perſon of him that is borne, and according to the bleſſed ends of his comming into the world, which are altogether moſt holy, ſpirituall, graue, and reuerend: ſuch alſo muſt be the nature and quality of all our ioy and reioycing concerning the ſame: that is to ſay, nothing carnall, wanton, or licentious, but altogether ſpirituall, holy, ſober, and heauenly.

And anſwerable to this kind and nature of our ioy, muſt be all the fruits and effects of the ſame continually.

Explicatiō and proofe. It is very reaſonable, and meet indeed, that they ſhould be ſo. And out of all doubt, vpon the due meditation and weighing of the birth, together with the moſt worthy things belonging therevnto: very excellent and holy effects will follow, through the bleſſing of God, euen according to the working of

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his holy Spirit, in the hearts of those whom he hath made and propounded to be patterns and examples vnto vs herein, both Angells from heauen, and also men and women on earth, such as we haue heard of before.

It is our bounden duty therefore, euen to the same ends, so to meditate, as we must neuer cease pondering & weighing of this part of the mysterie of faith, vntil we haue preuailed with our harts, to draw thē to reuerēce, & admire at the most high & holy wisedom, & mercy, & goodnes of the lord our God, herein.

And in this respect, as was said in the first part of the answer, the example of the Virgin *Marie* is notable, as well for meditation, as for the holy & heauenly fruits therof. Luk, 2, 19. *Mary kept al those sayings, & pondered thē in her heart, &c.*

But as touching the popish, that is to say, the superstitious manner, or the profane and carnall manner which alwaies accompanieth superstition, in the remembrance & solemnization of the natiuitie of our Sauiour, by keeping of a good Chrismas vnto him, in inordinate and gluttonous belly cheare, with greater dispensation and licence to all kinde of reuell and disorder, then at any other time of the yeare; in dicing and carding, in masking and mumming, in setting vp Lords of mis-rule, as they are rightly tearmed: it will vpon due examinatiō be found, to be a most absurd, & abhominable kind of solemnizing: euen as farre remoued frō the due celebratiō of the memoriall of the holy birth of our Sauior, as it draweth more neare to the profane & superstitious festiuities, vsed at the birth daies of the heathē; such as was the more priuate solemnitie of *Herods* birth day, when *Iohn Baptist* lost his head, & the publike feasts of *Bacchus*, in the which the reines were laid loose to drunkennes, and all other filthines of the flesh.

The right way of celebrating the remembrance of the birth of our Sauiour, is cleane contrary to this. That is to say, It is not onely, for a few daies at one time or season of the yeare: but on euery day throughout the whole yeare, and all the yeares of our liues, to be more and more carefull, to deny all worldly lusts, and euery practise of vngodlines: and to set our hearts to lead our liues as righteously, soberly, and godly as we may, by all good meanes and helps sanctified of God, attaine vnto. According to the notable instruction of the holy Apostle. Tit. 2. 11, 12, &c. yea according to the teaching of the appearāce of the grace & mercy of God it selfe, being duly weighed & thought vpō.

The feasts of the Lord are al of them called holy conuocations, by his owne holy ordinance. Leuit. 23. 1, 2, 3, 4, &c.

Read also Eph. 5. 15, 16, &c. And Isai. ch. 2. verse 2, &c. And Psal. 122. 1, 2.

So that to speake generally and briefly in a word, the natiuitie and birth of our Sauiour, duly considered of vs, ought to set vs continually a worke, to minde our owne new birth and all prosperous growth and proceeding in the same. 2. Cor. 5. 17. Reade also Gal. 4. 19. And chapter 6. 15.

Neither may we, in this generall consideration of dutie, neglect to admonish our selues, to haue care to strengthen our faith, by the obseruation of the former propheſies, fulfilled in the birth of our Sauiour, both in respect of the time, place, and manner of it, &c.

Such then is the more generall consideration of the duties.

Question. Now, how may they be more particularly considered?

Answer. *By the consideration of the time of the birth of our Sauiour, we may learne, that God is specially readie to releeue and succour his Church, with spirituall reliefe, at such time as it is outwardly in speciall distresse: and therefore that we are neuer to be out of heart, but to comfort our selues in the loue of Gods mercy.*

The consideration of the place, as also the manner of the birth, in that it was very poore and base, as touching all outward and worldly glory: it teacheth vs, yea it sensibly representeth before our eyes, that our Sauiour Christ came not into the world, to bring vs earthly riches, but to make vs rich in spirituall grace, nor to set vs vp in worldly honour, but to aduance vs to the glory of his heauenly kingdome: and therfore that it is our dutie to minde and looke for these things from him, and to esteeme them to be riches and honour sufficient for vs, although we should want the other.

The same consideration teacheth vs furthermore, that they are not to estimate and measure the loue or displeasure of God, according either to abundāce or want of outward things:

Beleefe in God the Sonne who was borne of the virgin Marie.

things: but according to that sheere testimony, which it giueth of it self, frō the secret insinuatiō of the holy ghost, by whō God sheddeth the assurāce of his loue abroad in our harts.

Moreouer, we may iustly learne from the same, to beare all wants and disgrace in the world, humbly and patiently: and if worldly riches and honour increase, to beware of priding our selues in them: remembring that our Sauiour wanted them, euen from his comming into the world to his going out of the same.

Finally, it may be an euident admonition & warning vnto vs, that we be not at any time offended or caused to stumble, by occasion of any outward pouerty or debasement of the church of Christ, or of any true & faithful mēber, or mēbers therof, what soeuer they be.

Explicatiō & proofe.

These indeed are very meete and conuenient duties, or at the least a bounden dutifulnesse of the heart and minde, which will no doubt yeelde many singular duties, euen in the outward actions of our liues.

And that the Lord would haue vs learne, from the seasonable time of the birth of our Sauiour, that he hath a speciall care to releeue his Church, against the speciall calamities thereof, and at such times as it is so feebled, that it is readie as it were to totter and fall: we may euidently perceiue by that vse, which the holy Ghost taught both the Virgin *Marie*, and *Zacharie* also to make, euen in that respect. For so saith *Marie* in her thanks-giuing. Luke, 1.54. *Hee hath vpholden Israel his seruant, being mindefull of his mercy.* Ἀντιλαβέτο: that is, he hath as one would say, *taken his Church by the hand, to lift it vp, being as it were ready to fall to the ground.* And *Zacharie* verse 69. in his thanks-giuing, saith likewise, to the praise of God, in respect of our Sauiour, then shortly to appeare. *He hath raised vp the horne of saluation vnto vs, in the house of his seruant Dauid, &c.* He hath raised it vp (saith he) to wit, being at that time, as it were sunke downe, or broken off, as it were to the very head. This therefore ought to incourage vs to be of good comfort in the Lord, though it doe for any time goe hardly with the Church more generally, or with any of our selues in particular: seeing God is ready in due time, euen in trouble, to reach out his hand.

Secondly, that the poore and base manner of the comming of our Sauiour Christ into the world, altogether contrary to the glory and pride thereof, is a plaine demonstration, that he came not in worldly respects, but to erect a spirituall kingdome, and to inrich and beautifie his Church spiritually: it is of it selfe very cleare. And so the Apostle *Paul* vnderstandeth and interpreteth it 2. Cor. 8. verse 9. *Ye know* (saith he) *the grace of our Lord Iesus Christ, that he being rich, for your sakes became poore, that yee through his pouertie might be made rich.* This pouerty and abasement, beginning thus to shew it selfe at the birth, continued to the death: and therefore no part of it is to be excluded. Yea thus doth our Sauiour himselfe afterward interpret the same, to the Apostles hand: in that he assuring his Disciples of a kingdome, yet telleth them plainely, that they must looke for affliction here in this euill world. Luke, 12.32. And Ioh. 14.17. and ch. 16.33. Hence therefore it is plaine, that duty requireth, that we doe imbrace our Sauiour Christ for his owne sake, and for the hope of good things by him in the life to come: and not for the loue of any worldly thing here in this life, though godlines hath the promise of the things of this life also, so farre as God shall see them to be good and profitable for vs.

Thirdly, that the same base and poore manner of the comming of our Sauiour Christ into the world, ought to teach vs, that wee are not to measure the loue of God by outward riches, and worldly preferments, it is as cleare as the light of the Sunne. For whom did God, or whom could he possibly loue as he loued his owne onely begotten Sonne, for whose sake alone, and not otherwise, can any finde fauour with him? And yet behold, he is borne in a stable, &c. Let no man therefore imagine, that he is so much the better before God, by how much he hath beene more richly borne: yea, though he should haue beene borne after the manner of Princes children, in neuer so costly and decked chambers, wrapped vp in neuer so soft linnen, laid downe to sleepe in neuer so easie a cradle, nourced vp neuer so daintily, &c.

This should be but a deceitfull fancy. All are alike by nature, sinfull & base

creatures: and as all are brought to the ſame baptiſme, ſo doe all ſtand in like neede to be waſhed and cleanſed from their ſinnes, by the blood of Chriſt, &c. without which waſhing away of ſinne, the children of Princes, as well as of the meaneſt ſubiects: yea euen Princes themſelues, for all their great riches & ſtately pompe, ſhal be cõdẽned frõ the glorious preſence of the moſt high god.

And therefore alſo, on the other ſide, no true chriſtian ought to be diſcouraged, although they be poorely borne, nor any chriſtian woman, though ſhee be poorely brought in bed, as if her childe were of leſſe account before God, becauſe of that. For doe we not ſee that *Marie* was ſo? yea like enough more poorely, then the poorer ſort of women are wont to be, and with leſſe comfortable helpers, and in a leſſe commodious and ſeemely place for ſuch a buſines, as the pooreſt chamber in a baſe cottage. But what ſhould we ſpeake of *Marie*, thus poorely brought in bed, in compariſon of the childe it ſelfe, that was borne of her? For the matter is infinitely more admirable, in reſpect of him the naturall Sonne of God, then of her by nature the daughter of *Eue*: yea it is not much admirable in reſpect of her, ſaue onely in regard of him.

Fourthly, who ſhall not be aſhamed to murmure at his wants: or on the other ſide to be prowd, when hee is in wealthie and honourable eſtate in the world, if he doe with a right and well aduiſed eye, looke vpon the birth of the Son of God: without whom it had bin vnpoſſible, but we muſt haue bin both borne in moſt extreame diſhonour, & alſo haue continued in miſery for euer.

Finally, how ſhould wee be iuſtly offended at any outward baſenes of the Church, or any true members thereof, if we do aduiſedly looke to the outward baſenes of the moſt glorious head, Prince and gouernour of them? Is it not meet that the Church here vpon earth, which are as the members of the body, ſhould be ſutable to the head, ſuch as it was while it remained here on the earth? It may ſuffice vs, that we know it is glorious with in, though it be outwardly ſomewhat browne or blacke. Pſal. 45. 13. Cant. 1. 4, 5.

Thus then we ſee, that many outward duties, from a great inward dutifulnes of heart, doe belong to the comfort of faith concerning the birth of our Sauiour Chriſt duly weighed & conſidered: both more generally, & alſo more ſpecially, as hath already bin laid forth, in diuers particulars, in ſuch ſort, as that which hath beene hetherto obſerued, might ſeeme to ſuffice.

Neuertheles for the further clearing of ſo worthy a point, it ſhall not be ſuperfluous for vs (as I ſuppoſe) to endeuour to gather a further direction herein, from the examples and practiſe of thoſe, to whom the birth of our Sauiour was firſt manifeſted: and whom we know, to haue beene guided by the holy Ghoſt therein, as hath beene obſerued at large, in the ſermons made vpon thoſe parts of our text.

Of theſe duties, I deſire that you doe as briefely as may be, make ſome rehearſall againe, according to thoſe examples, which God hath ſet before vs, to the ſame end. Which may they be?

Queſtion.

Anſwere. *From the example of the holy Angels, we may iuſtly learne, that in ſo much as they, to whom the incarnation & birth of our Sauiour Chriſt did not ſo properly belong, and neuertheles, to the glorifying of God on our behalfe, moſt earneſtly bleſſe and praiſe the Lord: much rather ought we our ſelues to doe ſo: ſeeing for our ſakes it was, that the Son of God thus humbled and abaſed himſelfe.*

From the example of the Sheepheards we are taught, that it is our dutie, to vſe all diligence, both in ſeeking after the knowledge of our Sauiour Chriſt borne into the world, and of the right ends and vſes of his comming and abiding in it: and alſo in mutuall exherting & incouraging one another thereunto. We may likewiſe learne from thẽ, that according as we our ſelues haue learned & found out Chriſt Ieſus in his word, & by the inſtructiõs therof: ſo it is our dutie, as much as lieth in vs, to make him known to al other.

And further, both from the example of the Sheepheards, and alſo of thoſe which heard the things which they reported vnto them concerning the birth of our Sauiour: we may well learne, that it is our dutie to eſteeme reuerently of the ſame things, and of all other of like holy record, and to praiſe and glorifie God therein.

What

Beléese in God the Son who was borne of the Virgin Mary.

What the dutie is, which the exãple of the vir: Marie teacheth vs, it hath bin answered before. Frõ the exãple of the wisemen, who came out of the East a long iourny to worship our Sa: Christ, we may profitablie learn diuers notable lessons of good christiã dutie.

First, that we ought to estéeme most highly and honourablie of our blessed Sauiour.

Secondly, that we ought to refuse no labour, or cost, in our seeking to know him.

Thirdly, that no feare of danger with-hold vs from diligent inquiring after him.

Fourthly, that we be in no wise offended at the basenes of his comming into the world: but on the contrarie, that wee doe reioyce in our Sauiour so much the more, as in him, that therby giueth vs so much the more assurance, that we shalbe aduanced through his abasing of himselfe so lowe for vs.

Fiftly, that we vse all good circumspection, that we giue no furtherance, or aduantage to the wicked, against our Sauiour, or his Church and Gospel.

Finallie, that wee doe most willinglie yeelde our selues, and all that wee haue, to his most honourable seruice.

From the example of Simeon, wee learne likewise, that it is our dutie to preferre the true knowledge of our Sauiour Christ made man, and sent into the world, before all things in the whole world, yea before our owne life and beeing in it. His doctrine also teacheth vs, that not all in the world, but they onely that doe truelie beleeue in him, and dutifullie obey him, shalbe partakers of his appearing.

Last of all, from the example of Anna, we are taught in like manner, that it is the dutie of one as well as of another, of women as well as of men, with all readines to acknowledge and confesse, that our Sauiour Christ, is verily & in truth come in the flesh.

Explicatiõ & proofe. These things which are lightsome in themselues, haue bene more fully laide forth, for a helpe to our weakenes, by the interpretation and opening of the text, in the Sermons made vpon the same.

First concerning the holie Angels, Luke 2.13.14. from these words, *And strait way, ther was with the Angel a multitude of heauenly souldiers* (that is, of other Angels, as it appeareth verse. 15.) *praising God & saying: Glorie be to God, &c.* And touching our owne dutie: Read Isai: chapter 12.

Secondly, concerning the *Shepheards*, as it foloweth in the same ch: vers: 13. 16.17.18.20. *And it came to passe when the Angels* (that is, the multitude of heauenlie souldiers before mentioned) *were gone away from them into heauen, that the Shepheards said one to another, Let vs go then into Bethlehem, &c.*

Thirdlie, concerning those that heard the *Shepheardes* make report of the birth of our Sauiour Christ, we read likewise in the same chap: verse 18. Of whom this is testified, that they did all wonder at the things which were reported by them. And verse 20. it is further testified concerning the Shepheards themselues, that they *returned, glorifying and praising God, for all that they had heard and seene as it was spoken vnto them.*

And concerning the blessed *Virgine Marie*, it is said, verse 19. *That she kept and pondered all in her heart.*

Moreouer, concerning the *wise men*, we read Matth: cha: 2. And not onely of their reuerend estimation of our Sauiour, as the whole history sheweth, but also of their great trauell, as we read in the latter end of the first verse. Of their boldnes, verse 2. Of their ioyfulnes, without all offence at the externall basenes of our Sauiours birth: and of their homage and worship done vnto him, verses 10. 11. And last of all, of their circumspection and care to performe their faithfull allegiance, verse 12.

Concerning the example of *Simeon*, wee read Luke ch: 2. verses 28. 29. 30. 31. 32. *Hee tooke our Sauiour vp in his armes, and praised God and said, Lord, nowe thou doest let thy seruant depart in peace, according to thy word: for mine eyes haue seen thy saluation, &c.* Read also verses 34. 35. *Behold this child is appointed for the fall and rising of many in Israel.*

Finallie, concerning the Prophetisse *Anna*, we read as it foloweth in the same chapter, verse 36. *Ther was a Prophetisse one Anna, &c.* And verse. 38. *She comming at the same instant vppon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Ierusalem.*

Beliefe in God the Sonne, who was borne of the virgine Marie.

The danger of not beleeuing this Article.

All which examples, no doubt, are recorded, not onelie for the discourse and explanation of the holie Storie: but also for our instruction, and like imitation vpon the same considerations, which moued them, both to thinke, speake, and doe, as they did.

THe duties therfore of faith, concerning this Article, beeing such as haue bene described: now in the last place of our inquirie, what is the danger of not beleeuing in our Sauiour Christ, the eternall Sonne of God, borne in due time, verie true man, of the *Virgine Marie*?

Question.

Answere. *The holie Apostle S. Iohn teacheth, and verie earnestlie affirmeth, that euerie Spirit which confesseth not that Iesus Christ is come in the flesh, is not of God, but that this is the Spirit of Antichrist.*

Explicatiõ and proofe.

Hee doth so indeede, as we reade in the 3. verse of the fourth chapter of his 1. Epistle. And there is verie good and necessarie reason, why he should teach so. For he that denieth the truth of the humane nature of Christ, denieth the comming of Christ, yea and all the fruites and benefits, both of his birth, and also of his whole life, and death. And therin he is an open aduersarie to God, and his Christ, as the word *Antichrist* it selfe, giuen for the title of such, plainly sheweth, according to the Greeke language.

And beside that, insomuch as it is a grace of the Spirit of God, to teach Christians to confesse, that according to this Article of the Christian faith, *Iesus Christ is come in the flesh*: as the Apostle saith in the former verse: it must needes be that all such as denie it, are of the Spirit of Antichrist, and be therein open aduersaries to God, who hath sent his Sonne in the flesh, trulie Conceiued by the holie Ghost.

Such Antichristes and aduersaries both to God and his Sonne our Lord Iesus Christ, were the *Simonianites*, *Valentinians*, *Marcionites*, *Apollinaristes*, and many other sortes of heretikes, as they haue bene rehearsed before, in the Article of his *Conception by the holie Ghost*, with their seuerall heresies, against the humane nature of our Sauiour. The beliefe of all which heretikes, was no doubte, nothing better then an aierie and vanishing beliefe, euen a shadow and *spectrum*, of faith, and no true faith in deede: euen answerable to that which they held, that our Sauiour had no true bodie, but onely an outward appearance of a bodie, and which as the Diuell bewitched them to thinke, was but a spirituall or aierie thing of some strange cõposition, & not like vnto ours, &c.

And thus by the goodnes of God, wee are come to an ende of our inquirie, concerning the Article of the birth of our *Sauiour Christ*, according to the propounded order of our course.

NEuertheless, vpon some good consideration, wee will yet more particularlie inquire (as in way of an *appendix*) why the name of the *Virgin Marie* is mentioned, in this Article of our beliefe.

For it is verie vnskilfullie, yea most wickedlie, and blasphemouslie misconstrued by manie, as though *Marie* herselfe, had bene such a one, as had bene conceiued without sinne, to the ende that in respect of her owne puritie of nature, our Sauiour might be borne, and brought forth of her, without all spot of sinne. Whervpon also haue followed these hereticall conclusions: that she is to be esteemed for our Ladie here on earth, and a Queene in heauen, & therfore to be pictured with a crowne vpon her head, & so painted in Church windowes, &c: with an opinion that shee hath power and autoritie to command her Sonne: and therfore is to be praied vnto, &c. But all these are false causes, coined in the deceiuable shop of mans superstitious and idolatrous braine: to be vtterlie condemned and abhorred of all true Christians, as intollerable blasphemies against God, and most hainous iniuries, done to the blessed *virgin*.

Question. I aske therefore, what be the true causes or reasons, which may be beleeued to be such indeed?

Answer. *First, for the more full certaintie, or perspicuitie & plainenes of the holy history it selfe.*

Secondly,

Beliefe in God the Sonne who was borne of the virgin Marie.

The Danger of not beleeuing this Article.

Secondlie, that our beliefe might be so much the more stable and vnfoulded, concerning the truth of the humane nature of our Sauiour.

Thirdlie, that (as hath bene said alreadie) seede might be had in memorial, for a notable example to vs of beleeuing in Christ, and of obeying his Gospel, and of blessing, praising, and magnifying the name of God, for our saluation, which is brought vnto vs by the incarnation and manifestation of him.

Explicatio & proofe.

These are the true causes indeed, as may be discerned, by that which hath ben set downe before. For how can God be sufficientlie praised, for this most gracious worke of his? And what place is ther left, for any doubting? seeing not onely, according to the prophecie of *Isaiah*, it is testified, that the Mother of our Lord was a Virgine, notwithstanding the conception and birth of this childe: but also seeing it is particularlie described vnto vs, who that holie Virgine was, by her name, by the place of her dwelling, by her parentage, in that shee was the daughter of *Eli*, by her husband, to whom she was first betrothed and afterward married, by her kindred in that *Elizabeth* the mother of *Iohn Baptist*, was her Cosine, &c. Luke chap. 1. 26. &c. and ch. 3. 23.

We cannot denie, but the Papists are ready to alledge other causes: & namelie because (as they teach) the blessed Virgin is to be honoured with a religious worship, as though the Angel should by his exaple & practise, teach vs that we are vsuallie to pray to her, & to praise her, saying, *Haile Marie full of grace, &c.*

But it is more then absurd, that the extraordinarie salutation of the Angel, fitted & appropriated to his present message, wherby he magnifieth the greatnes of Gods singular mercie, in vouchsafe to appoint *Marie* to so honourable a service, as no creature was euer worthie to be vsed vnto: it is more then absurd, I say, that it should be so superstitiously peruerted, to an vsuall praier, to be babled out of the mouth of euerie childe, and to be mumbled vpon the beades of euerie ignorant sotte, in wordes of a language vnknowen to the most of them that doe so vse it, and in a false translation and sense, by those that haue any vnderstanding of them.

But some will say, doth not the Virgin *Mary* her self, speaking by the holie Ghost, say, *that all the nations of the earth shal call her blessed?* It seemeth therfore that she prescribeth, or at the least prophecieth, that ther should a certain religious honor be yeelded vnto her, in the whole Church of God. May it not be thought so?

Question. Answer. *It cannot be thought so, of any that do rightly vnderstand the meaning of the holy Virgin.*

Question. Why? what was her meaning then?

Answer. *She vnderstanding, by the salutation and speech of the Angel, what a singular blessing God of his free grace minded to bestow vpon her, in that he appointed her to be the Mother of our Lord Iesu Christ: yea she considering also & knowing by the Spirit of prophesie, that shee should in this respect, be accounted to be blessed aboue other women, in the whole Church of God, from generation to generation: shee doth from the same consideration, prouoke her owne heart, to be the more thankfull vnto God.*

Explicatio & proofe.

It is verie true. The blessed Virgin, doth in no wise take vpon her to prescribe a lawe, which shee knewe well, she had no power to doe. Neither could it agree with that holie modestie, which was in the virgin so to do. And if God had minded to set downe such a lawe, as should haue prescribed anie religious worship, to be done to her, hee would haue commanded that by the mouth of any other, rather then by her owne: The truth therfore is this, that shee, from the most dutiful thankfulnes of her heart, doth iudge it verie vnreasonable, that she herselfe should be vnthankfull to God, when all other should be thankfull. Nay rather, shee considereth in her mind, that she herselfe ought to excell all other in thanksgiuing, and all the dayes of her owne age, to blesse the Lord for so inestimable a blessing bestowed vpon her: yea and to set downe a memoriall and monument of that praise, which God gaue her grace, most dutifullie to yeeld and ascribe vnto him.

We doe (as ye well know) vsually account those blessed and happie women, which bring forth such children, as proue good and profitable instruments, to glorifie God in his Church. And it is a great blessing of God indeede.

Much

Beliefe in God the Sonne, who led a most holy & iust life, full of tẽptations and sufferings.

The grieuous and bitter passion of our Sauiour.

Much more therfore, yea aboue comparison, must wee account the *Virgine Marie*, most blessed of God, in that shee was preferred before all other women, to be the Mother of that Sonne of God, who was not onelie an instrument of God, in that hee was man, but also the Diuine author and fountaine of saluation, and all blessing to the whole Church of God, in that being God, he assumed and tooke our humane nature of the *Virgin Mary*, to the same end.

And therfore also, to the ende we may vnderstand the thankf-giuing of the blessed Virgine the better, and therwithall in what respectes we are to esteeme and call her blessed: we are to consider, that she is not onely thankfull to God, for that it pleased him to make her the Mother of our Sauiour, but chieflie for that saluation, which he gaue her grace to apprehend by faith in him, as the words of her owne thankf-giuing, doe giue vs plainely to vnderstand.

And thus, I trust, wee haue simplie the true reasons, why the name of the *Virgine Marie* is mentioned in our Creed, agreable to that further declaration thereof, which wee haue in the holie Scriptures.

As for all popish fictions, like as they came into the Church, either by craftie conueiance, or else by violent intrusion, against the good leaue of the word of God: so haue we good leaue, yea a streight commandement from the word, not onely to leaue them, but euen with all the disgrace that may be, to thrust them out againe, as it were by the head and shoulders. And God himselfe, of his infinite mercie, by his owne scourge, vouchsafe to whip such intruders and deceiuers, out of his holie Temple for euer, euen for our Lord Iesus Christes sake. Amen.

Beliefe in God the Sonne, who led a most holie and iust life, full of temptations and sufferings.

Question. THis thus obserued, in way of an appendix to the article of our Sauiours natiuitie and birth, of the *Virgine Marie*.

Answere. What followeth now in the Articles of our beliefe?

It followeth, that the same our Sauiour suffered vnder Pontius Pilate, was crucified, dead and buried.

So it followeth in deed, immediatlie after the former words, *Borne of the Virgine Marie*.

Expheatiõ. Neuertheless, in so much as ther are three speciall things to be knowne and beleeued of vs, according as they are recorded in the holie Scriptures, betwixt the birth of our Sauiour, and his sufferings vnder *Pontius Pilate*. To wit, 1. *his education and life*. 2. *his doctrine, and thirdly his miracles*: the which, the articles of our *Beliefe*, in so great shortnes as was propounded in it, in regard of the common weakenesse of memorie, could not in any commodious manner set downe: it shall be therefore to good purpose, in this more large collection of the doctrine of faith, to inquire of them, before wee come to his sufferinges vnder *Pontius Pilate*.

Wherevnto, that wee may the rather perswade our owne heartes: Let vs I pray you earnestlie consider, that wheras the historicall reporte of the liues of other men, of anie speciall worth or note, in common account, are willinglie read and obserued, as it is meete they should: yea, and not onely the report of the liues of the holie seruantes of God, but also of many among the heathen, such as *Plutarch*, and other learned writers haue gathered together. Much more willing, yea aboue comparison more willing ought wee to be, to reade, heare, and continuallie to meditate of the most worthie and memorable life of our most blessed Sauiour, the onely true and perfect mirrour of all vertue, as we shall by the grace of God, from pointe to pointe obserue.

Ther are indeed, many excellent things set downe in the historicall narration of the liues of some among the heathen, for their ciuile iustice and liberalitie, for their bodilie chastitie and temperance, for their fortitude & stout courage in defence of the publique weale, &c: but all were in them, but shadowes

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of vertues, and no true and holie vertues indeed, if they be compared with the vertues, which God by his holie Spirit of sanctification, wrought in the hearts of manie of his people.

Neuertheles, albeit the liues of the holie seruantes of God, chieflie of them that are recorded in the holie Scriptures, be much more profitable to be read, & considered, then any of the heathen men: in so much as their vertues were in them, the fruits of the holie Ghost, as was said: and therfore the words & works done in truth, and not for ostentations sake, or in any other siniſter and fleshly respect, as were those of the heathen: yet their liues are not to be cõpared with the life of our Sauiour. For in reading the liues of the best of them, wee doe meete with manie vnworthie and vncomfortable declinings, both on the right hand, and on the left, which may iustly cause vs to blushe and be ashamed in beholding the corruption of our owne wicked nature, represented before our eyes in them. But the life of our Sauiour, from the beginning to the ende, is without anie the least blemish and staine.

Let vs therfore bend our mindes, with the best attention that we may, to inquire after this most holie and righteous life of our *Sauiour*. And the rather because whereas the vertues of other men are their owne praise, &c: the vertues of our *Sauiour Christ*, are not onely his owne praise, but also his merit and desert for vs, in the sight of God: as shall be hereafter, more fullie obserued, in the due place thereof.

In the meane while, we are to obserue, concerning the education and life of our *Sauiour*, that it is to be considered of vs, by certaine degrees, according to some commodious distinction of the yeares of his age: partlie concerning the time, wherin hee liued a priuate condition of life, and partlie concerning the time, wherin hee liued in a publike estate or calling.

And concerning the time of his priuate life, we are to consider of it, first of all from the time of his *Presentation* in the Temple, vntil about the fourth yeare of his age.

For of his *Circumcision*, and of the *Presentation* it selfe, wee haue considered alreadie, as more nearely appertaining to his *Natiuitie* and *birth*.

Secondlie, wee are to consider of it, from the fourth yeare to the twelfth of his age.

Thirdlie, of that which is recorded concerning the twelfth yeare.

Fourthlie, from the twelfth yeare, to the time that he was thirtie yeares olde: at what time his publike estate and condition of life began.

Fiftlie, from the thirtith yeare to the time of his *Passion*, which was about the space of three yeeres and a halfe, to be considered from the time of his baptisme, vnder the note or marke as it were, of foure seuerall *Passeouers*.

And herein (when once we shall come vnto it) we shal haue occasion to consider, after what manner our *Sauiour* was made knowne to the people, by the ministerie of *Iohn* the *Baptist*, who was, as the Lord said by the Prophet *Isaiah*, *the voice of a Crier in the wildernes*: by the voice of *God* the *Father* himselfe from heauen: by the descending of the *holie Ghost*, in the visible shape of a doue vpon him: and last of all by the execution of his owne most holie ministery: in preaching his heauenly doctrine, and in working his most mightie and gracious miracles. But of these also, more hereafter. It may suffice, for the present, that we haue an inckling concerning the order, wherin we shall by Gods good grace, proceed from pointe to pointe.

NOw therfore in the first place, that we may begin frõ the time of the *Presentation* of our *Sauiour* in the Temple, to the fourth yere of his age. And therin of his transportation or carying out of the land of *Israel* into *Ægypt*: of his abode there: and of his returne into *Israel* againe, and also of that which fell out in the lande of *Israel* in the meane time.

Question. What proofe of holie Scripture haue you, for the declaration of this parte of his education and life?

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It is notably (though briefly) described in the second chapter of the Gospel, written by the Euangelist Matthew, from the 13. verse to the ende of the chapter.

Quest. It is so indeede. In which of the verses is his carrying into *Ægypt*, and his abode there testified and described vnto vs, by the holie Euangelist?

Answer. *In the thirteene, fourteene, and fifteene.*

Rehearse the wordes of the Text.

13 *After their departure (that is, after the departure of the Wise men of the East countrey) Behelde (saith the Euangelist) the Angel of the Lord appeareth to Ioseph in a dreame, saying: Arise and take the Babe, and his Mother, and flie into Ægypt, and be there till I bring thee worde: for Herode will seeke the Babe to destroye him.*

14. *So he arose, and took the Babe and his Mother by night, & departed into Ægipt.*

15 *And was there vnto the death of Herod, that it might be fulfilled which was spoken of the Lord by the Prophet, saying: Out of Ægypt haue I called my Sonne.*

Explicatiõ and proofe.

In these wordes is contained indeed the holie historie, both of the carrying of our Sauiour into *Ægypt*, and also of the recarrying, or bringing of him backe againe into the land of *Israel*, with some notation of that space of time wherin he was there. And all (as the holie Euangelist saith) that the prophesie which wee finde in *Hosea* the Prophet, chapter 11. 1. might be fulfilled. For seeing God had determined to call our Sauiour his Sonne out of *Ægypt*, it must needes be, that he should be first sent into *Egypt*.

And beside, wee haue in this Scripture, a further delaration of the cause of this transporting of our Sauiour: which was, for that *Herod* maligning him, minded to destroy him in his infancie: we haue also a declaration of the means and instrument, wherby God reuealed the same, and gaue direction and commandement to *Ioseph* and *Marie*, for the auoiding of his furie.

Moreouer, ther followeth in the same 2. chapt: of S. Matthew, a like holy declaration of the returne of our *Saviour Christ* out of *Egypt*, verses, 19. 20. &c.

But betwixt the connexion of this and the former part of the Storie, ther is inserted a narration of the lamentable euent, which fell out in *Israel*, while our Sauiour was in *Ægypt*: wherin the deepe dissembled, and most cruell malice of *Herod* against him, is notablie discouered.

Question. In which words of the text is this narration recorded?

Answer. *Verses 16. 17. and 18. in these wordes.*

16 *Then (saith the Euangelist) Herod, seeing that hee was mocked of the Wise men, was exceeding wroth, and sent forth, and slewe all the male-children that were in Bethlehem, and all the coastes therof, from two yeere olde and vnder, according to the time which he had diligently searched out of the Wise men.*

17 *Then was that fulfilled which was spoken by the Prophet Ieremias saying:*

18 *In Rama was a voice heard, mourning and weeping, and great lamentation: Rachel weeping for her children, and would not be comforted, because they were not.*

Explicatiõ & proofe.

Here, beside the singular prouidence of the Lord God our heauenlie Father, in defeating the most craftie and bloodie intent of *Herod*, against the life of our Sauiour: in that he gaue grace to the Wisemen to obey his cõmandement, & not to regard the dissembling request of the wicked Tyrant: we see also therin, his vigilãt care in watching ouer our saluation, seing he would by no means haue his propitiatorie death preuented. And further, cõcerning the Tyrant, his most dissembling & hypocriticall pretence, is notoriously discouered and laid open before the whole world: according to the holy prouerb: *Hatred may be couered by deceit, but the malice therof shalbe discouered in the congregation.* Prou: ch: 26. vers: 26. For being disappointed of his craftie designmẽt, he falleth into a notorious rage, cõmanding & perpetrating such a sauage, & more then inhumane massacre, of murthering of poore harmles infants, and tender babes & sucklings, as was neuer heard of, since the beginning of the world. For though in time of warre, & in hote blood as they say, both men & women and children are not seldome put to the sword: yet that anie in a time of peace, and in colde blood, as touching any cause of prouocation giuẽ by poore infants, should rage

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againſt them, and kill and ſlaye them, were it not recorded in the holy Scriptures of God, it might haue ſeemed incredible.

And therfore no maruel, though the execution of it, be deſcribed by a ſtrange kinde of effect, in that it is ſaide to haue cauſed *Rachel*: hauing lien dead ſome thouſands of yeares in the fieldes of that countrie, where it was done: after a ſorte to mourne and lament, without any admiſſion of comforte.

No doubt, the mothers of the children, repreſented vnder the perſon of *Rachel*: did moſt pitifully houle and lament, and wring the hands, &c. And thus (ſaith the Euangeliſt) muſt the Propheſie of Ier: be fulfilled in a like dolefull euent, to that which he did more directly propheſie of, concerning the ſorowfull captiuity of *Iſrael* in *Babilon*: yet ſo as like ſingular ioy was to folow vpõ it.

It foloweth nowe, that wee come to the returne of our Sauiour out of *Egypt*, into the land of *Iuda* and *Iſrael*. In which verſes of the text is that recorded?

Queſtion. *In the nineteenth verſe, and ſo forth to the end of the chapter.*

Anſwere. Let vs heare the wordes, which are they?

Queſtion. 19. *And when Herod was dead (ſaith the holie Euangeliſt) beholde, an Angel of the*

Anſwere. *Lord, appeared in a dreame to Ioſeph in Ægypt.*

20 *Saying, ariſe and take the Babe, & his Mother, and goe into the land of Iſrael: for they are dead, which ſought the Babes life.*

21 *Then he roſe vp, and tooke the Babe, and his Mother, into the land of Iſraell.*

22 *But whẽ he heard that Archelaus did raigne in Iudea, in ſtead of his father Herod, he was afraide to goe thither: yet after hee was warned of God in a dreame, he turned aſide into the partes of Galilee.*

23 *And he went, and dwelt in a citie called Nazareth, that it might be fulfilled which was ſpoken by the Prophetes (which was that he ſhould be called a Nazarite.*

Here indeede, we haue the returne of our Sauiour Chriſt, out of *Egipt* into

Explicatiõ & proofe. *Iſrael*, plainelie recorded vnto vs. And that according to the expreſſe commandement and direction of God, by the miniſtrie of an holie Angel: with an incouragement alſo thervnto, in ſo much as *Herod* was dead.

And hereby alſo the time of our Sauiours abode in *Ægypt*, may be collected; inſomuch as by the teſtimonies of ſuch other hiſtories, as may not iuſtly be deſpiſed of vs, our Sauiour is ſaid to be borne in the 33. yeare of *Herodes* raigne, and that *Herod* died in the 37. yeare of the ſame. Wher-vpon it followeth, that the returne of our Sauiour out of *Ægypt*, was about foure yeares after the time that hee was carried thither. Wherby alſo, we cannnot but ſee, that the life of our Sauiour, was verie full of trouble, euen from the birth, in carying & recarrying, & in all the time of his exile (as it were) & the ſame alſo in an vncomfortable place among Idolaters, wher *Ioſeph* & his mother were vnacquainted, &c.

Moreouer, wee ſee in this Scripture, the obedience of *Ioſeph* and *Marie*, in their ſtaying ſo long, in this vncomfortable place, euen till he had a commandement from the Lord for his returne: like as *Noah* going into the Arke, at the commandement of God, ſtayed in it, till hee had another commandement; that is, a like warrant to goe out of it.

Thus *Ioſeph* attẽding vpõ God: mark alſo how he receiueth his further direction frõ him. For being in a great doubt, where he might ſettle himſelfe beſt for the ſafety of the educatiõ of the child, God himſelf aſſigneth him the place moſt fit to that end. So good a thing is it, for vs alwaies to waite & attẽd vpõ the will of God, in the care of all things, which he cõmitteth vnto vs from time to time.

Now as touching the place which God appointed *Ioſeph*, for the bringing vp of our Sauiour, the Euangeliſt ſheweth the reaſon why the place was appointed to that purpoſe: namely, that from the denomination of the place, our Sauiour might be known to be that branch, which ſprong vp from the ſtock of king *Dauid*, which is propheſied of, and foretold in the holie Scriptures.

For in ſo much as, from the name of the citie *Nazareth* wher our Sauiour was brought vp, and liued, euen till about the 30. yeare of his age, hee was called a *Nazarite*, or a *Nazarenite*: well may it giue vs an occaſion, yea direct vs as it

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were by the finger, to that which is propheſied of him vnder the word *Netzar*, which in the hebrewe language ſignifieth a branch or ſprought, to note, what a poore manner of comming hee ſhould haue into this world at the firſt, euen like to a ſprought out of a ſtock, which ſeemed to be dead: yet ſo as he ſhould mightilie growe vp and proſper, through the bleſſing of God, aboue all that the world ſhould be aware of.

There is indeede another reaſon alledged, concerning this denomination which we ſpeake of: to wit, becauſe our *Sauiour* (as ſome thinke) ſhould by the appointement of God, dwell in *Nazareth*, to the ende he might, by that occaſion, be knowen to be that chiefe and principall *Nazarite*, aboue all that euer were, moſt holilie ſeparated and ſet apart to any ſpeciall ſeruice, as *Samſon* was, Iudges. 13. 3. &c. or *Iohn* the *Baptiſt*, or any other.

But the former reaſon ſeemeth to touch more nearelie the pointe of the matter. For albeit in the ſcriptures of the old teſtament, the name of this citie *Nazareth*, is not mentioned by this name, no nor yet at all, by any word comming neare vnto it, among thoſe cities, which are rehearſed Ioſh: 19. 10. &c. to be in the lot of the tribe of *Zabulon*, wher this citie is ſituated: yet in the Hebr: writings of the ancient *Iewes* (as it is obſerued by ſundry of our learned writers, this name of the city *Nazareth*, & alſo of the citizēs therof, are writtē with the letter *Tſadi*, as *Notzera* or *Notzerath* for the city, & *Notzerim* or *Notzerim* for the citizēs: & not with *zain*, as the word which noteth one ſeperat to God, or a *Nazarite* according to the ceremonial preſcript of *Moſes* law, is alwaies writtē in the old Teſt. And it is the more likely alſo, becauſe it is certaine, from this place of Matth: & many other places in the new Teſtament, that our Sauiour hath this denomination from the citie, and not from the rite of *Nazaritiſme*. Matth: 21. 11. Mark: 1. 24. & Luke 4. 34. Iohn: ch: 19. ver: 19. Act. 10, 38. Read this point moſt exactly diſcuſſed at large, by *M. F. Iunius* in his 8. *Paralell.*

Hetherto of the education & life of our *Sauiour Chriſt*, for that time, wherin he ſucked the breaſts of his Mother, after the manner of other babes & ſucklings, according to that ſaying of the woman Luke 11. 27. *Bleſſed are the pappes that gaue thee ſuck*: & thenceforth, vntil he was about foure yeres old. And therwith all, of the place appointed by God himſelf for his further education, & leading of his life in ſubiection to his naturall Parents, I meane to *Marie* his naturall Mother, and to *Ioſeph* his Father in Lawe, as we vſe to ſpeake, vntill hee came to the age of thirtie yeares, as was ſaid before.

NOw it followeth, that we proceed from the fourth yeere, to conſider of the education and life of our Sauiour, till he came to be twelue yeeres olde.

Queſtion. What ground and warrant haue you for this?

Anſwere. *The hole hiſtorie hereof is continued by the Euangeliſt Luke, chap: 2. verſe 40.*

Queſtion. Which are the Euangeliſts wordes? rehearſe them.

Anſwere. *And the child grewe (ſaith hee) and waxed ſtrong in Spirit, and was filled with wiſdome, and the grace of God was with him.*

Explication and proofe. Thus indeed, is the holie hiſtorie to be continued, frō that which was before rehearſed, out of the Goſpell written by S. Matth. For howſoeuer in the former verſe, that is in the 39. of the 2. ch: of S. Luke, it might ſeeme, as if the returne of our *Sauiour* to *Nazareth* immediatlie after the *Purification* of the *Virgin Marie* his Mother, were there intended by the Euangeliſt: yet the light of the hiſtorie it ſelfe, ſheweth plainly, that the carrying of our *Sauiour* into *Ægypt*, & his returne backe againe into the land of *Iuda* and *Iſrael*, is to be interpoſed, and borrowed from the Euangeliſt Matth: as hath alreadie bene inſerted.

Now therfore, that we may proceed in the orderlie courſe of the holie Storie, as it is continued by S. Luke, we haue the report of the education and life of our Sauiour Chriſt, for the ſpace of about 8. yeere.

It is a verie briefe report in deed, but verie full of right excellent and worthie matter: aboue that which might be ſaid at any time, of anie other childe, concerning the like time of their childe-hoode. Yea ſo, that euen that which

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may ſeeme to be moſt vulgar and common, concerning the bodily and naturall grouth of our Sauiour, which is concerning all children, to be accounted a bleſſing: yet concerning our Sauiour, it miniſtreth a farre more bleſſed conſideration, in that it is moſt behoofull for vs, and the whole Church of God, to be perſwaded both of the truth of his humane nature, and of his being in our very naturall eſtate and condition in all things, ſinne onely and alwaies excepted. And beſide it doth by ſo much the more, magnifie the bleſsing of God in this reſpect, inſomuch as no toſsing to and fro, nor by meanes of diet, or any thing elſe, could hinder the ſame.

But beſide theſe obſeruatiõs belonging to the body, & bodily eſtate of our Sauiour: there are three other things, of ſpecial note, teſtified & reported vnto vs.

Firſt more generally, that he waxed ſtrong in Spirit.

Secondly, that *he was filled with wiſedome.*

Thirdly, that the grace of God was with him.

Here therfore let vs pauſe a little while, to examine theſe memorable points.

And firſt of all, it is meete, that wee ſhould thus conceiue in our mindes, that the moſt excellent things, which may be attributed to any childe of greateſt towardnes, yea or to any men of yeares, for the praiſe of Gods grace in them, are aſcribed here to our Sauiour Chriſt, while he was yet a childe, in a moſt excellent degree and meaſure. For euen to ſpeake of men, though other of the ſeruants of God adopted in Chriſt, the onely naturall Sonne, haue beene ſtrengthened in the Spirit, of weake being made ſtrong. Hebr. 11. 34. filled with the holy Ghoſt and wiſedome, as it is ſaid of *Stephen*, and other, Act. 6. 3. 5. and that God was with them, as it is written that he was with *Moſes*, with *Ioſhua*, with *Dauid*, &c. And though *Ieremie* the Prophet, and *Iohn* the Baptiſt, were ſanctified to their miniſterie, euen from the wombe: yet none were euer ſo ſanctified, and ſtrengthened in the Spirit, ſo repleniſhed with wiſedome, and all grace, as our Sauiour was, euen in his young and tender yeares, yea euen from the wombe and in the wombe, ſo farre as was meete to the perfitting of euery time of his age, and as might beſt agree to the preſent eſtate, and euery occaſion falling out therein.

The reaſon of which perfection, alwaies according to the encreaſe & grouth of yeares, yea of day after day, and of euery moment one after another, was the vnion of the diuine nature with the humane, in one and the ſame Perſon, after a moſt neare and vnſearchable manner. And yet ſo, as God would plainly let vs vnderſtand, euen by theſe increaſes of wiſedome and grace, that there was from the beginning of the vnion, a diſtinction of the humane from the diuine, which cannot admit any increaſe of wiſedome or ſtrength, or any other either bodily or ſpirituall, quality or grace.

The vſe of all, is this among other things, to teach vs to conceiue moſt honourably of our Sauiour, euen from his childhood, and throughout the ſame, yea euen from his infancie and birth: aboue all that reckoning, we may, or can poſsibly make of any the moſt honourable Perſons, Princes children, or Kings themſelues, the greateſt in the whole world.

NOw let vs proceede to that which is ſet downe for the declaration of his moſt excellent profitting in ſpiritual wiſedome, and in all heauenly grace, at the twelfth yeare of his age.

Queſtion. Where is that part of the holy ſtorie ſet downe vnto vs?

Anſwer. *It is ſet downe in the ſame 2. ch. of St. Luke as it followeth frõ the 41. vv. to the 51.*

Queſtion. Rehearſe the words of the Euangeliſt. How doth he ſet them downe?

Anſwere. 41 *Now (ſaith the Euangeliſt) his Parents went to Ieruſalem euery yeere at the feaſt of the Paſſe-ouer.*

42 *And when he was twelue yeere old, and they were come vp to Ieruſalem, after the cuſtome of the feaſt.*

43 *And had finiſhed the daies thereof, as they returned, the child Ieſus remained in Ieruſalem, and Ioſeph knew not, nor his mother.*

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44 *But they supposing that he had beene in the company, went a daies iourney, and sought him among their kinsfolke, and acquaintance.*

45 *And when they found him not, they returned back to Ierusalem, and sought him.*

46 *And it came to passe, three daies after, that they found him in the Temple, sitting in the middest of the Doctors, both hearing them, and asking them questions.*

47 *And all that heard him, were astonied at his vnderstanding and answers.*

48 *So when they saw him, they were amased and his mother said, Sonne, why hast thou thus dealt with vs? behold thy Father and I haue sought thee with heauy hearts.*

49 *Then said he vnto them, How is it that ye sought me? knew ye not I must goe about my fathers busines?*

50 *But they vnderstood not the word that he spake vnto them.*

Explicatiō & proofe.

In this text we see many things recorded concerning *Ioseph* and *Marie*, whereby both their godly care of worshipping God themselues, and also of performing the dutie of godly Parents, in bringing vp their child with religious education: wherein they are most memorable examples to all Parents to put them in minde of their dutie, in that behalfe.

Yet, in so much as all that is recorded, doth principally respect our Sauiour himselfe, who was more willing and readie, euen from his youngest yeares of discretion, to practise euery good and holy duty, then they were to moue him vnto it: we will therfore principally cōsider all things, as they do concerne him.

And first of all, among the admirable things, recorded in the words of our text, let vs obserue his most willing readines to goe vp with his Parents to the Temple, according to the commandement of God, wherein he giueth streight charge, that euery male should doe so: yea euen children, so soone as they might be fit to endure the trauell of the iourney according to the nearenes or far remoued distance of their dwelling places, from the Temple of *Ierusalem*.

Wherefore our Sauiour most willingly taketh paines to goe a great iourney thither, with his Parents, at this twelfth yeare of his age. And as he went vp to *Ierusalem* at this feast, so no doubt he had ordinarily accompanied them to the Synagogue at home, from Sabbath to Sabbath. So that he is therein to be esteemed of vs, in his childhood for a most notable example to all children, how they ought euen from their first yeares, to settle their hearts to seeke rightly to know God, and accordingly to worship and serue him: and to this end, obediently to harken to the instructions and counsells of their godly Parents: and together with them gladly to frequent the house of God, the place of his publike worship, and in the priuate houses of their Parents, to delight in reading of the word of God, and in conferring and talking of it, as we may perceiue that our Sauiour did, being yet but a childe.

And secondly, let vs obserue from the effect, the admirable profiting of our Sauiour, vnder his domesticall education and gouernment: though it was not after the manner of Schollers set to schoole, or sent to the vniuersity, &c. but after the manner of the bringing vp of the poorer sort, who if they be taught at all, are taught at the leasure of their Parents at home.

For notwithstanding any defect in his education, through the pouerty of his Parents, he did neuertheles so behaue himselfe at the Temple in the exercise of conference and catechising, (which was euen then in vse among the Teachers of the word, an exercise allowed by God, and iustified by our Sauiour Christ in his ioining with them therein, and also by his expresse testimony, in that he calleth it by the honourable name of his heauenly Fathers busines) that all the Doctors and so many as heard his most wise questions and answers, were astonied thereat, and for a declaration of their admiration at his wisedome, the Doctors take him vp, and set him among themselues, as the Euangelist giueth plainely to vnderstand.

So that out of question, euen in the learned Doctors iudgement, our Sauiour cleared many things concerning the true doctrine of God, and the holy Prophesies concerning the Messias, &c. in such sort as was far aboue that which might be expected from a childe of his yeares, and from such kinde of education as he had: according to that which was afterward with a bad minde obiected against him, as we read Matth. 13. the end of the chapter. Herein there-

Relieſe in God the Son, who was born of the Virgin Marie.

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fore, ſeemeth to be performed (at the leaſt touching ſome excellent beginnings, and as a hand fell of that which followeth) that which the Prophet *Iſaiah* foretold ch. 50. 4. *The Lord God hath giuen me a tongue of the learned, that I ſhould know to miniſter a word in time to him that is wearie: he will raiſe me vp in the morning: in the morning he will awaken mine eare to heare as the learned*, &c. For no doubt, this ſingular meaſure of grace at this time of his age, which neuer diminiſhed but grew continually, declareth plainely, that our Sauiour was ſpecially taught of God, euen from the holy Ghoſt, immediately, rather then from any humane inſtruction, whereof to ſpeake ſimply, he ſtoode in no need, as we and all other doe from our childhood and thenceforth continually: ſaue that in all things, he would humble himſelfe to the vſing of the meanes, to the performance of all obedience, in our behalfe, and to leaue a moſt notable example to vs, what we ought to doe concerning the ſame.

Thirdly, whereas it might be thought, that our Sauiour ſhould in this extraordinarie action of his, through that zeale he bare to the glory of God his heauenly Father, ſomething forget his dutie to *Marie* his naturall mother, and to *Ioſeph* his reputed naturall Father, (in which reſpect, *Marie* beginneth to charge him, and that with no ſmall appearance of reaſon, becauſe he put them to great griefe of minde and trauell of bodie, by reaſon of his conueying of himſelfe from them) let vs notwithſtanding dulie conſider the matter, from the defence of our Sauiour, and we ſhall finde all things ſo cleared, that all the blame (if there were any due) belonged to his Parents, and not to him.

For as our Sauiour giueth plainely to vnderſtand, the duties to God, who is the heauenly Father of vs all, but in ſpeciall manner the Father of his naturall Sonne; are in the ſeaſons thereof to be alwaies preferred before duty to earthly Parents. And chiefly when any haue their ſpecial calling therevnto, as our Sauiour had, aboue all other. The *Leuites*, in reſpect of a ſpecial ſeruice they were cõmãded to perform vnto god, were cõmended for this, that they neither knew Father nor mother: that is, they regarded nothing that might hinder their ſeruice: much more is our Sauiour to be cõmended, in the like reſpect at this time.

And now as touching *Ioſeph* and *Marie*, our Sauiour doth furthermore make it plaine, by his moſt wiſe and dutifull defence, (which it was meete he ſhould at this time make for himſelfe) that the failing was in them altogether, and nothing at all in him. For what reaſon had they to thinke, that our Sauiour, hauing beene alwaies a moſt dutifull childe vnto them, would at this time haue withdrawen himſelf from them, for no other cauſe, then to haue haſted homeward with the firſt of thoſe that returned from *Ieruſalem*? Nay rather, what reaſon had they, but that they ſhould haue thought thus with themſelues, vpon the firſt miſsing of him: Surely he is now gone aſide to ſome ſpeciall purpoſe, to the glorifying of God before his departure out of the City: or it is ſure, that if there be any holy exerciſe of religion in the Temple, *hee is gone thither*, &c. Such no doubt ought their thoughts to haue beene, as our Sauiour ſheweth plainely in theſe words of his holy defence, *Knew ye not that I muſt be in my Fathers buſines*? as though he ſhould put thẽ in mind, that he had ſignified ſo much vnto thẽ before, though either they did not mark it, as they ſhould haue done, or els forgat it again, though they might eaſily haue vnderſtood it from him.

Finally, let vs obſerue this notable hiſtorie, the moſt holy and excellent diſpoſition of our Sauiour in this his childhood: in that according as his Parents, at the laſt well bethinking themſelues, and going to ſeeke him in the Temple, found him there at the holy exerciſe of inſtructiõ or conference & catechiſme mentioned before. For no doubt the rare diſpoſitiõ of the child to all godlines, after they had well bethought themſelues, cauſed thẽ to think that it was moſt like they ſhould find him there. O that childrẽ would learn frõ this moſt excellent example, to loue their church as we vſe to ſpeake, & the holy exerciſes of religion, & namely this of catechiſing, to be willing to be asked queſtions, & to learne to anſwer them, according to the doctrine of the holy Scriptures.

But alas, if Parents now a daies miſſe their children on the Lords day, where ſhall they vſuallie finde them? In the Church at Sermons,

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thinke we. No but in the market places, playing or idely gazing, or if there be any other place of ſpeciall diſorder and vanity. The ſame may be ſaid of ſeruants, and many of elder yeares, yea euen of ſome Parents themſelues: (it is a ſhame to ſpeake) who may ſooner be found in the beere-houſe, &c. then in the houſe of God.

But of the duties more afterward.

NOw in the laſt place, let vs come to the latter part of the education and life of our Sauiour Chriſt, vnder the gouernment of *Ioſeph* and *Marie*: that is, from the twelfe yeare to the thirtith. In what part of holy Scripture is that recorded vnto vs?

It is briefly ſet downe in the two laſt verſes of the ſame 2. ch. of the Euangeliſt Luke: that is to ſay, in the 51. and 52. verſes.

Queſtion. Rehearſe the words, as they follow in the text. Which are they?

Anſwer. 51 *Then (ſaith Saint Luke) he went downe with them, (that is with Ioſeph & Marie) and came to Nazareth, and was ſubiect vnto them: and his mother kept all theſe ſayings in her heart.*

52 *And Ieſus increaſed in wiſedome, and ſtature, and in fauour with God and men.*

Explicatiõ & proofe. This alſo is a very ſhort, but yet in the wiſedome of God, a ſufficient and full deſcription of the life of our Sauiour, ſo farre as it is neceſſary for vs to know, for the ſpace of about 18. yeares; if that which is ſet downe ſhal be duly weighed and conſidered of vs. For by that which is ſaid here, if it be laid to that which we haue ſeene already, we may without any great or obſcure difficultie conceiue rightly, what manner of life he led: that is to ſay, a priuate and not as yet, nor for all the time mentioned, any publike eſtate and condition of life: not a wealthy and delicious kinde of life, but a poore and ſober life: not an idle or eaſie life, but a diligent and painefull life. Finally, a life in ſubiection and obedience to his poore Parents, and not the life of a Maſter of a family, to haue commandement and gouernment ouer any. Yea which is ſtrange to ſpeake of, and were it not teſtified by the holy Scriptures, incredible to be thought, (conſidering who he was) he led the life of an apprentice, or man of occupation, as we may ſay, working the Carpenters worke, and not a Students life, as was touched before. Matth. ch. 13. in the end, and as it may be further obſerued, from the Euangeliſt Mark. ch. 6. verſes 2, 3. And Iohn. 7. 15.

And let vs further marke, that ſtill this is not without cauſe repeated, that as our Sauiour grew in yeares, ſo he grew both in bodily ſtature, and alſo in all wiſedome and grace, vntill hee came to the full ſtature and perfection of both: of the bodie, according to a naturall courſe and proportion like to other men: of wiſedome and grace, without meaſure, infinitely aboue all other men.

Finally, let vs well obſerue, that as the Euangeliſt doth plainely teſtifie, ſo gratious was the whole conuerſation and behauiour of our Sauiour, that all men were drawne to a ſingular loue and liking of him: to wit, ſo many as had any grace, and true diſcretion, to perceiue the excellency of his rare wiſedome and all other vertues. The which were not excellent onely in appearance before men, who are not ſeldome deceiued in their iudgement: but alſo euen in the ſight of God, who in all things, doth at all times, iudge moſt true and righteous iudgement. And therefore it is expreſly teſtified by the Euangeliſt, *that our Sauiour increaſed in fauour with God, as well as with men.* That is, the fauour of God did ſhine forth more and more brightly in the moſt gratious effects and fruits thereof toward him, in ſuch ſort that it did euidently appeare to all that had eyes to ſee, that God did ſingularly loue and delight in him: and that thereby alſo, all might be effectually moued, to haue him in like ſingular regard.

Such is the holy hiſtory of the moſt holy & humble life of our bleſſed Sauiour, in his priuate ſtate and condition of life, euen from his infancy, euery

way

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way admirable to all that shall duly vnderstand and weigh the same: in that so high an excellencie should abase it selfe so lowe, and so obscurely: though it could not for all that, but it must needes breake forth like as the Sunne of the firmament doth, and in the darkest day casteth forth some light, through the thickest cloud thereof. Thus farre of the priuate life of our Sauiour.

NOw let vs likewise call to minde, and diligently consider the life of the same our Sauiour, in his publike estate and condition; that is, from the thirtith yeare of his age to the very time of his Passion vnder *Pontius Pilate.*

And first, let vs consider his manifestation by the publike testimonie, and whole Ministerie of *Iohn* Baptist: and then by the testimonie of God the Father, and of the holy Ghost, at his holy Baptisme: which was a publike warrant and most diuine testification from heauen, both of the most high person, and also of his calling to his most holy office appropriated therevnto. And last of all, let vs consider of his owne manifesting of himselfe, by the execution of the same his office, in his most effectuall preaching, praying, working of miracles, &c. euen to the last instant of his speciall sufferings, before the time of his death. All which may be distinguished, according to the seuerall Passeouers, from yeere to yeere, as was mentioned before.

Let vs therefore, as briefly, and as plainely as we can, seeke to informe and establish our faith in these excellent points, from the testimonies of the holy Scriptures.

And first of all, insomuch as the manifestation of our Sauiour, by the ministerie of *Iohn* the Baptist commeth to be considered of vs: let vs inquire after it in this order.

First, how he did it by his preaching of him being absent, as one specially appointed of God to goe before him to prepare the way for him after that manner: that is by stirring vp the hearts of the people, to a present expectation and desire after Christ, who was now to manifest himselfe. Secondly by the pointing of him out with his finger, being present among them, in such sort that they could not be ignorant who or which he was.

And both of these, by an often repeated testimonie and witnesse, the which he most plainely and constantly gaue of him, so long as he liued: and that not onely while he was at libertie, but also in the time of his imprisonment, euen to his very martyrdome and death, by the vniust and bloody hand of *Herod*, the brother of *Philip.*

All which things, that we may vnderstand the better, and to the ende they may be of the better credit and authoritie with vs, concerning this speciall and most worthy ministerie of *Iohn* the Baptist therevnto.

Question. What ground of holy Scripture haue you to this purpose?

Answer. *We haue both speciall prophecies of it, from the mouth of God that it should be so: and also the written historie of the performance thereof, most notably described by the penne of the Euangelist Luke.*

We haue so indeed. Wherefore let vs in the first place, call to minde the prophecies: and then proceede to the historie shewing the fulfilling of them.

Question. Which are those prophecies that you speake of?

Answere. *First the prophecie of Isaiah chap: 40. verses, 3, 4, 5. Then the prophecie of Malachie, chap: 3. in the beginning of the first verse. And 4. verses 5. and 6. which are the last wordes of the old Testament.*

Rehearse you the wordes of the Prophet *Isaiah.*

Question. Which are they?

Answere. 3. *A voice cryeth in the wildernes, (saith the Prophet) Prepare yee the way of the Lord, make straite in the deserte, a path for our God.*

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4. Euery valley ſhall be exalted, and euery mountaine and hill ſhall be made low: and the crooked ſhall be ſtraite, and the rough places plaine.

5. And the glorie of the Lord ſhall be reuealed, and all fleſh ſhall ſee it together: for the mouth of the Lord hath ſpoken it.

That this prophecie was giuen forth concerning *Iohn* Baptiſt, the holy Euangeliſts doe plainly confirme. Mat. chap: 3. Mark chap: 1. Luk. chap: 3. and Iohn. chap: 1.

Rehearſe now likewiſe, the Prophecie of *Malachie*.

Queſtion. Which is that?

Anſwere. *In the beginning of the third chapter, thus we read.*

1. Behold (ſaith the Lord) I will ſend my meſſenger, and he ſhall prepare the way before me.

5. And againe in the two laſt verſes of the 4. chap. thus it is written, Behold, I will ſend you Eliah *the Prophet, before the comming of the great and fearefull day of the Lord.*

6. And hee ſhall turne the heart of the Fathers to the children, and the heart of the children to their Fathers, leſt I come and ſmite the earth with curſing.

Explicatiõ and proofe. That theſe Prophecies of *Malachie*, were likewiſe giuen forth concerning *Iohn* Baptiſt: Read Luk: 1, 17. Mat: 11. verſes 10. 14. Luk. 7. 27. and againe, Mat: 17. 9, 10, 11, 12, 13. And Mark: chap: 9, 11, 12. 13. Where it is not onely teſtified to be ſo, by the Euangeliſt; but alſo by the Angel of the Lord, and by our Sauiour himſelfe.

Thus much concerning the Prophecies.

The hiſtorie, ſhewing the accompliſhment of theſe Prophecies, is next to be conſidered.

And firſt, concerning the preparation and appointment of *Iohn* Baptiſt, to this ſpeciall miniſterie and ſeruice.

Queſtion. Where is this recorded?

Anſwere. *In the firſt chapter of the Goſpell according to the Euangeliſt Luke, from the 5. verſe to the end of the ſame chapter.*

Explication and proofe. In reading of theſe parts of this chapter: we cannot but conceiue, from the accurate and exact report of the Euangeliſt: firſt, concerning the conception of *Iohn*, and then concerning his birth, that he is honoured of God, as a *Perſon*, whom he will haue to be of ſpeciall note; euen as one appointed from the womb, to a moſt notable and memorable ſeruice. For ſeeing he is the forerunner, and as it were the Herald, or Scepter-bearer before our Sauiour, who ought to be of more high reputation with vs, then any, yea then all earthly Princes: therefore it muſt needes follow, that we are to eſteeme of him, as of a more honourable officer, and accordingly of his office, to be more honourable then any of like place and ſtanding, before any earthly Prince, or King of this world.

Queſtion. What therefore (in the firſt part of the chapter) are thoſe things that the holy Euangeliſt recordeth concerning his conception, which may argue thus much vnto vs?

Anſwere. *Firſt, he declareth both the time when, and alſo the place, whether God ſent his holy and mightie Angel Gabriel from heauen, to giue the knowledge of this gracious worke of God, to Zacharie a godly Prieſt of the Lawe; whom God appointed to be the Father of this Iohn the Baptiſt, by Elizabeth his wife, a like godly and ancient matrone in Iſrael.*

Moreouer, the holy Euangeliſt ſetteth downe a full narration, of the whole comfortable meſſage of the Angel: containing a deſcription of the ſingular office, and miniſterie, whereunto it was the will of God, to ſanctifie this Sonne of Zacharie and Elizabeth, euen from the wombe.

And furthermore, Saint Luke reporteth, that the Angel foretold, what rare and mightie effects ſhould followe, vpon the miniſterie of this child: and alſo how he directed Zacharie after what manner, God would haue the child brought vp, and nouriſhed: to

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wit, after the manner of an holy Nazarite. The Euangelist sheweth also, that in this respect, the Angel prescribeth Zacharie, by the commandement of God, to call this his Sonne, by the name of Iohn, to signifie thereby, the great grace and mercie of God, not onely toward Zacharie and Elizabeth, but also to all Israel, in giuing him such a childe.

Explicatiõ & proofe.

These things indeed doth the holy Euangelist notably lay forth in the former part of the chapter, beginning at the 5. verse. and so forth to the 18.

Neither is it to be neglected, that moreouer and beside all the excellent things already mentioned, he declareth further, that in so much as *Zacharie* did not giue credite to the gracious message of the Angel, but after a sort reasoned against the possibilitie of it, in that, incredulously he demanded a signe for the proofe and confirmation of it vnto him: he was therefore iustly stricken with dumbnes, vntill the time that the child was borne, as we read from the 18. verse to the 26. Hetherto of the report which the Euangelist maketh, concerning the conception of *Iohn*, in the former part of that chapter.

Question.

Now, what are those other things, which he recordeth in the latter part of the same chapter, euen from the 57. verse, to the end thereof, concerning the birth of *Iohn*: whereby it may yet further appeare, that hee was appointed of God, to be a singular Person, for the execution of a most rare office and Ministerie?

Answere. *They are these that followe.*

First, the singular and vnwonted ioy of many, at his birth: according to the word of the Angel to Zacharie.

Likewise, the ioy of Zacharie himselfe, not onely at his birth, because a child of so gracious a promise was giuen him; but also, because at the circumcision of the same child, his speech was restored vnto him, and as it seemeth his hearing likewise; in so much as it is said, that in the time of his dumbnes, they made signes to knowe his minde, concerning the name of the child.

Thirdly, the Euangelist Luke recordeth the excellent prophetie, and thankesgiuing of Zacharias, whereby immediately after the restoring of his speech, hee praiseth God, and foretelleth the neare approaching of our Saviour Christ then shortly to followe: and the speciall office of his newe borne childe, in that hee was assured by the holy Ghost, against his former doubting, that according to the word of the Angel, hee should be the Prophet of the most high, to goe before the face of the Lord, to prepare his waies. And to giue the knowledge of salvation, vnto his people, by the remission of their sinnes: and so forth, as is followeth to the last verse of the chapter.

Fourthly, the Euangelist reporteth the extraordinarie education of the childe by his parents, and his religious obedience to them, according to the commandement of God, both for diete, and apparel, auoiding all delicacie and niceness in them both: according also as the Euangelist Matt: testifieth, chap: 3. verse 4. And the Euangelist Marke chapter 1, 6. And our Saviour Christ, Matthewe chapter 11. verse 8.

Finally, Saint Luke reporteth the extraordinarie growth of the childe, in all spirituall graces, meete for the furnishing of him, to the execution of his great office, against the time thereof: as we read in the last verse of the first chapter.

All these things, doe euidently declare, that the sending of Iohn the Baptist before our Saviour Christ was a very great, and memorable worke of God.

Explicatiõ & proofe.

It must needes be acknowledged to be so indeed: vnlesse we will shut our eyes, against the light of the cleare spring of the day.

The same also may be yet further manifest, by the speciall calling, whereby it pleased God to call him forth, so soone as the appointed time was come. Let vs therefore come to that.

Question.

Where is this speciall callinge foorth of Iohn, recorded vnto vs?

Beliefe in God the Sonne, who led a most holy and iust life full of tentations & sufferings.

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In the first two verses of the third chapter of the Euangelist Luke.

It is so indeede. And it is very carefully set down, as a matter of worthy moment. For the time and season thereof, is expressed by a manifold description of the date, and as it were the period, or full point of it. Namely in the 15. yeere of *Tiberius* the Emperour of *Rome*, and then when *Pontius Pilate* was vnder him gouernour of *Iudea*, &c. Rehearse the words of the text.

Question. How doe you read them?

Answere. 1. *Now (saith the Euangelist) in the fifteenth yeere of the reigne of Tiberius Cæsar, Pontius Pilate being Gouernour of Iudea, and Herod being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrie of Trachonitis, and Lysanias the Tetrarch of Abilene.*

2. *When Annas and Caiaphas were the high Priests, the word of God came vnto Iohn, the Sonne of Zacharias, in the wildernes.*

Explicatiõ & proofe. The word of God: that is, the commandement of God came vnto *Iohn*; to wit, to his hearing and knowledge, commanding and authorizing him from heauen, to Preach and Baptize in the name of Iesus Christ, shortly to come after him. For, that this was the word of God, which came to *Iohn*: it is euident, by that faithfull obedience which hee yeelded to this word, in such an execution of his office, as not onely Saint Luke, but also all other of the Euangelists, haue diligently recorded the same; for the instruction of vs, and the whole Church of Christ, in this behalfe; whereunto also our Sauiour himselfe giueth witnes. Mat: 11.7. &c. chap: 21.25. and Iohn 5.33.34.35.

THus much obserued, concerning the calling: let vs proceed to the execution of his office, whereunto he was thus called forth.

In the which, because *Iohn* according to the most wise direction of the Spirit of God, proceeded by certaine degrees; let vs accordingly, follow him in his footesteps, as we shall find him to haue gone before vs.

First therefore, we finde that he began his ministerie, by conuincing the people of their owne most sinfull and damnable estate in themselues, that so hee might bring them to earnest and speedie repentance; and cause them to see the necessitie of Gods mercie to their saluation, the which was now shortly, in and by our Sauiour, to be more openly, and plainly reuealed, then yet it had beene. And herein did *Iohn* insist, vntill the time, that our Sauiour was manifested at his Baptisme.

Secondly, he giueth a more direct, and often repeated witnes of him, euen to the very time, that *Herod* beheaded him. And this did *Iohn*, partly when our Sauiour was Baptised: but much more, after his Baptisme. And that againe, partly while our Sauiour was tempted in the wildernes: and partly, after his returne. And then twice, by pointing of our Sauiour out by the finger, at such time as he was present: but much more often, doth he testifie of him, in his absence, labouring by all meanes to magnifie and aduance our Sauiour, in the hearts of his people: most humbly abasing himselfe in comparison of our Sauiour, that by no meanes, their hearts might be hindered from the imbracing, and acknowledging of him, to their saluation.

This being the course, which *Iohn* hath tracked by his holy ministerie: let vs accordingly followe him.

Question. And first, where is his more generall and preparatorie doctrine, accompanied with the Baptisme of the Gospell, set down vnto vs.

Answer. *It followeth in the aboue-named third chapter of the Euangelist Luke, from the 3. verse to the 19. of the same chapter.*

There it is very notably, and most at large, set downe indeede. In the reading whereof, specially if we call to minde the interpretation of it, as we haue heard it in the ordinarie course of Preaching vpon it: it cannot be, but we must needs perceiue, a wonderful spirit to haue bin in the seruãt of God: not onely touching the Doctrine, but also in respect of his most zealous accommodating,

The grond and history of it.

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ting, and applying of it, to all sorts of people, as might be most fit, and effectuall through the blessing of God, to the conuersion of all that belonged to the Lord.

Whereby also, wee our selues may iustly be put in remembrance, how wee ought to be prepared, and to prepare our selues continually, to receiue Christ into our hearts; yea, more and more fully, to entertaine him to our owne endles comfort and saluation. That is to say, we may hereby clearly perceiue, that we must admit the terrour of the threatenings of God, to chase away our security: that we must repent of our sinnes, denie all opinion of our owne righteousnes: and rest altogether, vpon the free grace and mercie of God, reuealed in our Sauiour Christ to saluation, through his righteousnes and redemption. Finally, that we must bring such fruits, as we may declare the truth of our repentance, and humiliation before God: euery one of vs, according to the duties of our seuerall callings. For so doth *Iohn* earnestly charge all those, to whom he preached publikely: and euery one of them that sought any more priuate, or particular direction from him: as appeareth at large, by the testimonie of the Euangelist *Luke*, in the chapter before alledged. The same doctrine of *Iohn* Baptist, recorded more largely by Saint *Luke*, is more briefly contracted by Saint Mat: chap: 3. from the beginning of the chap: v: 1. 2. 7. 8. 9. 10. 11. 12. And yet more briefly, Marke ch: 1. 4. 7. 8. Read also Iohn: ch: 1. verses 6. 7. 8. and Act: 10. 37. and chap: 11. 16. and chap: 13, 24: and chap: 19. 4.

SVch is the more generall, and preparatorie doctrine of *Iohn*, before the manifestatiõ of our Sauiour Christ at his Baptisme. We come now, to his more particular and direct testimonies.

And first, to that which he gaue of him at his Baptisme.

Question. Where is that recorded?

Answere. *In the 13. and 14. verses, of the 3. chapter of S. Matthew, in these wordes. Then came Iesus from Galile, to Iordan vnto Iohn, to be Baptised of him.*

But Iohn put him backe, saying, I haue need to be baptised of thee, and commest thou to me?

Explicatiõ & proofe. This indeede is the first more particular testimony, which *Iohn* gaue to our Sauiour: wherein, he acknowledgeth, as we see, his incomparable dignitie.

Let vs proceed to the rest. The next of those testimonies, which we find recorded, were they which Iohn gaue of our Sauiour, while he was tempted of the Diuel in the wildernes, whether he was led away by the holy Ghost, immediately after his Baptisme: as the Euangelists Mat: Marke and Luke, doe expresly witnesse.

Question. Now, there are two of this sort. Where is the first of them set downe?

Answer. *It is set downe in the first chapter of the Euangelist Iohn, verse 15. after this manner, Iohn (to wit, Iohn the Baptist) bare witnes of him and cried saying, This was he of whom I said, He that commeth after me is preferred before me: for hee was before me.*

Explicatiõ & proofe Here againe, doth *Iohn* the Baptist, giue a notable testimonie to the peerles excellencie of our Sauiour Christ; vnto whom all flesh ought to direct, not so much the eye of their head, as the eye, and hand, of their mind and heart: that happily they may see, and inioy the saluation of God, which is onely to bee found in him.

And thus no doubt, was *Iohn* earnest, al the time that our Sauiour Christ was in the wildernes, euen vntill the day before his returne out of the wildernes, to the place where *Iohn* continued his preaching, and baptizing: that is to say, in *Bethabara* beyond *Iorden*. *Iohn.* 1. *verse* 18.

Now as the Euangelist *Iohn* sheweth, in the very next verse: the day next before this returne of our Sauiour, *Iohn* the Baptist gaue an other most notable, and resolute testimonie of him: by occasion of an inquisition, that passed vpon him by certaine Priests, who were of the Pharisies, and that by the authoritie of a Councill, held at *Ierusalem*, to that ende.

Answere. Where is that notable testimonie recorded?

Beäese in God the Son, who ted a most hory and most itse ful of tentati- ons and sufferings.

The grou and histo- ry of it.

Ans. *It followeth in the aforesaid first chapter of the Euangelist Iohn, from the 19. verse, to the 28. verse of the same.*

Quest. Which are the wordes of the Euangelist?

Ans. 19. *Then (saith the Euangelist) this is the record of Iohn, when the Iewes sent Priestes and Leuites from Ierusalem to aske him, who art thou?*

20. *And he confessed and denied not, but said plainely, I am not the Christ.*

21. *And they asked him, what then? Art thou Elias? and he said, I am not. Art thou the Prophet? And he answered: No.*

22. *Then said they vnto him, what art thou, that we may giue an answere to them that sent vs? What saiest thou of thy selfe?*

23. *He said, I am the voice of him that crieth in the wildernes, Make straite the way of the Lord, as saith the Prophet Esaias.*

24. *Now they that were sent (as the Euangelist saith further) were of the Pharisies.*

25. *And they asked him, and said vnto him, why baptizest thou then, if thou be not the Christ, neither Elias, nor the Prophet?*

26. *Iohn answered them, saying, I baptize with water: but there is one among you, whom yee knowe not.*

27. *He it is which commeth after me, who is preferred before me, whose shoo-latchet I am not worthy to vnloose.*

Explicatiõ & proofe.

This verily is a notable testimonie indeede, most resolute and wise concerning himselfe, for the iustifying of his owne office and calling; and most dutifull, and honourable, concerning our Sauiour Christ.

This testimonie is so much the rather to be imbraced of vs, because it was giuen vpon so imperious & dangerous an examination. So that we may perceiue hereby, that *Iohn* was in no doubt, either of the truth which hee had taught, or of the office which he executed: neither that he feared any danger, whatsoeuer might growe vnto him thereby. He was not as a reede shaken with the winde, timorous and mutable, but a most valiant, faithfull and constant seruant of God. And such ought euery one of vs to be, in the profession of the name and truth of our Sauiour Christ, if euer wee should be called into question for it.

To this ende and purpose, all the testimonies, which *Iohn* gaue vnto our Sauiour Christ and his truth, are of exceeding good vse, for the confirmation of our faith. And euen for the same cause, let vs hold on our course to gather the rest.

Of the which, the next that do follow, are those wherein *Iohn* the Baptist did point out our Sauiour Christ with the finger. And of these also, there are two recorded. Which was the first of them?

Question.

Answere. *It was that which followeth in the Euangelist Iohn, from the 29. verse of his first chapter, to the 35. of the same.*

Question.

Answere. Rehearse the text. Which are the Euangelists wordes?

29. *The next day (saith the Euangelist) Iohn seeth Iesus comming vnto him, and hee saith, Behold the Lambe of God, which taketh away the sinne of the world.*

30. *This is he of whom I saide, After me commeth a man, which is preferred before me: for he was before me.*

31. *And I knewe him not: but because he should be declared to Israel, therefore am I come, Baptizing with water.*

32. *So (as the Euangelist addeth) Iohn did beare record, saying, I saw the spirit come down from heauen like a doue, and it abode vpon him.*

33. *And I knew him not: but he that sent me to Baptize with water, he said vnto me, vpon whom thou shalt see the spirit come downe, and tarry still on him, that is hee, who Baptizeth with the holy Ghost.*

34. *And I saw and bare record, that this is the Sonne of God.*

Explication and proofe.

In this testimonie, *Iohn* the Baptist doth not onely giue witnesse to the most high excellencie of the Person of our Sauiour, as he did before: but also to the most

Teleſe in God the Son, who led a moſt holy & vnſpotted life of temptations and ſufferings.

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moſt ſweet and comfortable fruites and effectes of his moſt holy office: that is, remiſsion of ſinnes, and ſanctification of life, through the blood of Chriſt.

This is the firſt teſtimonie, giuen by *Iohn*, of our Sauiour, when he was at the ſame time preſent, and in the viewe of the people.

The ſecond followeth, which was of like ſort; but not ſo publike, as the other. And it followeth in the next verſes after the former text: to wit, in the 35. and 36. verſes of the firſt chapter of *Iohn*.

Queſtion. Which are the wordes?

Anſwer. 35. *The next day (ſaith the Euangeliſt) Iohn ſtood againe, and two of his Diſciples.*

36. *And he beheld Ieſus walking by, and he ſaid, Behold the lambe of God.*

Explicatiõ and proofe. This then, as we ſee, is the ſecond teſtimonie, which *Iohn* gaue to our Sauiour, in his preſence. The vſe of which ſo particular and perſonall teſtimonies, as we may cal them, giue vs thus much to vnderſtand: that the very true Chriſt muſt be truly and particularly knowne, and diſcerned from all other, of euery one that ſhall be ſaued by him.

The which bleſſed effect, God gaue to the preſent ſpeech of *Iohn*, to his two Diſciples. For as it followeth in the next verſe, &c. The two Diſciples, to wit *Andrewe*, *Simon Peters* brother, and another not named by the Euangeliſt, vpon that teſtimonie of *Iohn* Baptiſt, followe our Sauiour, and become his faithfull Diſciples.

NOw after theſe teſtimonies, giuen by *Iohn* in the preſence of our Sauiour; there followe other giuen in his abſence, according to the vſuall courſe of his moſt holy and zealous miniſterie, wherein he was moſt conſtant and painfull. A particular example whereof, the Euangeliſt *Iohn* ſetteth downe, in the 3. chapter from the 25. verſe to the end of the chapter. The which teſtimonie, as the Euangeliſt doth furthermore obſerue, was giuen by *Iohn* Baptiſt at *Enon*, beſides *Salim*, where he baptized, becauſe there was much water. And he gaue it alſo for the further inſtruction and admonition of his Diſciples, who were not yet perſwaded by his former and often repeated teſtimonies. So hard a thing is it, to ſetle in the heart, true faith in the true Chriſt.

Let vs therefore, for our further helpe, hearken to this teſtimonie of *Iohn* alſo.

Queſtion. What are his wordes? ſpecially from the 28. verſe. Rehearſe the text.

Anſwere. 28. *Ye your ſelues (ſaith Iohn Baptiſt to his owne Diſciples (are my witneſſes, that I ſaid, I am not the Chriſt, but that I am ſent before him.*

29. *He that hath the bride, is the bridegroome: but the friend of the bridegroome, who ſtandeth & heareth him, reioiceth greatly, becauſe of the bridegroomes voice. This my ioy therefore is fulfilled.*

30. *He muſt increaſe, but I muſt decreaſe. He that is come from on high, is aboue all, &c.*

Explication and proofe. Iohn wee ſee, is alwaies like himſelfe: a moſt excellent paterne, and preſident, to be imitated and followed, of all faithfull Preachers of the Goſpell, in their Preaching: to wit, that their care ought to be altogether, to make Chriſt knowne to the people, that they may truly beleeue in him, and aboue all, to reioyce in him: and not to reſt in any vaine admiration of the great learning, or zeale, or any other gift, or gifts, of their preachers.

And hence alſo, may all hearers receiue an excellent inſtruction howe to heare, and whom they ought to heare, and receiue; namely, thoſe that Preach Chriſt, and not themſelues. Conſidering, that this is the ſcope and aiming point, of all both hearing and preaching: yea and of reading, conferring, and meditating, and whatſoeuer beſide.

I cannot ſpeake now, of this teſtimonie, as it deſerueth: for that were to make many Sermons of it againe, as we haue done heretofore: It may ſuffice now, that wee doe briefly call to minde, and thinke more fully of the reſt by our ſelues, as God ſhall giue vs remembrance and a fit opportunitie to the ſame.

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Onely let vs not forget, that this was the last recorded testimonie, which Iohn gaue of our Sauiour, in the time of his libertie: and that also, not long before he was cast into prison, as we haue an inckling giuen vs, in the 24. verse of this 3. chap: of the Euangelist Iohn, which now we speake of.

The last recorded testimonie, is now onely behind: to wit, that which this excellent Minister of God, gaue of our Sauiour Christ, while he was vniustly imprisoned by *Herod*, that tyrannous and fox-like *Tetrarch*, as our Sauiour himselfe did afterward terme him.

Question. Where is this last testimonie recorded?

Answere. *It is recorded in the 11. chapter of Saint Mathew, verses 2, 3. And in the 7. chap. of Saint Luke, verses 19. and 20.*

Explicatiõ and proofe. In these places, both the Euangelists alledged, doe indeede record, that *Iohn* being in prisõ, sent two of his Disciples to our Saui: to know whether he were the Christ that should come, or whether they should looke for another, or no.

Question. But how may this be accounted a witnes, giuen of our Sauiour Christ: and for a confirmation that he is the true Christ: when as it may seeme rather, to be a recalling, or recanting of all his former ministerie and testification, into question and doubt?

Answere. *That Iohn was in no doubt at all himselfe, but remitted the same man in prison, that he was before in the time of his libertie: our Sauiour Christ doth plainely confirme, as it followeth in the same places of holy Scripture.*

Explication and proofe. Our Sauiour doth so indeede. For as he saith, euen to preuent this doubt, *Iohn was no reed shaken with the wind, but a Prophet, yea greater then a Prophet, &c.*

These words make it plaine, that *Iohn* sent his Disciples to our Sauiour, with such a message, not for that he himselfe was in any the least doubt of it: but for their confirmation whom he sent, and for the confirmation of many other, from that answere, which our Sauiour should giue.

This doubtles, was the holy and wise purpose of Iohn, in this practise of his. And he taketh a very fit occasion giuen him vnto it, by that report which his Disciples brought vnto him, of the great works which our Sauior wrought.

And beside, what more excellent way might he haue taken, being shut vp himselfe, then to direct his Disciples, to vse their libertie in making resort to him, by whom onely all true libertie, redemption, and saluation, is to be found: and who alone was able to put them out of all doubt, and to establish them in the true faith?

Thus therefore, the holy deuise of Iohn, in sending his Disciples to our Sauiour: was not of doubtfulnes in himself, but to deliuer thẽ frõ their doubting.

In which respect, it is worthy to be marked of vs, how our Sauiour did most excellently fit his answer: and how God also, by his diuine prouidence, so disposed, that at the very time, when Iohns Disciples came to our Sauiour: they found him working many and great miracles. Luke. 4. 7. 21. Then the which, nothing could be more auailable to perswade them of that truth, whereof they were in doubt: according to that which we reade, Iohn, 10. 41, 42. *Many resorted to our Sauiour, and said, Iohn did no miracle: but all thinges that Iohn spake of this man, were true. And many beleeued in him there.*

And thus, we haue by the grace of God, collected & gathered together, the manifold testimonies of Iohn the Baptist: tending all to the manifestation of our Sauiour Christ, at the time of his entrance into his publike estate, and condition of life. The fruit also whereof, was mentioned euen now: in that they acknowledging all things to be true, which Iohn spake of our Sauiour, they beleeued in him, and were no doubt thereby induced so to doe, as were many thousands more.

From this whole discourse, concerning Iohn the Baptist, and his ministery, we may iustly conclude now (as was affirmed at the first) as well from the prophecies which went before of him, as by the historie shewing the accomplishment thereof: that he was in speciall manner, ordained and prepared, sanctified furnished and authorised by God himself, to be a most notable & honourable

instrument

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instrument of his, to this excellent end and purpose, that he might be a speciall witnes of the comming of the true Messiah, our Lord and Sauiour, into the world: according to that which we reade in the Euangelist Iohn, ch. 1. verses 6,7,8. who writeth thus of him.

There was a man (saith he) *sent from God, whose name was Iohn. The same came for a witnes, to beare witnes of the light, (that is, of Christ) that all men through him might beleeue. He was not that light, but he was sent to beare witnes of the light.*

So that now there remaineth nothing to be said further of Iohn, in this our exercise: but that he, who was so famous and faithfull a witnes, to and of our Sauiour Christ in his life time, was honoured of God, with the crowne of martyrdome by his death: in that he died a most constant, & holy witnes, both of the iustice of the law, in that speciall reproofe of *Herod*, for the which hee was put to death, and also of the righteousnes of faith in Christ, to whom hee sent his Disciples, as vnto the onely true Messias and Sauiour, not long before the same his death. Reade Matth. 11.2, &c. And somewhat more fully Mark. 6.14, &c.

But touching our selues, and all other, this addition we may make, and truly affirme, that in so much as God hath sent so singular a witnes, to the appearance of his Sonne: whosoeuer doe not beleeue in that Christ, to whom Iohn the Baptist gaue testimonie, cannot possibly beleeue in the true Christ.

And not onely so, but this also may we truly affirme, that whosoeuer will not be carefull, more and more to confirme and strengthen their faith in the true Christ, from the same testimony of Iohn the Baptist, they doe neglect a fundamentall prop and stay thereof: as may be euident, both by the diligent record of it, by euery one of the Euangelists, as we haue seene: and also by the often repetition thereof in the sermons and speeches of the Apostles, as wee may reade Act. 10.37. and ch. 11.16. and ch. 13.24.25. and ch. 19.4. Yea so, that ch. 1. verses 21.22. when an Apostle was to be chosen in the roome of Iudas; such a one onely, is prescribed to be eligible, and as we may say, capable of the holy office of Apostleship, as had bin acquainted with *Iohns* ministery.

To God therefore, be all singular praise, and honour, and glory, from vs, and his whole Church, for this so excellent a witnes and Martyr of his, and of our Lord Iesus Christ. And he vouchsafe also, to giue vs the right vse of this so worthie a testimony, among other of his holy Prophets, and of the Apostles of our Sauiour Christ, that our weake and doubtfull hearts, may be more and more established in the faith of the same our onely true and alone Sauiour: to whom with the Father, and the holy Ghost, be all honour and glory now and for euer. *Amen.*

AND thus, from the discouerie and manifestation of our Sauiour Christ, at the time of his entering vpon his publike estate and condition of life: we come to inquire of this most excellent part, and remainder of the same his life: as of that whereunto all the former discourse, and preparatorie ministerie of *Iohn* the Baptist, tended. For albeit, euery part of the life of our Sauiour (as hath beene already declared) is reuerendly, and religiously, to be regarded of vs, euen from the time that he was first put into swadling clothes: yet most of all, is the latter part, to be chiefely pondered and weighed, as that wherein hee executed and performed in speciall manner, all the parts of his most holy office of his Kingdome, Prophetship, and Priesthood: according to that which our Sauiour, neare the time of his death, said to *Pilate*, *Iohn*, 18. 37. *For this cause am I borne, and for this cause came I into the world, that I should beare witnes vnto the truth.*

Now in this part of our inquirie containing many things, we must proceed, as it were by certaine degrees, or steps, in as plaine an order, as God shall giue vs grace to attaine vnto. And that also, to the further establishing of our faith: while we doe throughly behold that faithfull record, which is set before vs, concerning his owne most gracious manifesting of himselfe, by his owne preaching,

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ching, and working of miraculous workes, and by his familiar and daily conuersation among his people, from Passe-ouer to Passe-ouer, and through the whole course of the yeares, one after another; euen from his baptisme, to the time of his chiefe passion, and death, a few daies onely excepted, by reason of his speciall tentation in the wildernes, immediately after his Baptisme.

This Baptisme of our Sauiour, and those daies of his Tentation, doe minister vnto vs, two things necessarily to be considered, before wee come to the preaching of our Sauiour, &c. What may these two things be?

Question. Answer. *The first, is the most high and honourable externall calling of our Saviour Christ, to the execution of his most high and excellent office.*

The second thing, is his most difficult and hard entrance thereunto.

Question. It is true that you say. But, where are these things testified and recorded vnto vs?

Answer. *The first is set downe in the end of the 3. ch. of the Euangelist Matthew, verses 16, 17.*

The second is written in the 4. ch. of the same Euangelist, from the beginning of the chapter, to the 12. verse of the same.

Explicatiõ and proofe. The same things are likewise recorded by the Euangelist Luke. The first in the 3. ch verses 21, 22. And the 2. in the 4. ch from the beginning to the 14. verse. And more briefly by the Euangelist Marke, chapter 1, verses 9, 10, 11, 12, 13.

Rehearse now the words of the Euangelist Matthew concerning the first thing: to wit, the honourable externall calling of our Sauiour Christ, to the execution of his most holy & high office. What are the words of the Euangelist?

Question. Answer. 16 *Iesus* (saith he) *when he was baptized, came strait out of the water. And lo, the heauens were opened vnto him, and he* (that is, Iohn) *saw the Spirit of God descending like a Doue, and lighting vpon him.*

17 *And lo, a voyce came from heauen, saying, This is my beloued Sonne, in whom I am well pleased.*

Explicatiõ & proofe. The Euangelist Luke (as was alledged before ch. 3. 21.) expresseth further, that our Sauiour Christ, after he was baptized, did pray, and that then the heauens were opened: the Lord thereby giueth plainely to vnderstand, that his prayer was effectuall with him, euen to the opening of heauen, for the benefit of sinfull men.

And the Euangelist Iohn, for a further interpretation of the words of Saint Mathew, witnesseth expressly, that Iohn the Baptist, saw the Spirit come downe from heauen, which the prayer of our Sauiour had opened.

Thus then, our Sauiour Christ, being appointed a most high office, aboue all that might agree to any creature, whether man or Angel, answerable to the most high excellency of his Person: he hath likewise a most honourable and high calling, by a most high and heauenly testimonie giuen of him. For to whom, or of whom, did God euer speake thus from heauen, *This is my beloued Sonne, &c.* Neither can these words possibly agree to any creature, but onely to our Sauiour Christ, in such sense as God speaketh them of him, as being his onely begotten and naturall Sonne, and as one, in whom he is well pleased, not by grace and fauour onely, but euen for perfect worthines. Yea so pleased, as for his sake, he was willing to be reconciled to most vnworthy sinners.

The like may be said, concerning the descending of the holy Ghost, in a bodily shape visibly vpon him. For neuer did he, nor neuer will he descend so vpon any. Neither euer was, or shall be any, so repleat with all grace without measure, as our Sauiour was; whereof this discension of the holy Ghost, was a visible and publike testimony and confirmation, according to that of Iohn Baptist, in the Gospel of Iohn the Euangelist, ch. 3. 34. *God giueth him not the Spirit by measure.*

Now the end, why our Sauiour was thus proclaimed to be the Sonne of God, and declared to be thus repleni shed with all heauenly grace: is for that all may know; that they stand bound to heare him, as it was said likewise from hea-

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heauen at his transfiguration. Matth. 17.5. though not so publikely, as it was at his baptisme. But this hearing of the Sonne of God, is not onely to yeelde him audience while hee speaketh: but also with attention of the eare, to yeelde all obedience of the heart, and life, to his most holy and heauenly doctrine.

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Thus much therefore, concerning his externall calling.

IT followeth next, that you doe likewise rehearse, that which is recorded, concerning that most difficult and hard entrance, which, as was said in the second place, our Sauiour had vnto the execution of the offices and duties of his calling.

Question. Where find you any record of this?

Answere. *This* (as was alledged) *is that which is written by the Euangelist Matthew, in the former part of his fourth chapter, from the first verse, to the 12. concerning the leading of our Sauiour aside into the wildernes: yea concerning his driuing thither, as the Euangelist Marke writeth,* (to wit, by the mighty motion and earnest instigation of that Spirit, which was immediately descended vpon him) *to the end he might in that solitarie and most vncomfortable place, among the wilde Beasts, encounter with the tentations of the Diuel, who had full leaue and libertie permitted vnto him so to doe.*

Explicatiõ & proofe. So indeed doth the Euangelist Marke, in these points, make the matter more plaine, then the other Euangelists doe, ch. 1. verses 12. 13.

And this verily, was a very hard, and vncomfortable entrance (if any thing might be hard and vncomfortable at the first on-set) that he should be driuen from all societie of men, to be without all foode, and without commodious lodging, and that among wilde sauage beasts: and most of all, that the most vnwelcome Diuel, should haue free accesse to molest his holy minde, with wicked suggestions and tentations, and to haue power ouer his bodie, to carry it from place to place, to the troubling of his senses, and peruerting of his mind, if by any meanes, he might possibly haue preuailed against him.

We would haue thought, that our Sauiour being so solemnly proclaimed, to be the Sonne of God, and the great Prophet of the Church; should forthwith, haue gone forth to declare his mighty grace, and power, both in word and deede aboue *Moses*, and all that euer were. But behold, the matter is strangly carried, if it be weighed, in the vneuen balance of humane reason. Neuertheles, so it seemed good to the diuine wisedome of God, euen at the first, to humble his owne Sonne, by such a strange triall. Yea and thus would our Sauiour, the Sonne of God, humble and abase himselfe, that by his entrance, or rather euen in his preparation to his most holy office in our behalfe; it might appeare vnto vs, that we could not by him be brought to glory, but he must be euery way humbled for vs.

And yet againe, this humiliation, was not without glory, in that as *Moses* was susteined 40. daies and 40. nights in the mount without foode, so was our Sauiour: in that the wilde and sauage beasts durst not approach to hurt him: but most of all, in that, though the Diuel himselfe, was let loose as it were, to haue his full scope, to vse all his serpentine subtiltie and craft, to tempt our Sauiour, as he had done *Adam* in the garden of *Eden*, and that with as much dis-aduantage to our Sauiour, as might be: yet he could not, in the least iote preuaile against him, but contrariwise, was altogether foiled. Whereat, as the holy Angels were reioyced, and ministred to our Sauiour: so ought wee to reioyce at this beginning of his holy victory.

But touching this incounter of our Sauiour Christ with the Diuel, to the end, we may consider of it to our profit, in some order: two things are of most worthy obseruation.

First, what the most dangerous tentations of the Diuel were, to the end we may take our warning to watch against them.

Secondly, by what meanes our Sauiour ouercame them, that wee

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may learne from him, what course we are to take, as it were vnder his cõduct, that we also may ouercome. For as he would not simply, and by an absolute power, ouercome the diuel, by restraining him from tempting, but by resisting and reiecting of his tentations, framed as cunningly as might be: so must not we looke, to be freed from the temptations of Satan: but wee must arme our selues to resist them, in a wise and lawfull course, that so by striuing through the power of the grace of our Sauiour Christ, we may at the last, though with much a doe, happily ouercome.

Let vs therefore stay awhile, to consider of these points, most worthy our obseruation, as was said euen now.

Question. And first, which were the tentations of the Diuel, such as he assaulted our Sauiour withall; and are for our admonition and warning against them, mentioned by the holy Euangelists?

Answere. *The first tentation was vnto distrust in the fatherly prouidence of God: yea to the discrediting of that expresse word, and testimony, which God the Father gaue from heauen, of our Sauiour, that he is his Sonne.*

The second was to the contrary presumption, and tempting of God, without warrant of his word.

The third was to ambition, and couetous desire after the riches, and vaine-glorie of the world: and for the loue thereof, to the worship and seruice of the Diuel, in stead of the true God.

Let vs heare the text, and so shall all things be the more cleare and manifest vnto vs. *Question.* How reade you? What are the Euangelists words?

Answer. *The Euangelist Matthew reporteth the history thus from the beginning of his 4. chapter.*

1 *Then* (saith he) *Iesus was led aside of the Spirit, into the wildernes, to be tempted of the Diuel.*

2 *And when he had fasted forty daies and forty nights, he was afterward hungry.*

3 *Then came to him the tempter, and said, If thou be the Sonne of God, command that these stones be made bread.*

Deut. 8.3. 4 *But he answering, said, It is written, Man shall not liue by bread only, but by euery word that proceedeth out of the mouth of God.*

5 *Then the Diuel tooke him vp into the holie Citie, and set him on a pinacle of the Temple.*

6 *And said vnto him, If thou be the Sonne of God, cast thy selfe downe: for it is*

Psal. 91.11. *written, that he will giue his Angells charge ouer thee, and with their hands they shall lift thee vp, lest at any time, thou shouldest dash thy foote against a stone.*

Deut. 6.16. 7 *Iesus said vnto him, It is written againe, Thou shalt not tempt the Lorde thy God.*

8 *Againe the Diuell tooke him vp into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them.*

9 *And said vnto him, All these will I giue thee, if thou wilt fall downe & worship me.*

Deut. 6. 13. & chap. 10. 20. 10 *Then said Iesus vnto him, Auoid Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue.*

11 *Then the Diuel left him: and behold, the Angels came and ministred vnto him.*

Explicatiõ & proofe. Here we see the temptations of the Diuel, which were mentioned before, plainely laide before vs, and the answeres of our Sauiour to the same. Wee read them recorded likewise, by the Euangelist Luke, chap: 4. verse, 1. &c. to the 14. as was noted before: though in a diuerse disposing of the temptations, he rehearsing the last of Mathew, in the second place. But we will follow Mathew his order, without any preiudice to Luke, knowing that they doe not so much stand vpon the order, where it is not necessarie, as vpon the things themselues: which they alwaies faithfully report, and wherein, they doe in this historie, iointly accord.

In this their ioint report, beside the temptations themselues, their are diuerse circumstances, or rules, profitably to bee obserued, as you haue beene

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bene taught, the which serue well, to the discouering of the Diuels notable craft and malice practised in them.

Question. Which are the circumstances?

Answer. *First, wee are giuen to vnderstand, that the Diuel is readie, chiefly to assault those that are in speciall callings, and are most like to be the speciall instruments of God, to ouerthrowe his kingdome.*

The second circumstance is, that hee watcheth to take the most dangerous occasion and opportunitie thereunto, that may be.

The third is, that he tempteth to contraries: that is, when he seeth that he cãnot prenaile, to turne aside on the left hand, he will labour to draw vs aside, on the right hand.

Moreouer, when he cannot prenaile vpon special occasions: then hee fleeth to those, which doe commonly most earnestly affect all flesh.

Finallie, we must consider, that the tentations of the Diuel, are not bare and naked motiues, as if a yong childe should wantonlie mooue his mother, to giue him some thing which she knoweth to be verie hurtful to him: but he cometh with strong delusions, if they may be admitted: and he is armed with fierie dartes, which will mightilie and dangerouslie pierce, except the parties assalted, be defended, as it were, by armour of proofe.

Explicatiõ and proofe.

The circumstances, or rules, and obseruations, are euident by the practise of the *D*iuel, in that course which he tooke in tempting our Sauiour, as we see it after a sorte, before our eyes.

For first of all, in so much as hee assalteth our Sauiour Christ, the Sonne of God, with all the craft he can, and without all dread or shame, &c: who may looke to escape his wicked and dangerous assalts? Let therfore both King and Prince, ministers of the word, and euery good Christian, looke diligentlie to themselues, and stand watchfullie vpon their garde. And so much the more, ought euery one to doe it, by howe much his fall may be the greater, and more hurtfull, not onely to himselfe, but also to many other.

Secondly, that the Diuel doth most narrowly watch the occasion, it is plaine likewise, in that he tempteth not our *Sauiour Christ*, to make proofe, whether he were the *Sonne of God*, by trying whether he could turne a stone into bread, vntill our Sauiour was verie hungrie.

This which he did at this time, in his dealing with our Sauiour, in obseruing the occasion: is his vsuall practise, with euerie of vs, and all other. And it is so much the more dãgerous, in respect of vs, because he hath the aduãtage against vs, by one sin to make way for another. For when a man is in his angry moode, then doth he tẽpt him, or rather push him forward, to vse reprochfull speeches, &c. When a man hath intemperatelie filled himselfe with daintie meates, and strong drinks, apt to prouoke lust; then he tẽpteth to fornication, &c. When a man is in want, he tempteth to distrust in the prouidence of God. And if he be discontented, & giue place to murmuring: then doth he tempt him further, to speake, &c. He taketh the aduantage against vs in all things, both from the excesse of naturall corruption, to this or that euill; and also from the weaknes of grace, toward this or that good dutie.

Thirdly, as he attempted to deale with our Sauiour, so doth he vsuallie with all other: that is, to draw them aside on the right hand, if he cannot on the left. And seeing he doth so vsuallie preuaile, as he hath had experience, from the beginning of the world, to this day, in that he hath drawne thousands to be prodigall, when he hath not found them to be pliable to be couetously sparing: & others againe, to be miserably sparing & couetous, when they were not so apte to prodigall and wastefull expences: yea, seeing he hath preuailed so strangelie with many, that of couetous, he hath made them prodigall, & other againe, of prodigall, couetous: of Atheists, hypocrites: & contrariwise, of hypocrites atheists, &c. by a change of one sinne for another. It is therfore the lesse maruell, that he doth in this wise set vpon our Sauiour Christ, in hope at the least, that peraduenture, he might preuaile to peruert him, one way or other, as he had preuailed with *Adam* and *Eue* in the beginning.

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But the *Deceiuer* is here deceiued, and altogether frustrated of his hope, to the great glorie of God, and to the singular reioicing of our hearts: in that wee haue in the conquest of our Sauiour, the assured hope of our victorie, and preuailing against him.

Fourthlie, the Deuil is so expert, that when he wanteth speciall occasions, yet hee is neuer destitute of matter to worke vpon: seeing he hath alwaies at hand, the common and continuall corrupt disposition of mans nature, howsoeuer he was disappointed in our Sauiour. For he knoweth well, that self-loue, and the loue of this world, with ambition, and pride, &c. are naturallie, borne and bred in euerie man: Yea so, as that which is bred in the bone, will hardlie out of the flesh, as the common prouerb is. Euery man is desirous of worldlie riches, and preferment, &c. In these respectes therefore the Deuill neuer wanteth worke: though he haue not alwaies those speciall occasions, which he hopeth for, and taketh hold of, whensoeuer they come in his way.

Finallie, that the Deuil is no weake and trifling *Tempter*, after the manner of a wanton childe, &c. it is euident from that wee read, 2. Thes: 2. 9. 10. 11. &c. 2. Tim: 2. 26. and Reuel: 12. 9. For he is mightie against the wicked, yea sometime against the poore children of God: though we see no powerfull effect, against our Sauiour: blessed be God for it.

Such therefore, were the temptations of the Deuill, against our Sauiour: the which also, are his daylie tentations, and the verie manner of his tempting: which he doth most cunninglie practise, with newe deuised plottes and stratagemes against vs all. For this we must vnderstand, that the tẽptations mentioned by the Euangelists, are not all, wherwith the Deuill assaulted our Sauiour, in the tentation of fourtie daies. Neither did he leaue our Sauiour, but onelie for a season, when those daies were ended: as Saint *Luke* certifieth vs, cha: 4. 13. Onely these few are mentioned, which it concerneth vs speciallie to know: and that from those instances, wee might be made warie and watchfull against these, and all other like vnto them, whatsoeuer we shall be tempted vnto, contrarie to the holie will and commandement of God: as it is our dutie, and doth stand vs most necessarilie vpon, to watch alwaies most earnestly against them.

Now therfore, from the temptations themselues, and the circumstances, or rules, for the discerning of the craftie trade of the Deuill therin: let vs come to see, howe our Sauiour did *repell*, and beat back the tentations offered vnto him. For this also, is verie behooffull to practise, after the example of our Sauiour himselfe: to the ende, wee may through his grace, ouercome.

Question. What course therefore, did our Sauiour take, to repell the tentations of the Diuel?

Answere. *By the right vse, and application of the holie Scriptures (the which are rightlie termed the Sword of the spirit) our Sauiour did cut asunder, and vtterlie frustrate all the Diuels tentations: though he had euerie way, most subtilie contrined them, and that euen vnder colourable abuse of the holie Scripture it selfe.*

Explication and proofe. Herein therfore, let vs for our imitation, obserue this excellent wisedome of our Sauiour: that wee rightlie vnderstanding the holie scriptures, may rightly vse them, to the discouering, and repelling of the Diuells abusing of them. By cleauing to the truth of the scriptures, let vs reiect all his forgery and lies, which he shall goe about to countenance, and impudentlie to face out by them. For so we see plainly, that our Sauiour did. As for example, wheras in the first tentation, the Diuel sought as cunninglie as he could, to discredit the word, and testimonie of God the Father, vttered in his most solemne proclaiming of him, to be his Sonne: our Sauiour doth contrariwise, vphold the truth of the word of God, by the word: that is, the truth of the word latelie vttered, by the word long before written. Yea for answere of all the tentations, hee saith. *It is written. It is written. It is writtẽ.* Wherfore, for the answering of tentations, if we wil take the speeding course, wee must not betake our selues to reuelations from heauen, nor to carnal and earthlie reasonings, wherin the Diuel will easily goe beyond

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beyond vs: but to the written word of God, which God hath established, for a most sure and infallible refuge, and direction vnto vs.

And hereby, it may euidentlie appeare, how necessarie a dutie it is, for euerie Christian, euen to his owne safetie, and as the onelie preseruatiue against his vtter ouerthrow, yea against his eternal destruction: to be well acquainted, and stored with the word of God, that wee may therby discerne aright, which are the temptations of the Diuell. For otherwise it is an easie matter for him, to delude vs, when the Diuell shall tempt vs to steale: if wee haue not the 8. commandement in a readines to replie against him, and say in our heartes, and in the feare of God. It is written, *Thou shalt not steale*. Nothing else, shalbe a sufficient counterpoison against the tentation. And the same is true, cōcerning all the rest: when any of vs shall be tempted to vncleannes, to reuenge, to contempt of our gouernours, to profanesse, to swearing, to idolatrie, &c. Assuredlie, if we haue not the word written in our hearts, to alledge, *It is written in the booke of God, Thou shalt not commit aculterie, Vengeance is mine, Honour thy Father, and thy mother, &c: ther is no sufficient helpe, for resistance, but wee shall fall downe like wounded men before the Diuell.*

Finallie, seeing as was said before, the Diuel is continuall in temptation, (though God will not suffer him to be alwaies alike vehement and pressing) therfore let vs be continuallie in our watch & ward against him: & especiallie then, when anie pricke in the flesh, the messenger of Satan, as the Apostle *Paul* speaketh, shall be neare at hand, soliciting vs, as it were, to anie speciall sin, either secrete, or open, of the flesh, or of the Spirit, of what sorte so euer it be.

And alwaies, let vs haue in minde, this incouragement, which the Lorde, himselfe geueth vs to vnderstand, by his Apostle *Iames*, that if *wee resist the Diuel, he shall flie from vs.* chapter 4. 7. The ground of which comfort, is this, that our Sauiour Christ hath vanquished the Diuel on our behalfe: as is most cleare, by this historie of his tentations.

Thus much therfore, concerning the hard entrance, or preparation of our blessed Sauiour, vnto the execution of his most holie and happie publike ministerie for vs, according to the will of God, and according to his owne voluntarie good will toward vs: that hereby it might appeare, euen from the beginning, that the Diuel must be vanquished by him, or else we could not be saued, but must abide for euer, most miserable and slauish vassalls vnto him, and so to lye eternallie vnder the wrath of God, together with him.

LEt vs now goe on, and see how our Sauiour Christ doth publikely execute his most gracious and high office and ministerie, wherevnto he was thus most sufficientlie called, and euery way fitted and prepared.

Wee will consider of this publike ministerie of his, from the more neare beginnings, both for doctrine, and also for miracles: and so forth to the further proceeding of it.

The which beginnings, though they may seeme to haue bene in weakenes, at the first, as the Sun in the rising: yet they shalbe found to gather strength, as it were with a swift course, of the wings therof, and waxe brighter & brighter, vntill the high noone of the day.

Question. First therfore, what ground of holie Scripture haue you, for the declaration of the beginnings of the doctrine of our Sauiour, which is that whereof we are first to inquire?

Answere *Wee haue these beginnings, faithfullie set down and recorded, in the first chapter of the Euangelist Iohn, as it followeth after that, wher we left, concerning Iohn the Baptistes pointing out of our Sauiour with the finger, from the 37. verse, to the end of the chapter.*

Question. Let vs heare the words of the Euangelist. Read, or rehearse them, out of your book. How doth the holie Euangelist record, & report these things vnto vs?

Answer. 37 *It followeth thus. And the two Disciples heard him (that is, they heard) Iohn the Baptist their Master) speake (that is, vsing these wordes, concerning our Sauiour*

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Sauiour, being then in their ſight) Beholde the Lambe of God, and they followed Ieſus.
38 *Then Ieſus turned about, and ſaw them followe, and he ſaid vnto them, What ſeeke ye? And they ſaid vnto him, Rabbi (which is to ſay by interpretation, Maſter) where dwelleſt thou?*
39 *He ſaid vnto them, Come and ſee: They came, and ſaw where he dwelt, and abode with him that day: for it was about the tenth howre.*
40 *Andrewe, Simon Peters brother, was one of the two, which had heard it of Iohn, and that followed him.*
41 *The ſame found his brother Simon firſt, and ſaid vnto him, wee haue found the Meſſias, which is by interpretation, the Chriſt.*
42 *And he brought him to Ieſus. And Ieſus beheld him, and ſaid, Thou art Simon the ſonne of Iona: thou ſhalt be called Cephas, which is by interpretation, a ſtone.*
43 *The day following, Ieſus would goe into Galilee, and found Philippe, and ſaid vnto him, Followe mee.*
44 *Nowe Philippe was of Bethſaida, the citie of Andrew and Peter.*
45 *Philip found Nathanael, and ſaid vnto him, We haue found him of whom Moſes did write in the Law, and the Prophets, Ieſus of Nazareth the ſonne of Ioſeph.*
46 *Then Nathanael ſaid vnto him, Can there any good thing come out of Nazareth? Philip ſaid vnto him, Come and ſee.*
47 *Ieſus ſawe Nathanael comming vnto him, and ſaid of him, Beholde indeed an Iſraelite, in whom is no guile.*
48 *Nathanael ſaid vnto him, Whence knoweſt thou me? Ieſus anſwered and ſaid vnto him; Before that Philip called thee, when thou waſt vnder the figge tree, I ſaw thee.*
49 *Nathanael anſwered, and ſaid vnto him, Rabbi thou art the Sonne of God, thou art the King of Iſrael.*
50 *Ieſus anſwered and ſaid vnto him, Becauſe I ſaid vnto thee, I ſawe thee vnder the figge tree, beleeueſt thou? thou ſhalt ſee greater things then theſe.*
51. *And he ſaid vnto him, Verily, Verily, I ſay vnto you, hereafter ye ſhall ſee heauen open, and the Angels of God aſcending and deſcending vpon the Sonne of Man.*

Explicatiõ & proofe.

Here are the beginnings of the doctrine of our Sauiour Chriſt, verie faithfullie recorded vnto vs: ſmall indeede in outward appearance, but great and mightie, and moſt gratious in effect; as they will appeare to all that ſhall duelie conſider them.

They haue ben, by preaching, laid open to you at large, as you know. Now we can but curſorilie call to minde, a briefe ſumme of theſe excellent things.

And firſt, concerning the entertainment which our *Sauiour* gaue to *Andrew*, & his companion, whether it was *Iohn* the *Euangeliſt*, (who vſeth to conceale his owne name) or any other: it was kinde indeed, but verie ſimple and plaine, in theſe words, *Come and ſee*. Neuertheleſſe, this is wonderfull, that theſe two, tarrying with our Sauiour but one night, ſhould ſee & heare thoſe things from him, whereby they were for euer confirmed, to beleeue the teſtimonie, which *Iohn* the *Baptiſt* gaue of him, to be vndoubtedlie true: namelie, that he was, as he had ſaid the day before, *the Lamb of God*. Yea, they were ſo perſwaded, that they doe not onely beleeue themſelues: but they are carefull alſo, to bring others to Chriſt, that they might likewiſe beleeue. For *Andrewe* finding *Peter* his brother, he reporteth to him with great ioy, that they had found the *Chriſt*, or *anointed of God*: and in this perſwaſion, he did leade his brother vnto him. Our *Sauiour*, by telling *Peter* his name, as ſooneas he came vnto him, & whoſe ſonne he was, and what was his naturall timorouſnes, in the profeſſion of the name of God, though otherwiſe of courage enough, and too much: and likewiſe propheſying further, or rather of his diuine grace, promiſing him the gift of true ſpirituall fortitude: our *Sauiour* doth hereby, worke the like effect in *Peters* heart.

The next day, as we ſee, it followeth in the text, our *Sauiour* going into *Galile*, and finding *Philip* a ſtranger to him, in reſpect of humane knowledge or acquaintance, and onely ſaying to him, *Followe thou me*: forthwith *Philip* moſt willingly

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willingly folowed him, and became his Diſciple, & beleeued in ſome meaſure, though (yet in much imperfection) that our Sauiour Chriſt was he of whom *Moſes* wrote in the law. And his heart was in like māner ſo reioiced that meeting *Nathanael*, he leaueth him not, till he haue brought him to our Sa: Chriſt.

Heerevpon, our Sauiour ſo entertaineth *Nathanael*, that he perceiueth by that ſpeech which he vſed to him at his firſt comming, that he knewe the verie inward & ſecret diſpoſitiō of his heart, which God had wrought in him by his holy ſpirit. And therwithall he perceiueth alſo, that while he was yet out of the view of the natural eye of our Sauiour, he was neuertheles, in the ſight of his diuine prouidēce. For our Sauiour telleth him plainlie, that he ſaw him vnder the fig tree. The which things, ſo wrought in the heart of *Philip*, that by the grace which our Sauiour gaue him: he was brought immediately to beleeue, that hee was the *Sonne of God, the king of Iſrael.* And thervpon, our Sauiour promiſeth, (as we haue ſeene in the ende of the chapter) that both *Nathanael*, and the reſt, thus apprehending ſome ſmaller beginnings of faith, ſhould in time to come, ſee greater thinges, for their further confirmation. For this he meaneth, by the *opening of the heauen, and the Angels of God aſcending and deſcending vpon the Sonne of Man.*

The ground and hiſtory of it.

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Theſe were the firſt beginnings, euen as it were the ſeede time of the holie doctrine of our Sauiour: whereby he began to manifeſt, and make himſelfe knowne, though yet ſomewhat more priuatelie.

The which beginnings, though they were ſmall in outward ſhewe (as was ſaid) yet they were ſo mightie and effectuall, that our *Sauiour* is acknowledged of his diſciples, though verie *Nouices* as one may ſay, to be in reſpect of his *Perſon*, the *Sonne of God*: and in regard of his office, the *Meſſiah* or *anointed of God*, the Prophet of whom *Moſes* wrote, & the verie true *King of Iſrael*: according to the Promiſe, which God had made to the ſeede of *Dauid*. For ſo no doubt *Nathanael* meant.

LEt vs now, from the beginnings of the doctrine, proceed to conſider likewiſe, what manner of beginning our *Sauiour* made, concerning his *Miracles*: which ſerued for the confirmation of the ſame his doctrine, & alſo of the truth of his diuine *Perſon*, and likewiſe of his moſt holie office annexed therevnto, as will hereafter better appeare.

Queſtion. What therfore, was the beginning of his working of Miracles? Where are they recorded vnto vs?

Anſwer. *The record hereof, foloweth from the beginning of the 2. chapter of the ſame Euangeliſt S. Iohn to the 12. verſe of the ſame.*

Queſtion. Let vs here the wordes of the Euangeliſt. How doe you reade?

Anſwere. 1 *His words are theſe. And the third day, there was a mariage in Cana (a towne of Galile, and the Mother of Ieſus was there.*

2 *And Ieſus was called alſo, and his Diſciples vnto the mariage.*

3 *Now when the wine failed, the Mother of Ieſus ſaid vnto him, they haue no wine.*

4 *Ieſus ſaid vnto her, Woman what haue I to doe with thee? mine howre is not yet come.*

5 *His Mother ſaid vnto the ſeruants, Whatſoeuer he ſaith vnto you, doe it.*

6 *And ther were ſet there, ſixe water-pottes of ſtone, after the manner of the purifying of the Iewes, containing two or three firkins a piece.*

7 *And Ieſus ſaide vnto them, Fill the pottes with water. Then they filled them vp to the brimme.*

8 *Then hee ſaid vnto them, Drawe out nowe, and beare vnto the gouernour of the feaſt. So they bare it.*

9 *Now when the gouernour of the feaſt, had taſted the water which was made wine, (for he knewe not whence it was: but the ſeruants which drewe the water knewe) the gouernour of the feaſt, called the Bridegroome.*

10 *And hee ſaid vnto him, All men at the beginning ſet forth good wine, and when men haue well drunke, then that which is worſe: but thou haſt kept backe the good wine vntill nowe.*

Beliefe in God the Sonne, who led a most holy and iust life, full of tentations & sufferings.

The ground and history of it.

11 *This beginning of miracles did Iesus (saith the Euangelist Iohn) in Cana of Galile, and shewed forth his glorie: and his Disciples beleeued in him.*

Explication. Here wee haue, as it is plainelie testified, a verie notable and right gratious beginning, of the miraculous workes of our Sauiour: to the making of his diuine Person knowne, by this effect of his diuine power, like as before he shewed some tokens of his Propheticall Spirit.

NOw if you go forward, to read wher you left: that is, from the beginning of the 12. verse, to the end of the chapt: we shall see the same things, yet more clearelie, and more publikelie, manifested and confirmed vnto vs.

For our Sauiour Christ by his Diuine power, & Regall autoritie, came into the Temple of *Ierusalem*, as the Soueraigne Lord, into his owne house, according to the Prophesie of Malachie, chap: 3. 1. & reformed the abuses therof.

And besides that, the holie Euangelist testifieth, that our Sauiour, did both knowe the thoughts and intents of his aduersaries, euen from the first peeping out of their malice against him: and also the false hearts of all hypocrites, who made a shewe of beginning to beleeue, and of bearing heartie good will toward him, when as they did neither of them from anie, either soundnesse of iudgement, or truth in affection.

Read the texte attentiuelie, and you shall easilie perceiue it to be so.

Question. Howe doth the holie Euangelist continue the historicall narration therof?

Answer. 12 *It followeth thus. After that (saith the Euangelist) hee went downe to Capernaum, Hee and his Mother, and his Brethren, and his Disciples, but they continued not long there.*

13 *For the Iewes Passe-ouer was at hand. Therefore Iesus went vp to Ierusalem.*

14 *And hee found in the Temple, those that solde Oxen and sheepe, and doues, and changers of money sitting there.*

15 *Then hee made a scourge of small coardes, and draue them all out of the Temple, &c. And verses, 23. 24. 25.*

23 *Now (as the Euangelist writeth further) when he was at Ierusalem, at the Passeouer in the feast, manie beleeued in his name, when they saw his Miracles which he did.*

24 *But Iesus did not commit himselfe vnto them, because he knewe them all.*

25 *And he had no need, that any should testifie of man, for he knew what was in man.*

Explication. May wee not see plainlie nowe, euen by the reading of the text, as was said, that our Sauiour commeth into the Temple, with all autoritie, as the soueraigne Lorde, into his owne house, &c.

And doe we not see likewise, how he plainely espieth and discerneth at the verie first, both the hidden malice of his aduersaries, & also the hypocrisie and dissimulation of his hollowe hearted friendes?

These things are verie euident, to euerie one that hath an eye of iugdement to see withall.

And thus we see plainelie, the beginninges of our Sauiour his manifesting of himselfe to be the *Messiah*: both by his doctrine, and also by his Miracles, from the end of the fourtie daies temptation, to the end of the first *Passe-ouer*, next after that he was baptized.

And herewithall, wee may perceiue likewise, in what manner of conuersation our Sauiour carried himselfe, among the people of God: to wit, with singular vprightnes toward all, with great gentlenes toward those that shew themselues teachable, and with as great autoritie and Maiestie, to the reproofe of the rest: according to the testimonie of this same Euangelist. Iohn ch: 1, 14. *The word was made flesh, and dwelt among vs, and we sawe the glorie thereof, as the glorie of the onely begotten Sonne of God, full of grace and truth.*

But it would be very long to prosecute all things, concerning the orderlie, and successiue proceedings, of the life, doctrine, and miracles of our Sauiour Christ. This were to make a full *Commentarie*, and not to vse any conuenient expedition in our propounded course of *Catechizing*.

Wee

The meaning of it.

Beliefe in God the Son, who led a most holy & iust life ful of temptations and sufferings.

Wee will therfore henceforth, onelie inquire briefelie of the life of our Sauiour, in a generall consideration: and after the heads or chiefe pointes of his doctrine, and after the kindes of his Miracles, in some plaine and familiar order, pointing to the places, where we may read them fullie.

Question. In the first place therefore, what are you taught to beleeue, concerning the life of our Sauiour, in a generall consideration of it.

Answer. *The holy Scriptures teach me, and euery Christian to beleeue, yea they doe plainely describe, and lay before our eyes as it were, that the life of our Saviour Christ, was a perfit mirrour of all true vertue and godlines.*

And namely, that he was in all holy duties, both to God and man, vpright and entire, diligent, and painefull, faithfull, constant, and vnweariable, euen from the first time that he had any discretion, to the end of his life: notwithstanding all temptations, and afflictions, whatsoeuer he met withall.

Explicatiõ & proofe.

It is true. The life of our Sauiour, as it standeth recorded in the holie Gospel: but much more plentifullie, as hee led it: is a most perfect mirrour of all true holines and righteousnes, in euerie parte of it: according to that which wee haue alreadie seene concerning the whole priuate estate of it: hee therin increasing more and more, in wisedome, and grace, before God and men, we haue seene it also, in the beginning of his leading of it, most worthilie, in his publike estate.

The proceedinges of it, were answerable to the beginninges, so that in nothing, it was wanting. For herein was it fulfilled, which is written, that he was *full of grace and truth.* Iohn 1. 14. *God gaue him not the Spirit by measure.* chap: 3.34. And that in him are hidden all the treasures of wisedome & knowledge. Coloss: chapt: 2. verse 3.

For his zeale of the glorie of God, read Ioh: 2.17. *The zeale of thy house hath eaten me vp.* And chapt: 4. 31. &c. He preferred the doing of the will of his Father before the taking of his meate, though he were verie hungrie.

For his hatred against sinne, read Marke 3. 5. See his earnest rebukes, and threates against obstinate sinners, Matth: 11.20. &c. and chapt: 18.6.7. 8.9. and chapt: 23.

For his pittie and compassion, ouer poore penitent sinners, read Matth: 9. 36. and chapt: 11.28. *Come vnto me all ye that are weary, &.* and chapter 18. *He came to seeke vp the lost sheepe.* And againe, He was so tender, that he would *not quench the smoking flaxe, nor breake the bruised reede.*

And for his compassion, ouer the outward necessities of men: read Matt: ch: 14 verse 14. and ch: 15. 32. *I haue compassion on this multitude.*

For his humilitie, read againe Matth 11. verse 29. and Iohn 13. *He washed his Disciples feete.* Hee was more readie to serue, then to be serued. *Suffer little children to come to me, saith our Saviour.* Marke: 10.

The particulars of the obedience and righteousnes of our Sauiour are infinit: according to all the commandements, as hath bene more fullie set down, at the ende of euerie commandement, in the former parte of the *Treasurie*, to shewe, that our Sauiour hath fulfilled the law for vs, aboue that we can stande to rehearse now.

Onely let vs see some proofes, for the vertues expressed in the answere: seeing they containe the grounds of all the rest. For in so much as he was, in all things. *vpright, and entier, diligent, and painefull, faithfull and constant, without any wearines and fainting*: what might be further required of him?

First therefore, for his vprightnes, read, 1. Pet: 2. 22. *There was no guile in his mouth.* No, nor in his heart neither. He would by no meanes exceed the limites and bounds of his calling: as Luke 12. v. 14. *who* (saith our Sauiour) *made me a deuider of inheritance*? He refused to be a ciuill King or ruler, &c.

Concerning his great diligence and paines-taking, and that also constantly and vnweariably: consider it in his Preaching, Matth: 4. 23. chap: 9, 35. and chap: 26, 55. Luke 4. 43, 44. cha: 8. 1. ch: 13, 22. and ch: 22, 53. Heb: 3, 1, 2. &c.

Beliefe in God the Sonne, who led a most holy & iust life, full of tentations and sufferings.

The ground and history of it.

It is thus often mentioned, becausе it is a matter verie worthie to be diligentlie obserued.

Consider the like diligence, and painfulnes of our Sauiour, without wearines in prayer. Luke 6. the whole night in renewing of his supplications. And vsuallie, and verie often, by himselfe, Mark, 1. 35. Luke 9. 18. chapt: 11. 1. Matth: 14. 23. Marke. 6. 46.

And that no discouragement could daunt our Sauiour, or ceasе his most holy course: no though he was requited with all euill dealing, it is many waies euident. The peoples attẽpting, to throw him down headlong, from the top of an hill, could not do it, Lu: 4. 29. Their lying in wait to intrap him in his speach, Matt: 22. 15. & Luk. 11. 53. 54. Their attempting to stone him, could not doe it. Iohn: 8. 59. & ch: 10. 21. The most blasphemous reproches, which they and their rulers, raised vp against him, could not doe it. Math: 11. 19. and ch. 12. 24. No other grieuance, or vndutifull dealing of the part of any, could doe it, as it is notablie testified in the holie Gospel.

If we would haue any further proofe, of the most perfect constancie of our Sauiour: his death was the full sealing vp, and confirming of all, as we shall see further, when we come to inquire of it. And in the meane while, we may take a taste, from his most resolute setteling and preparing of himselfe, to the enduring of it Matt: 16. 23. & 26. 53. 54. and Lu: 12. 49. 50. 51. 52. 53.

Question.

BVt now, that we may proceede to the rest of those things, which are to be obserued, concerning the life of our Sauiour. Haue we any promise recorded in the holy scripture, that our Sauiour should be thus holie, and righteous, in the perfit obedience of life, as well as that he should be perfitlie holie by Conception and birth, to our benefit?

Answer.

Yea, God made a promise of it to his Church, as it is euidẽt, Isa. ch: 11. v: 1. 2. &c. And ch: 50. 8. & ch: 53. 9. Likewise Ier: 23. 6. They shal cal him the Lord our righteousnes.

Explicatiõ. & proofe.

These Prophesies haue indeed, the nature of promises, & were giuen forth no doubt, by the commandement of God, for an assured testimonie, that hee should be such a one, as he was by the holie Prophets, described to be.

Herevnto also, tende those *allegoricall*, and *pathetical* loue-descriptions of our *Sauiour Christ*, by the Church, in the *Song of Songs*, where hee is set forth, to be most comely and beautifull, from the toppe to the toe: yea altogether delectable, matchles, and incomparable.

And thus the *Promise* being comfortable of it selfe, may well drawe vs to a further consideration of the comfortes, that faith findeth in the perfit holines, and righteousnes of our Sauiour Christ.

Question.

What may these be?

Answere.

All doe rest in this one: in so much as hereby we are assured, that he hath fulfilled the lawe for vs: and that he is a fit Person, to stand betwixt God and vs, and to offer vp that onely propitiatorie sacrifice, which is auailable to take away our sinnes, and to reconcile vs for euer to God.

Explicatiõ and proofe.

All resteth in this indeed. For insomuch as he was to die for our sinnes, it was necessarie that hee should liue without sinne. And so it is testified of him, *that he knew no sinne*. Otherwise, he could not haue taken away our sinnes. But now, that we knowe, he was perfitlie righteous, euen that holie and righteous one, so appointed and approued of God; there is nothing wanting, that wee can desire more, to the comfort of our consciences, in this behalfe.

Question.

NOwe therfore, what dutie belongeth herevnto?

Answer

The holie Scriptures doe teach vs, in this respect, that our Sauiour Christ hath not onelie fulfilled the perfect righteousnes of the lawe for vs: but also that he hath therwithall giuen vs an example, how we our selues, and all Christians, ought, trusting in his grace, to indeuour more and more, to serue and obey God, our heauenlie Father, in all righteousnes, and true holines, all the dayes of our liues.

The

The danger of not beleeuing.

Beleefe in God the Son, who led a moſt holy and iuſt life, full of tentations and ſufferings.

The holy Scriptures doe teach vs ſo much indeede, according to that which we reade, Iohn, chap. 13. verſes 12, 13, &c. 1. Cor. 11. 1. Epheſ. 5. 2. and 1. Pet. 2. 12.

And it ſtandeth with all good and holy reaſon, that it ſhould be ſo. For ſeeing our Sauiour humbled himſelfe to walke in all good dutie both to God and toward all men, neither refuſed the dutie belonging to euery age, nor the labour of his hands in a poore eſtate: yea though he was the Sonne of God: who can, without ſhame and bluſhing, goe about to draw his necke out of the yoake. Nay, who can but acknowledge, that it is his bounden dutie, after the example of our Sauiour Chriſt, to endeuour after all vprightnes, and integritie, after all diligence and painefulnes, after all faithfulnes and conſtancie, in the diſcharge of the duties of our callings, wherein the Lord hath ſet vs.

Queſtion. TO conclude this point. Is there any danger, in not knowing, nor beleeuing the perfit holines and righteouſnes of the life of our Sauiour, as well as the holines of his nature? and in not endeauouring to obey God, according to his example in all things, wherein it is meete for vs, to be imitators and followers of him?

Anſwer. *They that doe not know and beleeue this, cannot beleeue in our Sauiour Chriſt, as in a meete and ſufficient Perſon, to be a mediator to ſatiſfie Gods iuſtice for our ſinnes, and to make an euerlaſting reconciliation, and attonement with his diuine Maieſtie for vs.*

Explicatiõ & proofe. It is very true. Neither can any ſuch, reape any profite, or benefit by his death. This therefore, is carefully to be auoided, as a very great danger, and as rocke that would cauſe ſhipwracke of faith. For if our Sauiour Chriſt had beene a ſinner himſelfe, (which God forbid we ſhould once thinke, though his aduerſaries did ſo blaſpheme, as our Sauiour himſelfe complaineth, Matt. 11. 19.) how ſhould we haue any comfort, that he ſatisfied for our ſinnes, and not rather for his owne? But for the remouing of this ſo dangerous and vncomfortable a doubt, hee doeth elſe-where very earneſtly reply againſt all theſe, and all ſuch ſlanderous calumniations, to iuſtifie the righteouſnes of his life. And namely, Iohn ch. 8. verſe 28. *I doe nothing of my ſelfe, &c.* and verſe 29. *I doe alwaies thoſe things that pleaſe my Father.* And verſe 48. *Which of you can rebuke me of ſinne?* And whereas they feare not to blaſpheme moſt wickedly, and to ſay, that he had a Diuel: our Sauiour anſwered them, *I haue not a Diuel: but I honour my Father, and ye haue diſhonoured me. And I ſeeke not mine owne praiſe: but there is one that ſeeketh it and iudgeth.* And verſe 55. *I know God, and keepe his word.* And ch. 10. 32. *When the Iewes went about to ſtone our Sauiour: Many good works* (ſaith he) *haue I ſhewed you, from my Father: for which of theſe works doe ye ſtone me?* As though he ſhould ſay, If ye will needes ſtone me, it muſt be for well doing, and not for any euill, which ye can iuſtly charge me with. And he proceedeth further, to iuſtifie himſelfe againſt their reply, in the ſame place. Read alſo ch. 12. 49. 50. and ch. 14. 31.

Hetherto of the life of our Sauiour. Onely this reſerued, that we are hereafter, to inquire more fully, of the laſt part and concluſion of it: wherein, the perfection of all his moſt holy vertues, doe moſt brightly ſhew themſelues, as then we ſhall by the grace of God, make it very plaine, from the holy hiſtory thereof.

Beliefe in God the Son, who taught a most holy and perfect doctrine.

The ground and history of it.

Beliefe in God the Sonne, who taught a most holie and perfit Doctrine.

IN the meane season, his doctrine is next to be considered of vs.

Question. How are wee to beleeue in our Sauiour, in respect of that?

Answer. *We are to beleeue that our Sauiour Christ, taught a most perfect doctrine; containing both the grounds, and also the sealing vp, or ratification of the whole truth of God, necessarie to be beleeued and obeied of vs, and the whole Church for our direction in the way of saluation, euen to the end of the world.*

Explicatiõ and proofe. It is very true. For in this respect, as we haue alreadie seene, wee are to beleeue in our Sauiour, as in the great Prophet sent of God, whom all stand most strictly bound to heare and obey. Act. 3.22.23. Heb. chap. 1. verses 1,2. and ch. 12.25.

And that our Sauiour, hath taught a most perfect doctrine, we may easily shew it in way of induction, by collecting of the heads or chiefe points thereof, set downe in the holy history of the Gospel, written of him. And that also, so exactly and perfectly from his owne sacred mouth, may iustly and as it were vpon a sure ground and foundation build our faith thereon. For whereas the whole doctrine of God, is comprehended either in the law, or the Gospel: our Sauiour hath taught all things most perfectly, concerning both of them.

And first concerning the Law, that is to say, the morall law, which hath a perpetual vse and authority in the Church: though the ceremonies, and many politicall ordinances of the law are ceased by our Sauiours comming.

First, he teacheth the perpetuitie of it, and therewith also, the perfection of it, to all such ends, as God appointed it vnto: in so much as, *If any shall breake the least of the commandements, and teach men so, our Sauiour affirmeth, that he shall be least in the kingdome of God.* Matth. 5.17.18,19,20. Read also ch. 19.16,&c. Where he telleth the rich young man, that this law of God, is a perfect rule of mans life. *Thou knowest the commandements* (saith he) *Thou shalt not commit adultery, &c.* Luke, chap. 18. verse 18, &c. Reade also chap. 10. 28. and ch. 16. verses 29,31.

Secondly, our Sauiour distributeth the law most perfectly, according to the seuerall contents of either table: vnder the name of the first and second Commandement. Matth. chap. 22. verses 36,37,38,39. *The first and the great Commandement* (saith our Sauiour) *is this, Thou shalt loue the Lord thy God, with all thy heart, &c.* And the second (as he saith further) *is like vnto this, to wit, Thou shalt loue thy neighbour as thy selfe. On these two Commandements hangeth the whole law and the Prophets*: saith our Sauiour, *the Prince of all Prophets*, and he by whose spirit they spake and wrote all that is written of them. Reade also Mark. chap. 12. verses 28. and 34. *And after this* (saith the Euangelist there) *no man durst aske him any question*: to wit, with any vaine confidence, or bold conceit, that they might put him to silence. For they were conuicted in their consciences, of his most perfit knowledge, according to that testimony which the expounder of the law, gaue to this his answer, made vnto him.

Thirdly, as in the same place he maketh it cleare who is the true God, euen the *God of Israel, one onely God*: so Luke, chap. 10. 29,30,&c. 37. he doth by a notable parable declare, whom God in his law, would haue vs account to be our neighbour. And Matth. 5. 43, &c. *It hath beene said, Thou shalt loue thy neighbour, and hate thine enemies. But* (saith our Sauiour) *I say vnto you, loue your enemies, &c.* Where he includeth them, vnder the word neighbour, against that

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that former blinde distinction. Reade also ch. 7, 12.

Fourthly, our Sauiour Christ doth most purely, and faithfully cleare the right interpretation, and scope of the law, against the corrupt and defectiue glosses, wherewith the Scribes and Pharises had obscured, and peruerted the same. This he doth by giuing particular instances, in diuers of the commandements: the sense whereof, they had curtailed, as one may say: as we reade, Matth. 5. verses 22, 23, &c. In which words he giueth instance concerning the 6. Commandement. And verses 27. 28, &c. concerning the 7. Commandement. And verses 33. 34, &c. concerning the third commandement. And againe, concerning the same, chap. 23, 16, &c. And against cruelties, forbidden in the 6. Commandement.

Likewise also, at another time, concerning the seuenth Commandement, ch. 19. 3, &c.

Moreouer, concerning the 5. Commandement, chap. 15. 3, 4, 5, 6, &c. Yea and generally against their tradition, verse 11. shewing that the heart is principally to be cleansed, or else all is to no purpose. And againe concerning the 5. Commandement, ch. 22. 18, &c.

Yea, in that one most notable, and large Sermon of our Sauiour vpon the mountaine, recorded in the 5, 6, and 7, chapters of matthew: if we shall marke it well: it will appeare, that he speaketh of all the principall duties, commanded in the whole decalogue, or ten Commandements of the morall Lawe: though not in the order of the Commaundements, which was not necessarie.

And concerning the 4. Commandement, verie often doth our Sauiour Christ both by doctrine, and also by practise, cleare the right vse of it; and so deliuereth it from all pharisaicall, and superstitious abuse. Matth. 12. 1, &c. Luke, 4. 16, &c. And chap. 6. 1, &c. And chap. 13. 10, &c. And Iohn, chap. 5. 9, &c. and verses 16, 17, &c. and chap. 7, 19, 20, 21, 22, 23, 24. *Didnot Moses giue you a law? &c.*

The sum ne of all, concerning the interpretation, which our Sauiour giueth of the Law, is this, that the whole Law, and euery commandement thereof, both pertaining to God, and also to man, doth not onely binde the outward man, as the hand and tongue, &c. to obedience: but euen the most inward and hidden man of the heart, touching the most secret thoughts, motions, and intents thereof. So that, not onely by the prescription of the Law of God, are good actions to be done, but it is also required by the same Law, that they be done in the right manner: without all hypocrisie, without vaine glorie, without bitternes, without flattery, without enuie, without desire of reuenge, &c. Yea, and on the contrary, in all vprightnes of heart, and with a good conscience, from faith and loue vnfeined: euen to our enemies, as in the sight of God, in pure zeale of his glorie, &c. to the end that all our actions may be pleasing vnto God.

In this wise, doth our Sauiour make it cleare, how the law of God is rightly to be vnderstood and interpreted, against the corrupt glosses of the Pharisies. Neither is there any speciall vertue, commanded by God, in his holy Law, which our Sauiour doth not earnestly commend, and exhort vnto: nor any vice of speciall note, which he doth not zealously reproue, and dehort from; as also from the inward thought and motions thereof.

And to this purpose, according to his speciall kinde of teaching, he doth very elegantly, and plainely, fit many notable similitudes and parables. As for example, by the parable of a certaine Lender, who had two debtors, Luke, 7. 39, &c. he reproueth the rash and vnaduised iudgement of a Pharisie. By a parable of the Plough-man, looking backe, he reprouth lightnes and inconstancy, chap. 9. 62. By the parable of a certaine rich man, he reproueth couetousnes & trust in riches, ch. 12. 15, &c. Likewise 16. 13. by a parable of one that should take vpon him to serue two Masters, he reproueth the same, and sheweth the

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impossibility of it. And chap. 13.6,&c. by a parable of a barren figtree, he reproueth all vnfrutfulnes, in those which do professe the name of God: as also that hainous abuse, which all such doe make of Gods long sufferance, and patience toward them. And ch. 16, verse 19,&c. by a parable of the rich man and *Lazarus* he doth reproue, and condemne vnmercifulnes, in all rich men. And ch. 18.9,&c. he doth by a parable of the Pharisie, and Publicane, reproue and condemne likewise, the prowd opinion of iustification, by mans owne works.

Contrariwise, by a parable of guests bidden to a wedding, he teacheth and exhorteth to humilitie, ch. 14.7,&c. And likewise by a parable of a Master and his seruant, ch. 17.7,&c. To continuance and watchfulnes in good duties, our Sauiour moueth and perswadeth, by a parable of men waiting to light their Masters home, in the night from a marriage feast, ch. 12, 35,36,37,38. And againe, ver. 39,40,&c. by a parable of the Master of a family, who watcheth against the comming of a theefe.

By the parable of a certaine warie and prouident Steward, he commandeth and exhorteth all christians, to mercifulnes and liberality to the poore, ch. 16. 1,&c. And ch. 12,58,59. he exhorteth to speedie reconciliation, from a similitude of one, that hath gotten out an attachment for his debtour, and hath already done him the arrest,&c.

These are part of the parables, whereby our Sauiour Christ hath partly giuen admonition and warning, against vice: and partly, hath exhorted to godlines and vertue. We haue alledged them out of the Euangelist Luke, because he is most plentifull in this kinde of record.

Yet we must in no wise thinke, that our Sauiour exhorteth thus, to the duties of holines and righteousnes, commanded in the law: as though any might obtaine righteousnes thereby, to their iustification before God: (for that is contrary to his expresse doctrine, according to that parable of the vnprofitable seruant, Luk. 17.10.) but onely to declare our thankfulnes to God, for his free grace, and mercy toward vs, by all good fruits of obedience, so farre forth, as by his grace, we may attaine vnto.

As touching our iustification before God, our Sauiour teacheth vs plainely, that *Moses* the immediate giuer of the Law from the hand of God, and all the holy Prophets, who were the faithfull interpreters thereof, doe in that respect, direct all to looke vnto our Sauiour Christ himselfe: according to that of our Sauiour, Iohn, 5.46. *Had ye beleeued Moses, ye would haue beleeued me, for he wrote of me,&c.* And verse 39. he saith more generally of the holy Scriptures, *They testifie of me.* And Luke, ch. 24.44. *All things must be fulfilled, which are written of me in the law of Moses, and in the Prophets, and in the Psalmes.* Reade also Iohn, 3.14,15. and ch. 8.24.

Thus much therefore, for a taste of the most excellent, and perfect doctrine of our Sauiour Christ, concerning the law of God.

WEe come now to giue a like taste, of his most holy and perfect doctrine, concerning the Gospel.

And herein, first more generally, concerning Faith and Repentance: and then more particularly, concerning euery Article.

Secondly, concerning Prayer.

Thirdly, concerning the Sacraments.

Fourthly, concerning the externall ecclesiastical gouernment of his Church. For if we shall see plaine and full grounds for these things, in the doctrine of our Sauiour: wee shall haue sufficient ground to beleeue and acknowledge, the perfection of his doctrine, such as is recorded in the historie of his Gospel.

First therefore, more generally concerning Faith: our Sauiour Christ doth notably describe the nature of Faith: and therewithall teacheth also,

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also, the necessitie of it, in so much as without faith none can be saued, no more then a man can be nourished without bodily foode. Iohn 3.18. and chap: 6. 37. &c. in a large disputation with the Iewes, by a comparison taken from *Manna*, and vnder the tropicall speeches of eating his flesh: and drinking of his blood.

Secondly, he teacheth the excellencie of faith, as of that grace, which is specially well pleasing vnto God, Iohn chap: 6. verse 29. *This is the worke of God* (saith our Sauiour) *that yee beleeue in him whom he hath sent*. And chap: 5, 14. 15. 16. 17. the excellencie of it is noted, in that this grace alone apprehendeth saluation. And chap: 7, 50. *Thy faith hath saued thee*. Moreouer it is through faith that our praiers are auailable with God Mark: 11. 24. And ch: 9, 23. *To him that beleeueth* (saith our Sauiour) *all things are possible*.

Thirdly, to the end he might the rather stirre vp all to a carefull seeking after this grace, and to continuance and abiding in it: he telleth vs that it is rare, and shall be found nothing so common, as men in outward profession, doe make shewe of it. Luke chap: 18. 8.

The doctrine of our Sauiour concerning *Repentance* is, first, that it is a grace, arising from the apprehension of Gods comfortable grace, and mercy, through our Sauiour Christ, as it may appeare, Matth: 4, 17, *Amend your liues* (saith he) *for the kingdome of God is at hand*. Wherein also our Sauiour giueth to vnderstand, that it is a necessarie grace, as it were the pathway to the *kingdome of heauen*. And Luke 13. 3. 5. *Except yee repent, ye shall all perish*. Wherefore, as our Sauiour teacheth further, it was a special end of his comming, to call sinners to repentance. Mat: 9. 13. And chap: 18. 11. &c. where he laieth it forth, by a parable of the *Shepheard*, who is exceedingly carefull, to seeke vp his sheepe, which he hath lost. In which respect also, our Sauiour preferreth most grieuous sinners, repenting them of their sinnes, before the goodliest hypocrits, that are in the world, as we read Mat: chap: 21, verse 28, &c. where our Sauiour laieth it forth, in the parable of the two sonnes. And chap: 25. 10, 11. 12. 13. by the parable of the fiue foolish Virgines. He preferreth them also, before all secure and negligent rude-bies: such as we spake of before from the Euangelist Mat: chap: 22. 12. In the which part of the parable, our Sauiour seemeth to allude to some such custome, among the Iewes, as is among vs in giuing bride-laces or bride-gloues, or some other thing, whereby the guests of the bridegroome are for the time, knowne from other.

Finallie, for the incouragement of sinners to repentance, our Sauiour teacheth, by many parables, one after another, howe singularlie well pleasing it is vnto God, that Sinners should repent: and how readie hee is, to accept of such as doe so. Luke chapt: 15. from the beginning to the ende of the same. Yet with this condition, that it be in truth, and that there be no generall relapse, and falling away to sinne againe: because then all is lost, yea a more woefull estate attendeth all such; as our Sauiour admonisheth, and warneth vs, Matth: 12. 41. 42. 43. 44 45.

Thus farre concerning the doctrine of Faith more generallie, and also concerning repentance, arising from, and with the same, as our Sauiour taught it.

Wee come to his doctrine, concerning the seuerall Articles of our Faith, or Beliefe.

And first concerning the vnitie of the Godhead, he teacheth plainelie, that there is one onely God: as we read: Mark, chapt: 12. 29. Wherevpon as it followeth, verse 32. *Well Master* (saith the Scribe) *thou hast said the truth, that there is one God, and that there is none but hee*. Our *Sauiour Christ* teacheth also, this *one onely God, is all onely goodnes, so that none is good but hee*, as touching both the originall, and also the perfection of goodnes. Matth: chapt: 19, 17. and Luke 18. verse. 19.

Hee teacheth also, that this one onelie true GOD, is of a Spirituall nature, infinite, inuisible, and incomprehensible: and that therefore

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he requireth, that such as worship him, should performe it in spirit and truth, Iohn ch: 4. verse 24 *God is a spirit, &c.* Let this suffice for a tast of the most excellent doctrine of our Sauiour Christ concerning the Vnitie of the Godhead.

Let vs proceed to his doctrine, touching the distinction of *Persons*, the *Father*, the *Sonne*, and the holy *Ghost*. And first, that our Sauiour distinguisheth the *Persons* in the *Deitie* or *Godhead*, it is euident, in that hee saith, that hee came from the *Father* Iohn: 6. 29. and chap: 10. 36. And likewise, in that he saith, that the holy *Ghost* proceedeth, and is sent both from the *Father*, and the *Sonne*, Iohn chap: 14. 26. and chap: 15. 26. and chap: 16. 7. But most plainely in the forme of Baptizing into the name of the *Father*, and also of the *Son*, and of the holy *Ghost*, instituted by the diuine authoritie of our Sauiour himselfe, Mat: 28. 19.

Now let vs briefly obserue his doctrine, concerning euery person distinctly.

And first, concerning the *Father, he teacheth that he is the almightie God, Iohn*: 10. 29. *My Father is greater then all, &c.*

That hee is a *Father*, most properly, in respect of our Sauiour himselfe, he teacheth plainely, Iohn: 5. 28. For he saide, that God was his own *Father*: yea and that also, with an equalitie of *Person*, as the Iewes did truly, though not obediently vnderstand him, as it is euident in that place.

Yet he doth not teach, that God is so his naturall *Father* onely, but that hee is a *Father* to all the elect through him, by adoption and grace: according to that, Iohn: chap: 20. 17. *I ascend to my Father, and to your Father: and to my God, and your God.* And as he doth likewise cal him our *Father*, in many other places of the Gospell: and namely, where he teacheth vs, and all Christians, together with these, which were his choise Disciples at that time, to pray to God, as to our heauenly *Father*, Mat: 5. 45. 48. and ch. 6. verses 9. 14, 15.

Our Sauiour teacheth vs also, that God the *Father, is the maker of heauen and earth. Mat*: 19. 4. For in that he alledged *Moses*, as a true and faithfull historiographer, in one point of the Creation, he confirmeth the whole historie thereof, as it is recorded by the same Prophet.

He teacheth also, that God the *Father*, is the most wise and prouident ruler and gouernour ouer all; yea so that, *a sparrowe falleth not to the ground, nor one haire from the heades of Gods children, without his Fatherly prouidence.* Mat: 10. 29. 30. The which most holy, and comfortable doctrine, hee doth most earnestly teach and affirme, in the 6. chap: of the same Gospell. Read also, chap: 7. verse 11. and chap: 26, 53. *The Angels are vnder his Fathers gouernment.* Yea the calling, and saluation, and whole gouernment of the Church, is in his *Fathers* hand, Mat: chap: 11. 25. 26. The same is likewise euident, from his most diuine and heauenly prayer. Iohn: chap: 17.

Thus much for a handfull of the doctrine of our Sauiour, concerning the first *Person* of the holy *Trinitie, God the Father.*

Secondly, touching himselfe, the second *Person* of the holy *Trinitie*, he teacheth first, concerning his *Person*, that he, who was from all eternity, very God, and in that respect equall with the *Father*, as we sawe euen now: is also, euer since his incarnation very man, and so in one *Person* both God, and man. Yea our Sauiour taught this so plainely, that as true beleeuers were confirmed by it, to beleeue in him accordingly, Iohn: chapter 16. 29. 30. so the vnbeleeuing, and contradicting Iewes stumbled at it more and more: Iohn 5. 28. as was also alledged a little before, as we may read further, chap: 10. 33. But for the further confirmation, that this doctrine was taught by our Sauiour, read ch: 14. 7. &c. in the same Euangelist: and chap: 10. 30. *I and my Father are one.*

Moreouer, for the proofe of his diuine prouidence, and gouernment, together with his *Father* ouer all things, both naturall in the world, and namely touching the bodies of men: and also ouer all spirituall things in the Church of God, and specially concerning mens soules, we read his plaine doctrine generally

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nerally affirmed. Iohn, 5, 17, *My Father worketh hitherto, and I worke*: And verse 19 20 &c *Then answered Iesus, and saide vnto them, verily, verily, I say vnto you, The Sonne can doe nothing of himselfe, saue that which hee seeth the Father doe: for whatsoeuer things he doth, the same doth the Sonne also. For the Father loueth the Son, and sheweth him all things, &c.*

And now touching his office, he taught with like plainenes, while he was here on earth, that he was the *Messiah* and annointed of God. Luke 4. 17, &c. 21. And Iohn 4, 25. 26. He said to the woman of *Samaria, I who speake vnto thee, am he*. And chap: 6. 27. he affirmeth to the same ende, *that God the Father hath sealed him*. And ch: 8. 12. and ch: 12. 35. 36. and againe, verse 46. *I am the light of the world, &c.*

Concerning his Priest-hood, and the sacrifice thereof, in that he was to offer vp himselfe, to the death of the crosse, our Sauiour foretold it, that it should so come to passe: and also what should be the mightie and wonderfull effect of it; in that by the vertue thereof he would draw all men to himselfe: that is, so many as were giuen him of God, for whom he died, &c. Iohn 12. 23. 24. and verses 32. 33. But of this more, when we come to the doctrine of his death.

Now concerning his kingdome, he professed plainely, that it is not of this world: that is, after the manner of the earthly and transitorie kingdomes thereof, Iohn 18. 36 And therefore it was, that he frustrated the vaine attempt of the people, at such time as they would haue made him their king: chap: 6. 15. And therefore also, euen then when it pleased him to make some declaration of his kingly authoritie concerning his spirituall soueraignetie ouer his Church: to wit, when as he rode to Ierusalem, to reforme the abuses of his Temple the second time, he did it in a manner altogether vnlike to the statelines and pompe of ciuill Kings and Princes: that is to say, he did as much come short of their pompe in worldly shewe, as he exceeded them in spiritual maiestie and power, as the most strange effect thereof declared Mat: 21. verses 1. 2. 3. &c. 17. And Luke chap: 19. verse 27, &c.

And answerable to this profession, and practise of our Sauiour, concerning his kingdome, was his vsuall description of it. The which we will now henceforth briefly touch.

To this purpose, he vseth many very notable parables and similitudes: the which sort of parables, the Euangelist Matthew doth most fully record vnto vs. And therefore we wil take them from his hand especially, as we did another sort of them before, concerning the doctrine of the Law, from the report of the Euangelist Luke, who is most plentifull in that respect.

First therefore, to beginne with all, we haue euen in one chapter, to wit, the 13. of Saint Mathew, the record of seuen diuerse parables, vsed by our Sauiour, to lay forth the nature, or estate of his kingdome thereby: and to shewe what manner of one it is to be here vpon the earth.

Among all which, the first is of seede sowen in foure sorts of grounds: of the which one sort onely brought forth increase. Wherein our Sauiour admonished his Disciples, and in them al other, that it is not enough for any, to heare the word preached, which is the Scepter of his kingdome, vnlesse we doe heare it with honest and dutifull hearts, and with care and conscience to practise and obey it: According to that vse which Saint Luke noteth from the wordes of our Sauiour himselfe, chap: 8. 18. And by this parable also our Sauiour preuenteth that offence, which might otherwise haue arisen, when the vnprofitablenes of many hearers of his word, should be obserued: as though he should haue said, doe not looke that all will submit themselues to my word and doctrine. The state of my kingdome here in this world, shall be such, as I haue described vnto you in this parable, Mat: chap: 13. verse 3. and so forth to the 23. verse of the same.

And secondly, hee saith to the same ende, and therewithall to stirre vp all (whom he calleth the children of the kingdome) to watchfulnes: *that his kingdome*

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dome is like to a man which ſowed good ſeede in his field, But while men ſlept, there came his enemie and ſowed teares among the wheate, &c. Mat: 13, 24, &c. 31, whereby our Sauiour giueth plainely to vnderſtand, as he himſelfe afterward interpreteth, as we read in the ſame chapter, verſes 36, 37, &c. to 44. that the Diuel will vſe his inſtruments, euen men of peruerſe mindes, ſuch as are heretikes and others, to ſowe falſe and erroneous doctrine: and accordingly, that he himſelfe will doe what he can by his wicked ſuggeſtions, to peruert the liues of many profeſſors, and by all meanes to hinder the good ſucceſſe of the Goſpell, and of the bleſſed kingdome of our Sauiour here in this world, where the Diuel alſo hath his kingdome. We muſt not therefore looke for a perfect eſtate of the Church here. That is reſerued till the end of the world, when our Sauiour ſhall come againe to iudge the ſame.

Neuertheles, for the comfort of all that ſhall ſubmit themſelues to our Sauiour, as dutifull and obedient ſubiects in his kingdome, he ſheweth by a third parable of the graine of *muſtard ſeede*, that howſoeuer the ſpirituall graces and gifts of the kingdome, may ſeeme very ſmall and weake in the beginning, yet they ſhall growe and proſper with mightie encreaſes, through his diuine and ſecret bleſsing, as it followeth verſes. 31. 32.

To the ſame end tendeth the fourth parable of the leauen verſe, 33. vnleſs we may extend the meaning of our Sauiour in them both, to expreſſe not onely the mightie and ſecret worke of his grace, in euery member or true ſubiect of his kingdome, for the preſent: but alſo the ſpreading of his Goſpell, farre and neare, from time to time notwithſtanding all reſiſtances whatſoeuer.

The fift parable is of the *treaſure hidden in the field*, verſe 44. And the ſixt is of the *precious pearle*, verſes 45, 46. both of them, tending to ſet forth the excellencie of the kingdome of our Sauiour, aboue all worldly riches whatſoeuer, whether wee reſpect the glory of it in the life to come, or the preſent graces thereof, while we liue here.

And herewithall our Sauiour admoniſheth, that his kingdome is diligently to be ſought after, of all thoſe that would finde it indeed, ſeeing it is a thing hidden: yea that no coſt of diligence and labour, nor of goods, or life be ſpared, to the obtaining of it, ſeeing it is moſt precious aboue all things in this tranſitorie and baſe world.

In the ſeuenth parable, our Sauiour compareth his kingdome to a drawe-net, which catcheth both good and bad fiſhe, verſe, 47. 48. 49. 50, the ende and vſe of which parable is like to that which was ſet downe concerning the *teares ſowne among wheat*: leaſt that any ſhould be offended and ſo cauſed, either through pride, or of vniuſt ſcruple to forſake the outward ſocietie of the church, when they ſhould ſee many wicked perſons to be found therein: but rather to be ſo much the more carefull, to looke to their owne ſtanding, and to yeelde ſo much the more diligence, euery one in his place, wiſely and with all diſcreet patience to hinder the ouerflowings of iniquitie. Theſe are the ſeuen parables contained in one chapter, namely in the 13. of the Euangeliſt Matthew. All of them expreſſing, as was ſaid, the eſtate of the kingdome of our Sauiour here in this world: farre otherwiſe then we of our ſelues would haue conceiued of it: had not he ſtored vs with this his excellent and manifolde inſtruction.

Vnto theſe ſeuen, wee may adde two other, recorded by the Euangeliſt Marke, chap: 4. 21. &c. and verſe 26. &c. The one of a *candle*, to ſignifie that all things in the kingdome of our Sauiour Chriſt ſhall be made manifeſt, and therefore that euery one is to beware of hypocriſie and of negligent profeſsion of the Goſpell: according to that of Saint Luke chap: 8. 18. *Take heede therefore how ye heare, &c.*

The other is of *corne*, which groweth in the field, aboue that the owner can diſcerne, how it groweth at euery inſtant thereof: to ſignifie the ſecret bleſsing of the kingdome of our Sauiour, in the hearts of the true ſubiects thereof. For

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so is the kingdome of God (saith our Sauiour) *as if a man should cast seed in the grou̇nd, And should sleepe and rise vp night and day, and the seede should spring and growe vp, he not knowing how, &c.*

Yea, many other parables, doth our Sauiour vse, to expresse the estate of the same his kingdome here in euery other respect. As for example, he vseth the parable of the King, calling his seruants to an account, to declare both the mercie and iustice thereof. Matth: 18.23.&c. *The kingdome of heauen* (saith our Sauiour) *is likened to a certaine King, who would take account of his seruantes.*

Likewise he vseth the parable of the *housholder hyring labourers into his vineyard.* Matth: chap: 20.1.2 &c. to giue to vnderstand, that no man is of better reckoning with God, for their long continuance, vnder the profession of the Gospell, specially if they presume of any merit or worthines aboue others in that respect: but rather according to his diligence & faithfulnes in the labour of Christianitie, and according to that humble trust which he hath in the free grace and mercy of God. And to this ende he concludeth the parable with this sentence, *The last shall be first, and the first shall be last: for many are called, but few chosen.*

Moreouer, by another parable, *of the vine-yard let out to vnfaithfull husbandmen*, our Sauiour describeth the reiection of the Iewes, for their treacherous stubbournes and crueltie againſt him: and on the otherside, the calling of the Gentiles, through the free grace and mercie of God, Mat: chap: 21, verse. 33 &c.

And chap: 22, 1, &c, he doth to the same end vse another parable concerning the mariage of the Kings Sonne, and the contempt thereof, by the first bidden guests which were the Iewes: and also by the example of that speciall rudesby; that thrust in himselfe, without his mariage garment.

And chap: 25. verse 1. &c. by the parable of the fiue wise, and fiue fooliſh Virgines, our Sauiour doth likewise admoniſh vs to take heede, that we do not securely rest in an outward profession of the Gospel, without inward truth of the heart, which is a thing abhorred of God.

And verses, 14. and 15. of the same chapter, by the parable of the talentes, which a certaine *Maister going into a farre countrie, deliuered to his seruants, &c.* Our Sauiour teacheth plainly, that he will looke to haue all the spirituall gifts and graces of his kingdome, to be industriously imploied in euery mans calling, and according to the diuerse measure of them, specially in the calling of the ministerie of the Gospell, to all those profitable ends wherefore he hath giuen them. Or otherwise, that fearefull vengeance is to be looked for, from his hands, against euery vnprofitable seruant.

Such was the doctrine of our Sauiour, concerning his spirituall kingdome here on earth, the which he calleth the kingdome of heauen, because it is from heauen by the speciall ordinance of God: likewise, because the gouernment of it is most spirituall and heauenly: and also because it prepareth and fitteth all the elect of God, who as we saw before are called *the children of the kingdome*, to be partakers of heauenly glory.

Now let vs proceed, according to the order of the articles of our beliefe.

The next doctrine therefore, of our Sauiour is that which concerneth his own conception and birth. Of the, which he saith thus before *Pilate. For this cause am I borne, and for this cause came I into the world, that I should beare witnes of the truth.*

Next to the birth of our Sauiour, are his sufferings. Of the which he did verie oftentimes foretell his Disciples, to the end they might be the lesse troublesome or vncomfortable to them, when they should fall vpon him: as Luke ch: 9, 44 45 And Mat: 17.12.13.&verses 22.23. And Mark. 9.12. And more particularly he foretold his betraying, as we read, Iohn chap: 13, v. 18. &c. The which our Sauiour did, as he saith in the same place, to the establishing of their faith, when it should come to passe. Of his crucifying, he spake likewise beforehand, Iohn ch: 12.32.33.

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Of his buriall, by occasion of that costly ointment which *Mary* powred on him. Mat: 26. 12. Iohn, 12. 7.

Of his continuance in the graue, answerable to the type of *Ionas*, abiding so long in the Whales belly, Mat: 12. 39. 40.

Of his resurrection also, he vsually spake, adding the prediction thereof, to the foretelling of his sufferings, to mitigate the discomfort of that part of his speech: as Iohn 2. 19. 20. 21. Mat: 16. 21. ch: 17. 9. and verses 22. 23. And ch: 20. 17. 18. 19. *This thing* (as the Euangelist *Marke* saith) *our Sauiour spake plainely.* And ch: 10. 32. 43. 34. And all this, according to the former prophecies, of the holy Prophets, as the euangelist *Luke* obserueth. And that also in a mercifull regard of his Disciples, lest they should be ouerwhelmed, & confounded with excessiue sorrow; as we may perceiue plainely Iohn, ch: 14. 1. &c. and ch: 15. and ch: 16. and by his most sweete and diuine praier in the whole 17. chapter.

Our Sauiour being risen againe, as he had often said that he would: he then foretold his ascension, to *Marie Magdalene*, Iohn, 20, 17. *I ascend to my Father, &c.*

That hee should sit at the *right hand of God*, and come againe to iudge the world, our Sauiour boldly professed before the chiefe Priest, Mat: chap: 26. verse 64. *Hereafter* (saith our Sauiour) *shall yee see the Sonne of man sitting at the right hand of the power of God, and come in the cloudes of heauen.* Moreouer, touching his comming againe to iudgement, hee had spoken before that time, Iohn 5. 22. and verses 27. 28. 29. But yet more fully and plainely, Mat: 25. 31. &c. The precedent signes of which time of his comming, our Sauiour hath also declared, Matth: 24. And before this, chap: 13. 39. &c. in the parable of the tares. And againe, verses, 49, 50. in the parable of the drawe-net.

We are come now to the doctrine of our Sauiour, concerning the holy Ghost. Of whom he speaketh most comfortably, as of the onely comforter of all the Elect, distinct in Person from the Father and the Sonne, and yet one with them both, euery where present, of equall power and dignitie with them, &c. Iohn chapters 14. and 15. and 16. Which also our Sauiour maketh very plaine in that forme of Baptisme which hee instituted after his resurrection. Mat: 28. 19.

Concerning the catholike Church, the doctrine of our Sauiour is this, that it consisteth both of Iewes, and Gentiles, and that he himselfe is the onely vniuersal Pastour and shepheard thereof, Iohn 10. verses 14, 16. Read also Luk. 13. 28. 29. 30.

Touching the Communion of Saints: and first in respect of their vnion with himselfe, and so by him among their owne selues, our Sauiour teacheth it plainely, Iohn ch: 15. 1, 2, 3, 4, 5. &c. And ch, 17. 22. &c.

What his doctrine is, touching the forgiuenes of sins, and namely that there is mercie with God to forgiue them, and what course wee are to take, that wee may attaine to the comfortable assurance thereof: we read, Mat: 6. v. 12. 14. and chap: 9. 6. and chap: 18. 21. 22. 27. and Luke 7. 48. and chap: 15. 1. 2. 3, &c. and verse, 20. &c.

Concerning the resurrection of the dead, we read that our Sauiour doth confirme it, Iohn. 5. 28. 29. and Mat: chap: 22. verse 23. &c. where he confuteth the heresie of the *Sadduces* against this article.

Likewise, he assureth al that shall beleeue in him, of euerlasting life, not onely in those places now last alledged, but in many other not easily to bee numbred.

And thus we see, that the doctrine of our Sauiour is entire and perfect, concerning all the articles and grounds of our Christian beliefe.

As for praier, it is familiarly knowne to euery one of vs, that he taught vs a most perfite rule and direction of it, as wee finde it recorded, Matth: chap: 6. 9. &c. and Luke chapter 11. 2. &c. And againe, Matth: chapter. 7.

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verse 7. &c. we read how our Sauiour incourageth all faithfull Christians to this dutie, as to a speciall fruite and exercise of faith. Read also, Iohn 14. verses 13, 14. and chap: 16, 26, 27. Likewise Luke, chap: 11. 5. &c. Moreouer, ch: 18. 1, 2, 3, 4, 5, 6, 7, 8. he exhorteth to constancie in praier without fainting.

Likewise, as our Sauiour was the ordeiner of the Sacraments, both of Baptisme and the Lords supper; so he hath with the institution of them, plainely set downe the doctrine and instruction, concerning the right manner of the administration, and also the endes and vses, wherevnto he hath appointed the same, Mat: chap: 26. verse 26, &c. and chap: 28. 18. 19. 20.

Last of all, concerning the externall gouernment of the Church of God, such as he would haue to be in perpetuall vse, for the well ordering thereof, that offences might be auoided, and al disorders rebuked and censured: we haue the expresse grounds of it, deliuered and taught by our Sauiour, Mat: ch. 16. 19. And ch: 18. verses 19. 16. 17. 18. 19. 20. Read also Iohn ch: 20. verses 22, 23. But of these things more afterward.

In the meane season, it may suffice vs, that from this briefe collection, and suruaie of the doctrine of our Sauiour Christ, we see that he hath set it downe, most holily and perfitly in all points: and therefore, that he is worthy to be acknowledged, and beleeued in, as being a most faithfull Prophet, yea greater then any Prophet, yea euen as in the author of all holy doctrine together with the Father and the holy Ghost, to guide vs in the perfit way to his euerlasting and glorious kingdome.

It is true, that the whole body of the holy Scriptures, is the onely entire doctrine of our Sauiour Christ, by what instruments soeuer the same was spoken or penned. For they both spake, and also wrot, as he directed them by his holy Spirit. But in this our present discourse, we haue spoken onely of that his doctrine, which he vttered by his owne most holy and sacred mouth, while he abode here vpon the earth.

Question. NOw therefore, that (this discourse being ended) we may goe forward. Did God euer make any promise to vs, and his Church, that our Sauiour Christ should be so perfit a Teacher vnto it?

Answere. *Yea. For in this respect, the Lord by his holy Prophet Isaiah, long before the comming of our Sauiour, calleth him wonderfull, and Counseller - as one that should in most excellent manner, declare the high counsells of God, to his Church and people, Isaiah, chap: 9. 6.*

He declareth also, that our Sauiour should, to the same ende, be indued with the manifold, and most excellent giftes and graces of the holy Spirit of God, in that he was to come in the nature of man, chap: 11, 2. 3. 4. 5.

Likewise he declareth further, that he should haue the tongue of the learned, & know to minister a word in due time, to him that is wearie, chap: 50. 4.

Finally he prophecieth, that by his knowledge he should iustifie many, ch. 53. 11.

Explicatiõ These prophecies, vttered and set downe, in the name of the Lord, doe containe euident promises from the Lord. For as our Sauiour testifieth, *All things must be fulfilled that were written of him*, Luke 22. 37.

And touching the speciall manner of his teaching by parables, as wee haue obserued, and set them down before, that was therein fulfilled which was prophecied, Ps. 78. *I will open my mouth in parables, &c.* according to the testimonie of the Euangelist Mat: ch: 13. 34. 35. And accordingly, are we to hearken to the same his speciall kind of teaching, with speciall reuerence agreeable to the exhortation and example of the holy Psalmist, Ps. 49. 1. 2. 3. *Heare this all yee people, &c. I will incline mine eare to a parable, &c.* But of the duties more afterward.

THe comfort of the doctrine is first to be considered.

Question. What is that?

Answere. *It is euen the same, which was declared to the comfort of faith, concerning the spirituall annointing of our Sauiour Christ to be a most high and perfect Prophet vnto vs.*

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It is the ſame indeed. That is to ſay, it is a very great and ſingular comfort, that we haue ſo perfect a doctrine, deliuered vnto vs by our bleſſed Sauiour, that we may ſafely and vndoubtedly reſt in it, as in the very truth indeede: yea as in the whole truth of God, which it behoueth vs to knowe. For as the doctrine of *Moſes*, and all other the Prophets, which were before our Sauiour, pointed on ſtill to looke toward our Sauiour then to come, ſo our Sauiour being come, the Euangeliſts and Apoſtles point vs backe to him, and to that doctrine which he preached and taught himſelfe, and which he commanded them (as they acknowledge) to preach in his name, as the onely true doctrine of God. And ſo doth our Sauiour himſelfe profeſſe, ſaying, Iohn 7.16. *My doctrine is not mine*, (to wit, in ſuch ſenſe as the malignant ſort tooke it) *but his that ſent me.* That is, *no otherwiſe mine, but as it is his alſo.* And then it followeth, *If any man* (ſaith our Sauiour) *will doe his will, he ſhall knowe of the Doctrine whether it be of God, or whether I ſpeake of my ſelfe. He that ſpeaketh of himſelfe ſeeketh his own glorie: but he that ſeeketh his glory that ſent him, the ſame is true, and no vnrighteouſnes is in him.* And th: 8.31.32. *If yee continue in my word* (marke that he calleth it his own word, ſpeaking to the teachable & beleeuing Iewes) *ye are verily my Diſciples. And ye ſhall know the truth, & the truth ſhall make ye free.*

And for all other, whoſoeuer they be, which teach not this doctrine of our Sauiour, they are falſe Prophets: they haue not entred in by the doore, but they haue climbed vp ſome other way, and ſhew themſelues to be thieues & robbers come in to ſpoile, and not feed & cheriſh the flocke Iohn: 10.1.&c. So that we may boldly reiect al other doctrines of Antichriſt, and of euery ſtrang teacher, whatſoeuer agreeth not with the moſt holy doctrine of our Sauiour. We may boldly ſay to all ſuch, both Pope and Prelate, popiſh Prieſt, and Seminarie Ieſuit, *Depart from me ye workers of iniquitie*, Pſal: 6.8. For ſo will our Sauiour ſay to them at the laſt day, Mat: 7,23.

Thus therfore, it is a ſingular comfort, & bringeth vnſpeakable peace to our conſciences, that we haue ſo perfect a doctrine, deliuered vnto vs: according as our Sauiour admoniſhed his Diſciples, Mat: 13,16,17, ſaying, *Bleſſed are your eyes, for they ſee; and your eares for they heare. For verily I ſay vnto you, that many Prophets, and righteous men, haue deſired to ſee thoſe things which yee ſee, and haue not ſeene them, and to heare thoſe things which ye heare, and haue not heard them.*

THe comfort being thus great, the duty ought to be as great in al thankfulnes to God, and our moſt gracious Sauiour to be bleſſed & praiſed for euer.

Queſtion. What therefore is our dutie, whereby wee are to declare our thankfulnes to God, and the ſame our bleſſed Sauiour in this behalfe?

Anſwere. *This likewiſe is the ſame which was obſerued before, to be our dutie in regard of his moſt holy and perfect prophecie. That is to ſay, it is our moſt bounden duty, with all readines, diligently to learne the doctrine & in all faithfulnes conſtātly to obey it our ſelues: and as much as lieth in vs to inſtruct others alſo therein, and to call vpon them for like dutifull obedience.*

Explication and proofe. Such indeed is our moſt bounden duty, according to that ſaying of *Peter*, Ioh: ch: 6.v.68, *Maiſter to whom ſhall we goe? Thou haſt the words of eternall life, and we beleeue and know that thou art the Chriſt the Son of the liuing God.* Here alſo call againe to mind the ſaying of our Sauiour himſelfe, Iohn 7:17. & ch: 8.31.32. alledged before in the comfort. Where, as we then ſaw, our Sauiour requireth obedience, yea euen entire & conſtant obedience, at the hands and hearts of all thoſe, that would attaine to the moſt ſweete and conſtant comfort of his moſt holy and perfect doctrine.

Thus much therefore concerning the Comfort and dutie.

Queſtion. NOw for the concluſion of this part of our inquirie, cōcerning the doctrine of our Sauiour Chriſt: What is the danger of not beleeuing, and of not obeying it, as a moſt holy and perfect doctrine?

Anſwer. *Whoſoeuer doe not beleeue, nor obey the doctrine of our Sauiour Chriſt, as a moſt holy and perfect doctrine; they cannot poſſibly, either truly know, or rightly beleeue, and obey our Sauiour himſelfe.*

Nay

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Explicatio and proofe.

The danger of not beleeuing and obeying it.

Nay on the contrary, they are in the very beaten high way, to be drawne and carried aside to harken to all false doctrine and lies: and so to become the vassalls of the Diuel and Antichrist that great false Prophet, or of some other Master heretike: in stead that they ought to be the onely teachable schollers, and obedient seruants of the Lord Iesus Christ, our heauenly Teacher and Master.

It is very true. And the danger is most wofull, yea rather it is presently an euill in it selfe most miserable: and therefore with all care, to be most earnestly shunned. For euen hence it was, that all obstinate Iewes, fell away from God, and are left euen to this day, in their damnable vnbeliefe, and most blasphemous contradictions to our Sauiour and his doctrine. To whom our Sauiour himselfe saide, while hee taught among them, *Because I tell yee the truth, yee beleeue mee not. Which of you can rebuke mee of sinne? And if I say the truth, why doe yee not beleeue me? Hee that is of God, heareth Gods words: ye therefore heare them not, because yee are not of God.* Iohn, chap. 8. 45, 46, 47. And yet againe, chap. 10. 26. *Ye beleeue not, for yee are not of my sheepe as I said vnto you. My sheepe heare my voyce, and I know them, and they follow me, and I giue vnto them eternall life.*

And chap. 12. 14, &c. *If any man heare my words and beleeue not, I iudge him not. For I came not to iudge the world, but to saue the world. He that refuseth me, and receiueth not my words, hath one that iudgeth him, the word that I haue spoken, it shall iudge him at the last day.*

Wee may euidently see therefore, that the neglect of hearing and obeying the doctrine of our Sauiour Christ is very dangerous: yea so dangerous, that it maketh way to all false and erroneous doctrine, as was answered: according as our Sauiour doeth giue plainely to vnderstand, Iohn, chap. 5. verse 43. Where he saith thus, *I am come in my Fathers name, and ye receiue me not: if another shall come in his owne name, him will ye receiue.* And so it came to passe, with these disobedient Iewes.

This also made way, for that false Prophet *Mahomet*, to be receiued among the Turkes. And likewise, hence it is, that the Antichrist of *Rome*, hath so mightily preuailed with his deuoted Papists, that they dare receiue nothing for truth, vnles he and his Prelates allow it: and that on the other side, they doubt not credulously to receiue any thing for truth, which is authorised by them, be it neuer so contrary to the truth and doctrine of our Sauiour Christ.

The same neglect, hath betraied a number, and made them as a prey to the lying allegories and hereticall speculations of *H. N.* and to be incorporated into his schismaticall Familie of false and counterfet loue, as if his doctrine did now in this last day, perfit and accomplish the doctrine of our Sauiour: and as if he did in the stead of our Sauiour, execute the last and generall iudgement here on earth. So greatly doth the wicked hereticke blaspheme.

Let vs therefore, in the feare of God, take warning from the wofull examples of these and all other Apostatаes and backe-sliders from the true doctrine of our Sauiour, that we doe in no wise, neglect to imbrace and loue it, and to hold it so fast, that we neuer suffer our selues to be remooued from it. *That henceforth* (as the Apostle *Paul* admonisheth, Ephes. chap. 4 verses 14, 15.) *Wee be no more children, wauering and carried about with euery wind of doctrine, by the deceit of men, and with craftines whereby they lie in wait to deceiue. But let vs follow the truth in loue, & in all things grow vp into him, who is the head, that is, Christ, &c.* For otherwise, as the same Apostle writeth 2. Thess. chap. 2. verses 10, 11, 12. the danger which wee speake of, is at hand, yea to eternall damnation.

Thus much therefore it was necessary, that wee should adde to all other things concerning the doctrine of our Sauiour, for our instruction and

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admonitions sake, lest we should by any meanes neglect it, to the hazard of our saluation, wherevnto this doctrine onely, and no other is able to make vs wise. God therefore of his infinite mercy, euen for our Sauiours sake, giue vs grace with all holy care to attend vnto it.

The ground and history of it.

Beliefe in God the Sonne, who wrought most miraculous and diuine workes.

THe miraculous works of our Sauiour, are next to be considered of vs.

Question. What therefore are we to beleeue concerning them?

Answer. *We are to beleeue, that the miracles which our Sauiour Christ wrought, are perfit declarations and confirmations, that he both was, and is for euer, the Sonne of God, the onely true Messiah, and Sauiour of the world: and also, that the doctrine which hee taught, was and so is still, and shall remaine to the end, the verie true doctrine of the kingdome of God, and euen the power of God to saluation, to all that doe, or shall hereafter truly beleeue.*

Explicatio & proofe. It is true that you say. For so the Euangelist Iohn teacheth, chap. 2. 11. The verie beginnings of the miracles of our Sauiour, shewed forth his glory: and his Disciples (as the Euangelist saith) *beleeued in him.* That is, they were better confirmed in their faith thereby.

This glory of our Sauiour, thus beginning to breake forth, by the beginnings of his miracles: did shine out more and more brightly, in the proceedings thereof. It was no doubt, part of that glorie, which the Apostles saw: according to the testimonie of the same Euangelist Iohn, ch. 1. 14. *Wee saw his glorie, &c.*

Yea our Sauiour himselfe teacheth vs, that these were the ends, wherefore he wrought his great works, as the same Euangelist witnesseth further, in sundry places of the Gospel written by him. As chap. 5. 36. *I haue greater witnes* (saith our Sauiour) *then the witnes of Iohn, for the works which the Father hath giuen me to finish, euen the same works which I doe, beare witnes of me, that the Father sent me.* And chap. 10. verses 24, 25. *The Iewes* (saith the Euangelist) *came round about (our Sauiour) and said vnto him, How long doest thou make vs doubt? If thou be the Christ, tell vs plainely. Iesus answered them, I told ye, and ye beleeue not: the works that I doe in my Fathers name, they beare witnes of me.* And therefore he blameth them the rather, for their vnbeliefe. And yet more earnestly, verses 37, 38. saying, *If I doe not the works of my Father, beleeue me not, yet beleeue the works, that ye may know and beleeue that the Father is in me and I in him.*

And chap. 11. verse 4. *This sicknes* (saith our Sauiour, speaking of *Lazarus* the brother of *Marie* and *Martha*) *it is not vnto death, but for the glorie of God, that the Sonne of God might be glorified thereby.* And verses 41, 42. After that our Sauiour had made his prayer to God, that he would shew his glory in raising of *Lazarus* from death to life: *I know* (saith our Sauiour to God his Father) *that thou hearest me alwaies, but because of the people that stand by, I said it, that they may beleeue that thou hast sent me.*

And chap. 14. verse 11. *Beleeue mee* (saith our Sauiour to Philippe) *that I am in the Father, and the Father in mee: at the least beleeue mee for the verie workes sake.* Reade also chap. 20. verses 30, 31. *Manie other signes did Iesus* (saith the Euangelist) *in the presence of his Disciples, which are not written in this booke. But these things are written, that yee might beleeue that Iesus is the Christ the Sonne of God, and that in beleeuing, ye might haue life through his name.*

This often repetition, sheweth that the miraculous workes of our Sauiour Christ

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Christ, were of very notable and necessarie vse, to the manifesting and proouing of himselfe to be the Christ, and that his doctrine was the true doctrine of God: and all this for a helpe to the weaknes of his people.

Now as these were the ends, which our Sauiour propounded to himselfe, in the working of his miracles: so through the blessing of God, they attained to the same blessed ends and effects in the hearts of the children of God. As for example, the place first alledged, chap. 2. verse 11. argueth that it was so. For the Disciples seeing that miracle: are saide to beleeue in our Sauiour. And chap. 4. verse 35. That Ruler, whose sonne our Sauiour deliuered from a deadly feuer, was confirmed thereby to beleeue in him, (yea and as the Euangelist testifieth) *all his houshold with him.* And chap. 6. verse 14. *They which had seene* the miraculous feeding of multitudes of people with so few loaues & fishes, said, *This is of a truth the Prophet, that should come into the world.*

Likewise chap. 9. verse 17. The blinde man to whom our Sauiour gaue sight, was induced by the miracle, wrought on him, to beginne to beleeue in our Sauiour, that hee was a Prophet. And verses 35, 36, 37. after that the Iewes had excommunicated him, for this his profession: our Sauiour then finding him, and saying vnto him, *Doest thou beleeue in the Sonne of God? Hee answered and saide, Who is hee Lorde that I may beleeue in him?* Wherevpon, so soone as our Sauiour answered him, *Both thou hast seene him, and he it is that talketh with thee*: the man was confirmed to beleeue in him, and said, *Lord I beleeue, and worshipped him.*

And chap. 11. verse 15. *I was glad for your sakes* (saith our Sauiour, speking of the death of *Lazarus*) *that I was not there, that yee may beleeue: but let vs goe vnto him.* And verse 45. *Many of the Iewes* (saith the Euangelist) *seeing the things which Iesus did*, and namely this, that hee had raised *Lazarus* from the dead, they were moued thereby *to beleeue in him.* And whereas (as it followeth in the text) *that some of the people went away to the Pharisies, and told them what things Iesus had done. Then* (as the Euangelist sheweth further) *the high Priests and the Pharisies gathered a Councill, and said, What shall we doe? For this man doth many miracles. If we let him alone, all men will beleeue in him, &c. verses* 46, 47, 48.

And in the next chapter, verses 10, 11. *The high Priests consulted that they might put Lazarus to death also, because that for his sake, many of the Iewes went away, and beleeued in him.* And verses 17. 18. 19. *The people that was with him, did beare witnes that he called Lazarus out of the graue, and raised him from the dead. Therefore met him the people also, because they heard that he had done this miracle.* Wherevpon (as it followeth in the Euangelist) *the Pharisies said among themselues, Perceiue yee not how yee preuaile nothing? Behold the world goeth after him.*

Yea these wicked aduersaries themselues, howsoeuer, through obdurate malice, they would not be brought to beleeue in our Sauiour: yet were they conuicted in their consciences, to acknowledge among themselues, *that he could not haue done such works* as he wrought, *vnles he had beene a Teacher sent of God*; and vnles *God had beene with him*: as Nicodemus a fellow Ruler, and one conuersant among them, did before this time, bewray to our Sauiour: as we reade Iohn, chap. 3. verse 2. *Rabbi* (saith he) *we know* (that is, we Pharisies know) *that thou art a Teacher sent from God: for no man could doe these miracles which thou doest, vnles God were with him.* Reade also Act. 2 22. *Ye men of Israel, heare these words. Iesus of Nazaret, a man approued of God among yee, with great works, and wonders, and signes, which God did by him, in the midst of you, as yee your selues also know.*

Finally, the works of our Sauiour Christ, were so wonderfull, that (as the Euangelist Luke reporteth) all were amazed at the mightie power of God, declared by them, chap. 9. 43. And chap. 7. 16. *Feare* (saith hee) *came on all people, and they glorified God, saying, A great Prophet is raised vp among vs,*

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and God hath visited his people. And this rumour (as he reporteth further) *went forth throughout all Iudea, and through all the region round about.* At what time also, as it followeth in the same chapter, verses 18, 19, &c. the answer of our Sauiour to the Disciples of Iohn Baptist, sheweth plainely that such as haue beene alreadie declared, are the vses and ends, why he wrought so many miraculous works. For thus he said vnto them, *Goe your waies, and shew to Iohn what ye haue seene and heard: that the blinde doe see, the halt doe goe, the leapers are cleansed, the deafe here, the dead rise againe, and the poore receiue the Gospell. And blessed is he that shall not be offended in me.* As if our Sauiour had said, These things are sufficient confirmations, that I am the true Messiah, and that no other is to be waited for: as Iohn well knoweth, and hath alreadie most faithfully and plentifully testified vnto you, though you and many other, are yet offended in me, and haue not receiued his testimony. Reade also Matth. 14. 33. They that were in the Ship, when our Sauiour stilled the tempestuous Sea, worshipped him saying, *of a truth thou art the Sonne of God.* And Marke 1, 27. by occasion of casting out of an vncleane Spirit, out of a man of *Capernaum*, the people were amazed so, *that* (as the Euangelist saith) *they demanded one of another, saying, what thing is this? what new doctrine is this? For he commandeth the foule spirits with authority, and they obey him.*

Thus then it is euident, that as our Sauiour intended, by his miraculous works, to make himselfe knowne to be the Christ, the Sonne of God, and the true Prophet sent of him, &c. so they had the same effect, in the hearts of many of those, among whom he wrought them, who obserued his diuine power therein.

But for our more full instruction in this point: I will aske you this one question.

Question. Was not the doctrine and testimonie of our Sauiour, of sufficient credit in it selfe, to make him knowne to be the Sonne of God, and the true Messiah: and so consequently, that his doctrine is the true doctrine of eternall life? Was it not, I say, of it selfe sufficient, but hee must also worke great and strange works, for the proofe thereof?

Answer. *There is no doubt to be made, but that the doctrine, and testimony of our Sauiour Christ, was fully worthy, and ought to haue beene sufficient, in, and of it selfe alone, to these ends.*

Neuertheles, for a helpe to our weaknes, and for the more cleare manifestation of his diuine glory, as was said, it pleased him of his speciall goodnes and mercy, to make this addition of his miraculous works.

Explicatiõ & proofe. So it was indeede, as the former testimonies haue giuen vs plainely to vnderstand. And namely, Iohn cha. 11. verse 15. Whence we may well remember here againe, that our Sauiour professed, that he was glad of the occasion which hee had to worke that great worke of his, in raising *Lazarus* from the dead, to the end his Disciples might thereby be confirmed to beleeue in him. And hee vseth the like words againe, verses 41, 42. to shew his like gratious desire, that the weaknes of the people, might be holpen by their beholding of the miracle. To this end also, may the consideration of that reproofe well serue, which our Sauiour giueth the people, for not attending to the right vse and end of his miracles, Iohn, 6. 26. Matt. 16. 8, 9, &c. and Mark. chap. 6, 25.

And thus the good and mercifull affection of our Sauiour, is clearely manifested vnto vs.

But that his doctrine and testimony, ought of it selfe to haue beene of sufficient authoritie: it is plaine by that other reproofe which our Sauiour giueth, in respect of them that looked too much after miracles, Iohn, chap. 2. 48. saying, *Except ye see signes and wonders ye will not beleeue.* Of which sort were those mentioned after this, cha. 6. 30. Who ouer boldly asked our Sauiour, *What signe shewest thou, that we may see and beleeue thee? What doest thou worke?*

And

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And againe, Matth: 12. 38. *Master, wee would see a signe of thee.* To whom our Sauiour answereth, in the verse following, *An euil and adulterous generation seeketh a signe, but no signe shalbe giuen vnto it, saue onely the signe of the Prophet Ionas.* And againe chap 16. verses 1. 2. 3. 4.

On the other side, it is set downe to the praise of the worke of Gods grace, in the *Samaritans*, who beleeued our Sauiour for his wordes sake; though hee wrought no miracles among them: but only heard the woman say, that he had told her all things that she had done, as we read, Ioh: 4 40. Wherevpon they desired our Sauiour to tarie with them. The which when he had yeelded vnto, for two daies, *Many more* (saith the Euangelist) *beleeued because of his owne word. And they said vnto the woman, Nowe we beleeue, not because of thy saying: for wee haue heard him our selues, and knowe that this is indeed the Christ, the Sauiour of the world.*

Moreouer, many were brought to faith and repentance, by the preaching of *Iohn* the *Baptist*, though he wrought no miracle, Matth: 21, 32. Iohn 10. 41. Much rather ought our Sauiour to haue bene beleeued, for his owne sake, although God would haue so appointed, that hee should haue wrought no such great works as he did. Thus much for the confirmation of the former answer.

But yet one question more, for the further clearing of this matter.

Question. Be it granted, that the miracles, which our Sauiour wrought, were necessarie for those, who at that time were the beholders of them, to the ende they might be confirmed by them to beleeue in him: are they likewise as necessarie for vs?

Answer *As the working of them was necessarie to helpe the weakenesse of the faith of them, that then liued, and might see and beholde them with their bodilie eyes: so it is necessarie for vs, that liue at this day, to reade, heare, and meditate vpon the same miraculous works of our Sauiour, to the same endes, wherevnto the beholding of them was necessarie for those that liued then.*

Exhortatiō & proofe. They are so indeed. And euen for this purpose is it, that God of his great mercie, tendering our weakenes, which is nowe as great as theirs was then: hath caused them to be faithfullie set downe in the holie Gospel, for a perpetuall memorial of them: according to that notable testimonie of *Iohn*, the holy Euangelist, and Apostle of our Lord Iesus Christ, chap: 20. verses 30. 31.

Read also Luke, chap: 24. 19. and Acts chapt: 1. verse 1. For wheras, not onely the words and doctrine of our Sauiour, but also his workes, were of necessarie vse, to be knowne, for the confirmation of Faith, to the ende of the world: by the manifesting of the glorie of the Sonne of God: the holie Euangelistes, as we see, were carefull, according to the commandement of God, to recorde them both. That thus it might come to passe; that as they were blessed, which saw them, & beleeued, as our Sauiour said to all his disciples, Matt. 13. 16. 17. so they also might be blessed, that should at any time beleeue (euen by the faithfull testimonie of the Euangelist) though they neuer saw with their bodilie eyes, as our Sauiour said more particularlie to *Thomas*, Iohn 20. 29. in these wordes, *Because thou hast seene me, thou beleeuest: blessed are they that haue not seene, and haue beleeued.*

These things being so, according as we haue alreadie taken a viewe, of the doctrine of our Sauiour, (which vsuallie hee preached, before he wrought his miraculous workes, because his doctrine was, as it were, the life of them, as they againe were a kinde of vnderpropping of the doctrine, in regard of the weakenes of the people) so let vs make some like collection of the miracles, hoping that this also, shalbe a labour profitable vnto vs. And wheras we cannot in this our exercise, stand to treat of euerie one at large, let vs at the least, gather together the diuers sorts and kindes of them, in some familiar order, fit for some help to our memorie, that so our faith may therwithall, be the rather succoured and holpen, answerable to the vse and ende of our Sauiours working of them.

Beliefe in God the Son, who wrought most miraculous and diuine works.

The ground and history of it.

This therfore wee will by the grace of God, doe in this order following.

Firſt, wee will make the beginning of our rehearſall, according to that beginning, which our Sauiour made of his Miracles: concerning the water, and thoſe other creatures, which doe belong to the ſame.

Secondlie, we will gather together thoſe Miracles, which he wrought, concerning the earth, and the fruites therof.

Thirdlie thoſe, which concerne the perſons of mankinde.

Of the firſt ſorte were theſe next following.

Firſt, touching the water it ſelfe, our *Sauiour*, as wee knowe, at the mariage feaſt in *Cana* of *Galile*, alledged before, turned water into wine. Iohn, chap: 2. verſ. 6. &c.

Likewiſe he made the waters ſolide and firme, fit to be walked vpon, as if it had bene firme land, whereſouer hee was to ſet his foote, chapt: 6. verſe 19. of the ſame Euangeliſt. At which time alſo he cauſed *Peter* to walke on the Sea. And when by reaſon of a mightie gale of winde, *Peter* fainting in faith, began to ſincke, our Sauiour by his diuine power, ſaued him from drowning. And forthwith alſo, ſtilled the bluſtering wind, & troubleſome waues of the Sea, by his word and commandement. And the ſhippe alſo, was by and by, at the land, whether they went, as we read in the 21. verſe. And likewiſe Matt: 14. verſe 24. And againe at another time as we read, Luke 8. 22. 23. 24. 25. And yet againe Matth: 8. 26. 27. *Our Sauiour rebuked both the windes and the Sea, and they obeyed him.* Thus therfore, it is euident, that our Sauiour hath power by Sea, as well as by land, as it followeth to be conſidered further: according to that Reuel: 10. 1. 2. 3. wher he is deſcribed, to ſtand with one foote in the Sea, & with another on the earth. Thus much therfore concerning the water it ſelfe.

Nowe ſecondlie, as touching the fiſhes of the ſea, our Sauiour declared his power ouer them, by cauſing an exceeding great draught to come into the net of *Simon Peter*, Luke chapt: 5. verſe 6. And that alſo, at ſuch a ſeaſon, as hee and his companie, had trauelled all the night, and could get nothing. The like to this our Sauiour did likewiſe after his Reſurrection, Iohn 21. 6. Moreouer Matth: ch: 17. verſe, 27. he cauſed a fiſhe to come to *Peters* angle, yea & that fiſh among all other, which had a piece of coine of twentie pence in the mouth of it, to pay that polle-money which was at that time demanded.

Such were the Miracles which our Sauiour wrought concerning the waters, and the creatures belonging vnto them. Whervnto we may well ad, the miraculous augmentation, and increaſing of thoſe two fiſhes, in the diſtribution of them, wherof we read, Matt: ch: 14. verſe. 17. &c: and likewiſe of thoſe fewe little fiſhes, chapt: 15. verſe 34. &c: to the feeding of multitudes of people. But herewithall, he did to the ſame end, encreaſe the vertue and ſubſtance of the fiue loaues, at the firſt time, ſo that ther was left of the fragments, twelue baskettes full: that is, more at the laſt, by a great deale, then was at the firſt. And at the ſecond time alſo, hee ſo encreaſed the ſeuen loaues, that after foure thouſand men, beſide many women and little children were fullie ſufficed, there remained ſeuen baskettes full.

ANd thus, with the ende of the firſt ſort of our Sauiours miracles, concerning the waters, we hauing made an entrance into the ſecond ſorte, which is, concerning the earth, and the fruites therof: let vs nowe proceede to the collection of them.

Among the which, we may reckon that for one, that our Sauiour made clay, contrarie to the nature of it, medicinable, to the reſtoring of ſight to a man that was borne blinde. Iohn. ch: 9. verſes 2. 3. 4. 5. 6. 7.

And on the contrarie, Marke chapt: 11. verſes, 12. 13. 14. And verſes, 20. 21. we read, that our Sauiour curſing a figge tree, it loſt forthwith, the naturall force and life of it, and ſo withered away, and neuer after bare any fruite.

Theſe, and if there be anie like to them, they are of this ſecond ſorte of the Miracles.

We

Beleefe in God the Sonne, who wrought most miracu-lous and diuine workes.

The ground and history of them.

Wee come to the third ſorte of our Sauiours Miracles, which it pleaſed him to worke, for the benefit of the *Perſones* of mankinde. The which as they were moſt in number, ſo were they more gratious then the reſt, to declare thereby, that ſpeciall good will and pitifull compaſſion which our Lord and Sauiour Ieſus Chriſt hath ouer vs, aboue any other of his creatures. Let vs therfore make our collection of them alſo, with a minde to ſtirre vp our ſelues therby, to be in ſpeciall manner thankfull to our Sauiour for the ſame. And firſt, let vs gather together them that reſpect the bodies of men: and ſecondly them that reſpect their ſoules.

Touching mens bodies, ſome miracles which our Sauiour wrought, were concerning their outward parts, and ſome were more inward.

The outward alſo, were either concerning particular members, or the whole bodie.

Such as concerned the outward partes, or members of the bodie: (that we may beginne with the head, and ſo goe to the inferiour partes) they were, firſt, the curing of the eyes of ſuch as were blinde: as Matth: 9. 27. &c. *Our Sauiour opened the eyes of two blinde men, who beſought him to ſhewe this great mercie vpon them.*

And againe, ch: 20. verſe 29. &c. He touched the eyes of other two blinde men, who with like inſtance, craued this mercie of him, and immediatly reſtored their ſight. The Euangeliſt Marke telleth vs that the name of the one of theſe was *Bartimeus* the *Sonne of Timeus*. ch: 10. 46.

The Storie is notable, in reſpect of that man. If you remember it not, read it, and you ſhall finde it to be as I ſay.

And chapter 8. 22. the ſame Euangeliſt teſtifieth that at *Bethſaida*, our Sauiour reſtored ſight to a blinde man that was brought vnto him, by moiſtening his eyes with his ſpittle. Yet ſo, as he reſtored his ſight by little and little, as it were by degrees: that the man might the rather be moued to conſider the greatnes of the benefit, while he did more ſenſiblie feele, as it were, and plainlie diſcerne the diuine power of our Sauiour therin.

And Iohn: chapt: 9. 1. &c. 6. 7. our Sauiour healed the eyes of a man that was borne blinde, by laying claye moyſtned with ſpittle vpon them, as appeared plainelie, ſo ſoone as the man had by the appointment of our Sauiour, waſhed it of againe, in the poole of *Siloam*: as was mentioned before.

Moreouer Matth: chap: 21. 14. *Blind men* (ſaith the Euangeliſt) *and ſuch as halted, came to our Sauiour, being in the Temple at Ieruſalem, and he healed them.*

Finallie, he healed that miſerable blinde man, of whom we read in the ſame Euangeliſt, ch: 12. verſes 22. 23. who beſide that he was dumbe, and ſo could make no requeſt for himſelfe, by anie word of mouth to our Sauiour: he was alſo poſſeſſed with a Diuell. Yea our Sauiour healed him ſo, that hee both ſpake, and alſo ſawe: in ſo much that all the people were amazed.

This was that miracle, that the wicked and malignant *Phariſies*, moſt malitiouſlie blaſphemed, as it followeth recorded in the ſame chapter.

Likewiſe, that nowe (by occaſion of this laſt blinde man, who was alſo dumbe) wee may proceede: let vs from the cure of the eyes, come to conſider thoſe like miraculous cures, which our Sauiour wrought vpon dumbe men. And firſt, Matth: ch: 9. 32. 33. 34. Wee read, that after our Sauiour had healed the two blind men mentioned out of this chapter before, they brought to him one that was dumbe, who was alſo poſſeſſed with a Diuell, like as that other man was, of whom we ſpake a while ſince. Our Sauiour therfore, caſting the diuel out of this mā likewiſe, gaue him alſo the gift & power of his ſpeech.

At the working of which miracle, *The multitude* (ſaith the Euangeliſt) *marvelled, ſaying, The like was never ſeene in Iſrael*, But the Phariſies ſhewed themſelues like to themſelues. That is, they blaſphemed this miracle alſo ſaying: *He caſteth out Deuils through the Prince of Deuils*. And ch: 15. v: 30. 31. *He healed manie at once, both halte, blinde, dumbe and maimed*, as the ſame Euangeliſt teſtifieth.

In

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The ground and history of it.

Insomuch that *the multitude wondered to see the dumbe to speake, the maimed whole, the halt to goe, and the blinde to see*: and as hee obserueth further, *they glorified the God of Israel.*

Moreouer, as we read Mark: 7. 31. 32. &c Our Sauiour healed one, that was greatlie stammering in his speech: for he loosened the string of his tongue, so that he spake as expeditelie and plainelie, as any other man. The same man was also deafe, of the which infirmitie, our Sauiour likewise healed him. For as the holie Euangelist reporteth the historie, our Sauiour did put *his fingers in his eares: and looking vp to heauen, hee sighed and said vnto him, Ephphatha*, that is, *be thou opened. And strait way his eares were opened. &c.* Wherat (as the Euangelist testifieth) the people were beyond measure astonied, saying, *he hath done all things well: he maketh both the deafe to heare, and the dumb to speak.*

Herevnto may wee ad, that other miraculous worke of our Sauiour Christ, which the same Euangelist recordeth, chapt: 9. 17. &c. 25. For he deliuered the sonne of a man, which from his childhood, had ben both dumbe and deafe. The work was verie great, and gracious, as it canot but be acknowledged from the reading of the holie historie thereof: whether we read it in the Euangelist Mark, now recited, or in Matth: ch: 17. 14. &c. or in Luke, chap: 9. 38. &c. For the people *were all amazed at the mightie power of God*, euidentlie shewing it selfe therein.

And thus we see, which were that kinde of Miracles; which our Sauiour Christ wrought vpon the eares of men, and therewithall, vpon the tongues of manie. Among the which we haue heard also, the cure of those reckoned vp, who halted of their legges. For seeing they were ioyned together in one text, wee could not thinke it meete to sunder them, though our order is something broken thereby.

But that wee may holde on our course, as orderlie as we can. We come now to the rest.

And herein, the cure of the man, who had his hand dried vp, and withered, may well be first remembred. For the historie of it, is very memorable, as we read, Marke. 3. 1. &c. and Luke, chapt: 6. verses 6. 7. &c. It was the mans right hand, which our Sauiour restored, & made as sound as the other. Wherat (as the Euangelist Luke sheweth further) the vnreasonable aduersaries of our *Sauiour were filled with madnes*, in stead that they ought to haue giuen great glorie and praise to God, and our blessed Sauiour.

Neither may we passe ouer in silence, that our Sauiour healed the right eare of the seruant of the high Priest, which one of his Disciples, in zeale of his Masters defence, as he intended in his own rashnes did cut off with his sword, Luke 22. verses, 50. 51. The name of him which made the maime, that is, *Peter*, and also the name of him, to whom our Sauiour restored the eare, that is *Malchus*, they are both mentioned. Iohn chap: 18. 10. 11.

Hitherto concerning the sundrie sortes of miracles, which our blessed Sauiour wrought externallie vpon the particular members of the bodies of men.

NOwe more generallie, concerning the cures of the bodies of men, wholie infirme and diseased.

And among these, he that commeth first to our remembrance, is that poore creeple, who had bene diseased 38. yeares, whom our Sauiour made perfitlie well and wholle: as we read Iohn chapt: 5. verses. 5. 6. 7. 8.

Likewise Matth: 9. 2. &c. And as the same is more fullie recorded, Mark 2. verses. 3. 4. &c. 12. And Luke chap: 5. 18. &c. Our Sauiour Christ restored one that was whollie taken with the numme or dead palsie, so that he could not goe, but must be carried in his bed. This worke of our Sauiour was so reuerend and gracious, that the people were amazed at it, and *praised God* (as Saint Luke reporteth verse 26.) *and beeing filled with feare, they said, Doubtles we haue seene strange things this day.* And Mark: ch. 2. 12. *Wee neuer saw such a thing.*

More-

The grou and history of them.

Teheseis God the Sone, who wrought most miraculous and diuine workes.

Moreouer, Luke chap: 13. 10. 11. Our Sauiour of great compassion, loosed a woman from her disease, *who had a spirit of infirmitie eighteene yeares, and was bowed together*, so as she could not in any wise lift vp her selfe. For (as the Euangelist saith) our Sauiour seeing this pittifull creature, called her vnto him, and said vnto her, *Woman thou art loosed from thy disease. And he laid his hands on her, and immediately she was made straite againe, and she glorified God.* The which gratious worke of our Sauiour, when it was reproued by the vngratious *Ruler of the Synagogue*, vnder this pretence that it was vnlawfull to be done on the Sabbath day: our Sauiour doth so gratiously defend it, that hee put his aduersaries to shame: and *all the people reioyced, at all the excellent thinges that were done by him.*

Of this sorte also, were those mercifull cures which our Sauiour did vpon manie Lepers. As Luke, chapter: 5. verses 12. 13. *Hee healed one that was full of leprosie*, that is, one that was, as wee would say, in our language, a fowle leper. Such a one as was also, that *Simon* of whom wee reade, Matth: 26. 6. who for the memoriall of that gratious cure which our Sauiour wrought on him, did beare the name of *Simon the leper*: as though it should be said, This was hee who beeing a verie leprous man, was by the fauour of our Sauiour Christ cleansed of it.

And againe, Luke chapt: 17. 12. 13. &c. *He healed tenne lepers* at one time. Of whom it is said to their reproofe, that although all were cleansed, yet onely one returned to giue thankes to our Sauiour, for this great benefit.

Such therefore, were the miracles, which our Sauiour wrought, for the helping of the bodies of men, in regard of their bodilie diseases, more externallie apparant to the eyes of men.

NOwe concerning more inward diseases and sicknesses: wee reade first Iohn: 4. 50. &c, that our *Sauiour healed the Rulers sonne*, who was sicke of a burning ague, euen neare vnto death.

Likewise Marke chapt: 1. 30. 31. he healed *Simons* wiues mother, who lay sick of a feuer. For as the Euangelist reporteth, Our Sauiour came, and *tooke her by the hand, and lifted her vp*, and the feuer forsooke her by and by, and *shee ministred vnto them.*

Hee healed the *Centurions* seruant also; who was sicke vnto death, Luke 7. 3. 4. 5. 6. &c.

Of this sorte of miraculous cures, was the healing of the woman troubled greatlie, by the space of twelue yeeres together, with an issue of bloode, who had spent all her substance vpon Phisitions, but could not be healed, by the skill of any of them. This woman did our Sauiour heale, Luke: chapter. 8. 43 &c. 48.

Of this sort also, were those inward & dolorous gripings, by collicks & conuulsions, &c. Of the which our Sauiour healed many. For so we read, Matth: ch: 4. 24. *They brought vnto him all sicke people, that were taken with diuers diseases, and grivings, &c. and he healed them.* And Mark chap: 1. 34. *He healed manie that were sicke of diuers diseases.* And likewise Luke. 4. 40.

Yea our Sauiour did not onely heale many that were sicke of diuers inward diseases, euen to the pointe of death: but for a further declaration of his diuine power, hee restored diuers of those to life, whom diseases and sicknesses had depriued of life.

These therefore wee will, in way of an addition to the former, here call to mind, as a further amplification of the diuine power of our Lord Iesus Christ.

Of these, wee haue three recorded, euerie one more notable, and admirable then the other.

For first, our Sauiour restored the daughter of *Iairus*, a childe of the age of twelue yeeres, her life beeing newe gone out of her bodie, Marke chapt: 5. 21, 22. &c.

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Secondlie a widowe of *Naines* onely sonne, he being not onely laide forth by the walles for dead, but also layd vpon the beare, yea carried on mens shoulders, onward to the place of buriall, Luke chap: 5. 12. &c. This corse did our Sauiour restore to life.

Thirdlie, hee restored *Lazarus* to life, after that he had beene dead by the space of fower dayes, and so had layen buried in the graue, Iohn chapter 11. verse 39. &c.

Hitherto of the two former sortes of our Sauiours Miraculous workes, in their seuerall kindes.

NOwe the third and last sorte of those mentioned in the beginning of this our collection, was concerning the soules of men. Let vs henceforth call them also to minde.

Of these there are two sorts, or rather two degrees of one, and the same kind. For our Saiour did not onelie restore those to their right mindes, who were *Lunatike*, that is to say, either sicke of that disease, which we doe call the *falling sickues*, or otherwise frantike and mad at certaine times and seasons of the yeere: but also he changed the heartes of great sinners from their sinnes, to the faith and obedience of God, by the speedie, and as one would say, extemporall power of his diuine word and commandement.

Of the first sorte we reade Matth: 4. 24. Where it is written that our Sauiour healed the *Lunatike*. And chapt: 17. 14. &c. the mans sonne whom our Sauiour healed of his deafenes, and dumbnes, as S. Mark writeth, ch: 9. 25. was also *Lunatike*, as the Euangelist Matthewe testifieth reporting the Fathers words thus, *Master haue pitie on my sonne, for he is lunatike, and sore vexed: for oftentimes he falleth into the fire, and oft times into the water, &c.* This childe, our Sauiour healed of his *lunasie*, as it followeth verse, 18.

To this sorte belongeth the deliuerance of those that were possessed of Diuels. Of which most miserable persons, our Sauiour deliuered some who were possessed of one: as Marke chapt: 1. verse 23. &c.

Vpon the sight wherof, the people (as the Euangelist obserueth) *were all amazed, so that they demanded one of another, saying, What a thing is this, &c?*

And verse, 34. *He cast out many Diuels, and suffered them not to say they knewe him.* Our Sauiour did likewise cast a Diuell out of the *Canaanitish* womans Daughter. Matth: 15. 22. &c. 28. Thus our Sauiour deliuered manie, that were possessed, onely with some one Diuel a piece.

But out of some other, he cast out manie Diuels, which had taken possession of one. For out of *Marie Magdalene* he cast seuen, as we reade, Luk: 8. 2. and Marke 16. 9. And out of the man that kept among the graues, whom no fetters or chaines could holde, our Sauiour cast out verie manie Diuels. For as we read Marke: ch: 5. 2. 3. 4. &c. when our Sauiour demanded the Diuels name (not that he was ignorant, but that heereby might be knowen to vs the greatnes of this work) the Diuel answered that his name was *Legion*: for saith one of them, as if he were the chiefe among the rest, *we are manie.*

These were those Diuels, who beeing cast out of the miserable captiue, did by the permission of our Sauiour, for the further manifesting to vs, howe malitious and mischieuous they are, enter into the heard of the *Gadarens* swine, in number about two thousand, and carried them all with violence into the Sea, and so drowned them euerie one.

FInallie, touching the miraculous conuersion of poore sinners, from their sinnefull estate, with the gift of grace, to minde the holie waies of God: these alreadie mentioned, who were deliuered and set free from that bodilie possession, which the Diuels had of them, may be notable examples.

For this I doubt not, but that our Sauiour did magnifie his mercie, from one degree to another, as was said before.

But

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The Comfortes of them.

But beside theſe, the admirable grace and power of our Sauiour, was extraordinarilie manifeſt, in the calling of his diſciples: ſome from fiſhing and mending of their netts: & Matthew from the cuſtome table to his miniſterie. And by the conuerſion of the thiefe hanging vpon the croſſe. &c.

Theſe, (and if there be any other ſuch like beſide them) are the ſundrie ſortes and kindes of thoſe miracles, which our bleſſed Sauiour wrought, to declare himſelfe to be the onlie true *Meſſiah*, ſent of God: & that the doctrine which hee taught was the doctrine of his heauenlie kingdome. The particulars of which miracles, were infinit as the Euangeliſt Iohn witneſſeth, chap: 21. verſ. 25, in the laſt words of the Goſpell: which hee affirmeth to be verie true, by this word of holie aſſeueration. *Amen.* Of the which truth, it is both our dutie and our bleſſing, to be vndoubtedlie perſwaded: yea, and alſo of euerie other thing which is written by him, and other Euangeliſtes concerning our bleſſed Sauiour.

Thus farre concerning thoſe miraculous and diuine works, which our Sauiour Chriſt did in due time performe, to the ende hee might make himſelfe knowne to be the true *Meſſiah*, and the great Prophet ſent of God.

Queſtion. BVt was there anie former promiſe made to the Church of God, that the *Meſſiah* ſhould worke ſuch great and admirable workes, when hee ſhould come?

Anſwere. *Yea. God promiſed of olde, that he ſhould be a Prophet like to Moſes: that is to ſay mightie both in word and alſo in deede, as Moſes was.*

Explicatio & proofe. It is true: according to that we read Deut: chapt: 18. verſe 15. &c. And that *Moſes* was mighty in word and deed, the hiſtorie of *Exodus* &c. is a plaine and plentifull proofe of it. And ſo is it worthilie teſtified by *Stephen*, that notable Martyr. Act: 7. 22.

Moreouer, there are ſundrie other prophecies, which doe not obſcurelie point vs herevnto: as namelie Iſai: 35. verſes. 5. 6. &c. *The eyes of the blinde ſhalbe lightened, and the eares of the deafe ſhalbe opened. Then ſhal the lame man leape as an Harte, and the dumb mans tongue ſhall ſing, &c.* And ch: 62, 1, &c. compared with Luke, chap: 4. 18. 19. 20, 21. And Ioel, 2. 28. &c. compared with Act: 2. 14. 15. 16. &c. For all thoſe graces and giftes, depended vppon the appearing of our Sauiour, and were giuen by him vnto the Apoſtles, according to that Prophecie of Ioel, and ſuch other like.

Queſtion. NOwe from the Promiſe, let vs come to the Comfort, wherevnto the Promiſe alwaies leadeth faith, as it were by the hande.

What therefore may that Comfort be which faith laieth holde of, from theſe miraculous workes of our Sauiour?

Anſwer. *Much euerie way, while we conſider, and beleeue that the moſt gracious and ſauing power of our Lord Ieſus Chriſt, extendeth it ſelfe both to ſoule and bodie, to euerie faultie and power of the one, and to euerie parte and member of the other, both inwardlie and outwardlie, yea and to all creatures elſe both in the Sea, and on the land, and in the aire: for our preſernation againſt the Diuel, and all calamities or moleſtations of this life, that they ſhould be no way pernicious, and hurtfull vnto vs: but chieflie, for the furtherance of the eternal ſaluation, both of our bodies and ſoules in the kingdome of heauen.*

Explicatio & proofe. Great indeede, is the comfort hereof, to all true beleeuers; in that the due conſideration of all the gratious and mightie works of our Sauiour cannot but exceedinglie relieue and ſtrengthen the imbecilitie and weakeneſſe of Faith. *Be of good comfort*, ſay the people to blinde *Bartimeus*. For ſay they, *Hee calleth thee*. Wherefore *Bartimeus* threwe of his cloake, and ranne to our Sauiour, as we read, Marke 10. 49. 50. Much more may we comforte our ſelues, to hope for good things from our moſt bleſſed Sauiour, conſidering his owne wordes to ſome other: as Matth: 9. 22. *Daughter be of good comfort, thy faith hath made thee whole.*

Beliefe in God the Sonne, who wrought most miraculous and diuine workes.

The Comfortes of them.

And further, that it was the purpose of our Sauiour, by all his miraculous workes to comfort vs, from the beholding of his mercifull affection, to hope for all the good things from him: it may be obserued from the Prophecie of Isaiah chap: 53. 4. as it is applied by S. Matthew, chapt: 8. verse. 17. in these wordes, *That it might be fulfilled which was spoken by Esaias* the Prophet, saying, *Hee tooke on him our infirmities and bare our sicknesses.* Yea our Sauiour himselfe testifieth expresselie, that he wrought his great workes to comfort our faith in the hope of saluation by him. And therfore, at such time as the scribes cauilled in their hearts against him, because he had said to the sick of the palsy, *Thy sinnes are forgiuen thee.* Our Sauiour rebuked thē. But for the comfort of those of the companie, that were teachable, he saith, *That ye may knowe that the Sonne of man hath auteritie in earth, to forgiue sinnes, he said to the sick of the palsie,* (saith the Euangelist) *Arise, take vp thy bed, and goe to thine house.*

Now this we may assure our selues of, that our Sauiour hauing this power, and therwithall this mercifull affection, while he was on earth, hath not laide it downe or diminished it, by his Ascension vp into heauen.

O therefore howe preciouslie ought we to esteeme of all the gratious miracles of our blessed Sauiour, as beeing verie necessarie, beneficiall, and comfortable helpes to the strengthening and chearing vp of our feeble faith!

Verilie, if we would diligentlie, and reuerendlie read, heare, meditate, and ponder them in our hearts, as we ought: we should assuredlie find them exceedinglie comfortable to vs, euen in the times of our greatest distresse: They would surely raise vp our heartes, to the cheerefull hope of all meete succour from him here, and of eternall saluation by him, in his heauenlie kingdome, in the life to come.

Thus then, as was answered, wee mãy iustlie affirme, that the comforte is euerie way verie great.

Question. ANswerable therefore to the Comfort, ought the dutie to be.
Answere. What say you to that?

We ought indeede, to be as earnestlie affected to giue glorie to God, in the reading, hearing, and meditating vpon them, as anie euer were, or ought to haue bene, in the present beholding of them, when they were wrought before them.

Wee ought likewise, from them, to comfort and strengthen our faith, that our Sauiour is the verie true Sonne of God, the promised Messiah, &c. Yea, and so to rest satisfied, in the confirmation therof, by his miracles: that henceforth wee desire no more, for anie further confirmation thereof.

Wee ought accordingly more and more, to submit our selues vnto him, and his holie doctrine, euen as we would gladlie be more and more partakers of the fruit and benefit of his most gratious, diuine, and all-sauing power.

Finalie, wee ought to take incouragement from hence, to seeke vnto our Sauiour Christ, for helpe and succour in all our necessities.

It is verie meet indeed, that wee should doe so.

Explicatiõ & proofe. And herein, as touching the first branch of the Answer, wee haue manie of the beholders of the working of these miracles by our Sauiour, verie worthie examples, as may appeare from their speeches rehearsed not long since. The which also, we may easilie call againe to minde, if we shall turne to these and such like places of the historie of the Gospell, Matth: 15. 30. 31. Mark. 7. 37. Luke 5. 25. 26. and ch: 7. 16. and ch: 13. verses 13. 17. and Iohn 6. 14.

Touching the second branch of the Answer, that the Miracles of our Sauiour, are sufficient to confirme our faith: the testimonie of S. Iohn the Euangelist alledged likewise before is plaine, chapt: 20. 30. 31. For as a lease or a deede of gifte, beeing once sealed, is as firme at the last, and for the last yeere, as it was for the first: so it is in this case. The Apostle *Paul* alledgeth the miracles which he wrought among the *Corinthians*, for the proofe of his Apostleship, 2. Epist: chapt: 12. verse 12.

Much

Beliefe in God the Son, who wrought most miraculous and diuine works.

The danger of not beleeuing.

Much rather then may we reason from the miracles of our Sauiour, to make proofe of his calling, &c. Away therefore with all the patrie miracles of poperie, to confirme any doctrine contrarie or not agreeing with the least point of the Gospel. Away I say, with all their lying Legends, &c. For they hinder and destroy faith: but no way helpe and establish it.

The third branch is of it selfe so cleare, that we neede vse no proofe for it. And so is the last branch also to euerie teachable Scholler. For seeing our Sauiour hath healed all kinde of diseases: the due consideration hereof doth notably discouer the wicked vanitie of all superstitious ones, who seeke to themselues so many Patrones, as the seuerall members of our bodies, &c. are subiect to diuers and sundry maladies.

Question. To conclude all that we haue furthermore to obserue, concerning the miraculous works of our Sauiour: Is there any danger in not beleeuing that our Sauiour Christ hath wrought them, as they are recorded by the holy Euangelists?

Answer. *They that will not beleeue the miracles to be wrought by our Sauiour, according to their testimonie, will neuer truly beleeue in him to be the true Christ, nor that his doctrine recorded by them is the onely true doctrine of saluation.*

Explicatiõ & proofe. It is very true. For the doctrine of our Sauiour Christ, is in maiestie and strangenes to humane and carnall reason, like to his workes. That is, the doctrine is as much aboue carnall reason, as the works exceeded common sense. This is as strange to the carnall eare, as they were in the eye of flesh.

Moreouer, this is certaine, that such as will not beleeue the true miracles of our Sauiour Christ, they are in very great and speedie danger to be deceiued by false miracles in time of tentation: and so to be led to imbrace lying doctrines, as our Sauiour giueth to vnderstand concerning all such, Matth. chap. 24. verses 23, 24, 25. And so doth the Apostle Paul, 2. Thes. 2. verses 9, 11. And Iohn, Reuel. ch. 13. verses 13, 14.

Let vs in this behalfe, take warning from the heauy iudgement of God vpon the prowd Pharisies. For they blaspheming the miracles of our Sauiour, were giuen vp to the hardnes of their hearts, and to beleeue lies.

Let vs also admonish our selues, from the fearefull example of the foolish Papists euen to this day, who for want of due regard of the miracles of our Sauiour, haue suffered themselues to be blindely led and confirmed in false doctrine, by euery fabulous report or superstitious beholding of lying miracles, which were no better then iuggling trickes of deceiuers, such as were the sweating of the crucifixe, and the weeping of their Ladie, &c.

Finally, let vs be admonished from the words of the Euangelist Iohn, chap. 12. verses 37, 38, 39, 40, 41. *Though* (saith he) *our Sauiour had done so many miracles before them, yet beleeued they not in him. That the saying of Esaias the Prophet might be fulfilled, that he said, Lord who beleeued our report? &c.* And from the words of our Sauiour himselfe, chap. 15. verse 24. *If I had not done works which no other man did, they had not had sinne: but now they haue both seene, and haue hated both me and my Father.* And Finally from the wordes of the Apostle, Hebr. chap. 2. verses 3. 4. *How shall we escape, if we refuse so great saluation as hath beene both preached by the Lord, and also confirmed by signes and wonders, and with diuers miracles and gifts of the holy Ghost, according to his owne will?*

Beliefe in God the Son, who suffered vnder Pontius Pilate.

The ground and history more generally.

Beliefe in God the Sonne, who suffered vnder Pontius Pilate.

HAuing thus interposed our inquirie, concerning the life, doctrine, and miracles of our Sauiour Christ, betwē the birth and the time of his principall sufferings vnder *Pontius Pilate*, the which were approching the time of his death. Let vs now proceede to consider of these his sufferings, as they follow mentioned in the Articles of our beliefe. Rehearse ye therefore the words againe. Which are they?

Question.

Answer. *They are these, He suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hell.*

Explicatiō & proofe.

In these words, the Articles of our beliefe doe shew vs, how after that our Sauiour Christ had performed his office of Prophetship, in teaching the doctrine of the Kingdome of God, and also giuen forth such a glimse of his kingly dignitie and gouernment as was meete, the time of his humiliation yet continuing: they doe shew vs now in these words, how he performed his office of Priesthood, and therein his most deepe sufferings and humiliation, in that he offered vp himselfe a sacrifice to God, for our eternall redemption, and prayed for his Church in most earnest manner, &c.

It is true indeede, that our Sauiour Christ was from his conception anointed of God, to be both a Prophet, high Priest, & King to his Church, and people: and so is to be accounted of vs, euen from the first moment of his conception, to the last breath, and so remaineth for euer, as we are hereafter to consider. Neuertheless, as he began not his publike Prophetship, till he was about thirtie yeares of age, so he began not the publike execution of his office of high Priesthood, vntill neare the end of his life: like as also: albeit he gaue forth some glimse of his kingly dignitie. Matth. 21,5,6,7,8,9. Luke 19. 35, 36,37, &c. And Iohn chap. 12. verses 12, &c. Yet he was not fully blazoned as we may say, and publikely proclaimed, crowned King and Prince ouer his people, vntill he was risen againe, according to that, Act. 5. 30,31. *The God of our fathers, hath raised vp Iesus, whom ye slew, and hanged on a tree. Him hath God lifted vp with his right hād, to be a Prince & a Sauiour, to giue repentance to Israel, and forgiuenes of sinnes. And we are his witnesses*: saith *Peter* and the rest of the Apostles. And according to that, Rom. 1. 4. Whereof the Apostle *Paul* testifieth, that he was declared mightily to be the Sonne of God, by the resurrection from the dead. And Phil. 2. 9. That since that time, he hath a name giuen him aboue euery name, &c.

Moreouer, it may not be denied, but that our Sauiour Christ abased and humbled himselfe and suffered all his life time, euen from the wombe: yea we may say euen in the wombe of his mother, in that he tooke our base nature: and in that it could not otherwise be, but troublesome, both to *Marie*, and also to the blessed fruit of her wombe, to trauaile so long a iourney as *Bethlem* was from *Nazareth*, when she was great with childe, euen neare vpon the time of her deliuerance. Likewise, it must needes be troublesome to the childe, after that he was borne, and that so poorely, circumcised on the tender part of the flesh: and a few daies after, carried a further iourney into *Ægypt*, and there to remaine with hard education, some three or foure yeares, as it seemeth: and further, in that as the childe grew to strength, so he gaue himselfe to a labourSome and base course of life, induring paines, wearines, hunger, and thirst, working with his hands for his liuing: euen such works, as *Ioseph* wrought, vnto whom he was, in all duties of seruice, willingly subiect, till the time was come, that he must leaue all other works, to doe the will of his heauenly Father, in the publike duties of his heauenly calling. But from that time also, it was not lesse troublesome and painefull, but full of humiliation to him, in respect

Reheſe in God the Son, who ſuffered vnder Pontius Pilate.

The ground and hiſtory more generally.

ſpect of humane infirmity and paſſion, euen from his enterance thereinto, as it appeareth in that he was forth-with carried into the ſollitarie and vncomfortable wildernes, to be among the wilde beaſts tempted of the Diuell, without lodging, without foode, ſuffering hunger. And likewiſe in the time following, when he came and preached among the people, great was his paines in going about from place to place, finding oftentimes very hard entertainement, yea being ſometimes refuſed and reiected, and many times reproched and cruelly laid in wait for, with violent attempts againſt his life: namely at *Nazareth*, where they offered, and for their parts, did what they could to haue throwne him downe headlong from that ſteepe hill whereon their Citie was built. Luke 4. 29. And afterward in Iudea, the Iewes went about to ſtone him. Iohn 8. 59. And againe chap. 10. 31. and chap. 11. 8. And thus it was with our Sauiour, euen to the time of his laſt moſt low humiliation, and moſt bitter ſufferings, which were vnder *Pontius Pilate*, approching the time of his death, as was obſerued of vs.

Of theſe laſt ſufferings therefore, and of this moſt low humiliation, (the which as they were to the ſpeciall debaſement, and in a great part of them, moſt bitter and dolefull to our Sauiour Chriſt: ſo were they, and be they ſtill, moſt beneficiall and comfortable vnto vs) we will by the grace of God, with ſpeciall diligence inquire, as after a ſpeciall ground and portion of our chriſtian beliefe. According to that of the Apoſtle *Peter*, 1. Epiſt. ch. 5. 1. Where profeſſing himſelfe a ſpeciall witnes of Chriſt, he giueth the inſtance concerning the ſuffering of Chriſt, as being a matter worthy to be in ſpeciall manner teſtified and confirmed to the Churches of God: in ſo much as our Sauiour Chriſt, by the ſacrificing of himſelfe, hath vtterly remoued and taken away the guiltines and wrath due to ſinne, &c. Heb. 9. 26. The ſame his ſufferings, being alſo the perfect ſealing vp, and as we may ſay, the crowne or garland of his obedience, and of his expiation, or ſatisfaction made for our ſinnes. Col. 2. 14. 15. and finally, the onely way whereby hee was, on our behalfe, to obtaine all the glorie which followed after: according to that, Luk. ch. 24. ver. 25, 26. and Iohn 12. 23, 24, 25, 26. and 1. Pet. 1. 11. and 2. Tim. 2. 8, 9, 10, 11, 12.

Queſtion. BVt that we may proceed in order. Firſt of all, what ground of holy Scripture haue you, for the teſtimony or declaration, and warrant of theſe ſufferings, and of this ſpeciall humiliation vnder *Pontius Pilate*, in the execution of his moſt holy office of Prieſthood: to wit, in that he was crucified, &c. to ſuch ſingular ends and purpoſes as hath beene ſaid? Where are they moſt faithfully, and fully reported vnto vs?

Anſwer. *They are at large and with all faithfulnes recorded vnto vs, as it were in a perfit harmonie by all the foure Euangeliſts.*

Explicatiõ & proofe. It is very true: as we reade Matth. ch. 26. and ch. 27. Mar. ch. 14. and ch. 15. Luke ch. 22. and 23. and Iohn ch. 18. and ch. 19. And they are thus diligently and fully ſet downe, by all the Euangeliſts, and commended to the Church of God, as being a moſt worthy part of the moſt holy hiſtorie of our Sauiour Chriſt, moſt diligently to be read, heard, meditated, and conferred vpon, of all chriſtians, all the daies of their liues. And that, to many the moſt excellent ends & purpoſes, as was ſaid, & as by the grace of God, ſhall hereafter be declared.

But before we come to inquire of thoſe excellent ends, or any other of thoſe excellent things, which are to be conſidered concerning the chiefe humiliation and ſufferings of our Lord Ieſus Chriſt: let vs inquire of the ſufferings themſelues, and of the ſame his humiliation: and that alſo, in as commodious an order, as we may, for the helpe both of our vnderſtanding, & alſo of our memorie, touching ſo great and memorable a matter, as this is. How therfore may they be diſtinguiſhed, as may beſt ſerue to ſo good ends and purpoſes.

Queſtion.

Anſwer. *The chiefe ſufferings of our Sauiour Chriſt, may not vnfitly be conſidered vnder theſe heads or ſeuerall branches following.*

Firſt, thoſe that belong to his preparing of himſelfe to the enduring of his ſufferings, at ſuch times as he entered into the moſt ſerious thought and meditation of them.

Beleefe in God the Sonne, who ſuffered vnder Pontius Pilate.

The ground and hiſtory of his preparation.

Secondly, they that belong to his betraying into the hands of his wicked and malitious aduerſaries.

Thirdly, they that belong to his apprehenſion.

Fourthly, they that belong to his examination, or arraignment, and inditement: and that in diuers branches. Firſt before Caiaphas the high Prieſt, then before Pilate in the cõmon hall, & after that, before Pilate without, in the hearing of the chiefe Prieſt, & the reſt of the Iewes: & after this, before Herod: & laſt of all, before Pilat againe, & againe.

Fifthly, thoſe things that belong to his iudgement and condemnation.

Sixtly, they that belong to the execution of the ſame iudgement, or ſentence of condemnation Which was giuen againſt him.

Finally, his buriall, and the continuance of his bodie, as it were vnder the power and dominion of death, ſeperated from his moſt holie ſoule, vntill the third day after the ſame his buriall, was a part of his loweſt humiliation, yea and alſo of his holy ſufferings, though not to be reckoned among thoſe, that were painefull and dolorous; but onely in the iudgement of his aduerſaries, diſhonourable and reproch full vnto him.

Explicatiõ. Vnder theſe heads or branches, we may indeede, not vnaptly conſider of all the principall ſufferings and humiliation, or abaſement of our Lord Ieſus Chriſt. Let vs therefore accordingly, make our inquirie into them: and that alſo in the ſame order, wherein you haue rehearſed them.

And firſt, of thoſe which do concerne our Sauiour, his preparing of himſelfe by the ſerious meditation of them. The which as they were either a little more remoued, or more nearely approching to his betraying, and the troubles therof, ſo let vs inquire of them.

Queſtion. Firſt therefore, What ground or teſtimonie of holy Scripture haue you, for thoſe ſufferings, which were ſomething more remooued from the time wherein he was betraied?

Anſwer. *In the 27. verſe of the 12. chap. of the Euangeliſt Iohn, we reade it teſtified, that our Sauiour Chriſt, in ſpeaking and forethinking of his death, breaketh forth very pathetically into theſe words: Now is my ſoule troubled: and what ſhall I ſay? Father ſaue me from this houre: but therefore came I to this houre.*

This was fiue daies before that Paſſeouer, at the feaſt whereof, he was crucified, and put to death.

Explicatiõ. Read alſo Luke, ch. 12. verſe 50. *I muſt be baptized, (to wit, of a moſt bitter death. and how am I greeued till it be ended?* Of the which words, thus writeth a learned Interpreter *Conſideranda hîc eſt cauſa cur Chriſtus ſupplicium quo ſe afficiendum nouit, tantopere exhorruerit, &c. Cauſa (inquit interpres) fuit, non tam metus cruciatuum corporalium, quàm metus ſpiritualium: quia ſciebat oportere ſe in cruce guſtare iram Dei aduerſus peccata electorum, ac proinde ſentire cruciatus infernales: quales cruciatus reprobi in Gehenna in æternum ſenſuri ſunt.* That is, Here is to be conſidered the cauſe, why Chriſt did ſo much feare the puniſhment, which he notes ſhould be laid vpon him. The cauſe (ſaith the interpreter) was not ſo much the feare of bodily torments, as of ſpirituall: becauſe he knew that vpon the Croſſe, he muſt taſte the wrath of God againſt the elect, & ſo feele the paines of hell: euen ſuch as the reprobate ſhall feele in hel for euer.

And that our Sauiour Chriſt vttered theſe words in Iohn, of exceeding dolour and heauines, with a certaine confuſion and aſtoniſhment, at the ſodainnes of it, falling vpon him from the hand of God, while he did earneſtly thinke of his moſt horrible and fearefull death: it is alſo euident, both by that which goeth before in the ſame chapter, ver. 23, 24. and alſo by that which followeth after, verſes 32, 33. This trouble of ſoule fell vpon our Sauiour Chriſt, ſhortly after the raiſing vp of *Lazarus* from the dead, and that the glory of his kingly dignity began to breake forth: the which is worthy the noting, in ſo much as our Sauiour Chriſt, knowing that he muſt ſuffer, he did according to his excellent wiſedome, neuer bend his mind more earneſtly to think thereof, then when the glory of God did ſhine moſt brightly vpon him, as beſide this time, we may take another ſpeciall inſtance from the time of his tranſfiguration, Mat. 17. verſes 9, 11. And againe ch. 25. 31, &c. compared with ch. 26. 1, 2.

Neither

Iesus the Son of God the Son who suffered vnder Pōtius Pilate

The ground and history of his agonie in the Garden.

Neither is it to be neglected, that as the glory of his kingly dignitie, shined forth, when our Sauiour Christ was neare to the going downe of the mount of *Olives*, as the Euangelist Luke recordeth, chap: 19. 37. so this trouble mentioned, Iohn: chap: 12. fell vpon his soule, if not at the same time, yet shortly after, as it might be from the admonition of the place, where hee was within a while, to feele the renewing of the trouble in greater measure, as it were by the croched arrowe of the Lord, shot into the middest of his soule so as it could not be pulled out so soone as this, which being as it were more smothly headed, was taken away. But of this more hereafter. Let vs in the meane while come to those testimonies of holy Scripture, which declare vnto vs, the trouble of soule, or inward passions and sufferings of our Sauiour, which fell vpon him from the hand of God, at such time as his betraying was euen at hand, and more nearely approaching. These were either in the chamber, where our Sauiour Christ did eate the passeouer with his Disciples at euen: or else the same night, a few howers after in the garden in the declining, or valley of the mount of *Olives*: euen in *Gethsemane* the valley of fatnes, a place likely where they pressed ther oliues, to make their oile, &c.

Question. IN the first place therefore, what testimonie haue you to the inward passion and suffering of the soule of our Sauiour Christ in the chamber?

Answere. *In the 31. verse of the 13. chap: of Saint Iohn, thus we read, when Iesus had said these things, he was troubled in spirit, and testified: and said; verily verily, I say vnto you, that one of you will betray me.*

Explication This Testimonie, as we see, is not onely the testimonie of the Euangelist Iohn: but also from the mouth of our Sauiour himselfe. And in that he bewraieth, and vttereth this trouble of his spirit, the which it was behooffull for his Disciples and the whole Church to know, as he had done before: we may iustlie conceiue, that it was no small or light perturbation, but a verie heauie presing and perplexing trouble, aboue that hee did expresse it vnto them. Some cause of it was the deepe thought of *Iudas* his intended and plotted treason against him (intended I meane, sixe daies before this time,) and that vpon a very vncomfortable, and most vnworthy occasion, euen for that our Sauiour defended the fact of the woman, that powred the costly ointment vpon him, against the vniust and hypocriticall murmuring of *Iudas*; according to that which we read Iohn, ch: 12. 1. 2. 3. 4. 5. 6. 7. 8.) The which treason of *Iudas*, vpon that most vnworthy occasion, so intended & plotted, our Sauiour Christ speaketh of againe, foure daies after. Mat: 26. verses 1. 2. where also the Euangelist Matthew, doth in the verses following, record the same wicked occasion that *Iudas* tooke, and testifieth further, and that from that time he sought opportunitie to betray our Sauiour: he euen therin, (as the Diuel would haue it) fitting the malitious desire of the chiefe Priests, the Scribes and Elders of the people, who consulted before, how they might take him by subtiltie, and kill him, so as they might best auoid the vproare and tumult of the people, verses 3. 4. 5. &c. 14. 15. 16. and Luke ch: 22. 1. 2. 3. 4. 5. 6.

Thus, I say, the thought of the indignitie of the most wicked intent, and diuelish practise of one of his owne Disciples, with whom he had alwaies dealt louingly and kindly, &c. was some cause of this trouble, to the spirit of our Sauiour Christ. But this was little in comparison of the chiefe cause, which was, that most heauie trouble which he did see by this occasion, and with the occasion, to hast on a pace to the most deepe piercing and wounding of his soule: as we shall see further, according as the time of the practising, or executing of the treason intended and plotted already, approched more neare, and grew as it were to the maturitie and ripenes of it.

Question. What ground, or testimonie haue you, for the declaration of this?

Answere. *In the 26. chapter of Matthewe, thus we reade from the beginning of the 36. verse.*

36. *Then went Iesus with them into a place, which is called Gethsemane, and saide to his Disciples: sit ye here, while I goe and pray yonder.*

37. *And he tooke Peter, and the two Sonnes of Zebedeus, and began to wax sorowfull and grieuously troubled.*

38. *Then said Iesus vnto them, My soule is very heauie, euen vnto the death: tarrie ye here and watch with me.*

39. *So he went a little further, and fell on his face and praied saying, O my Father, if it be possible, let this cuppe passe from me: neuertheles, not as I will, but as thou wilt. And verse 42.*

42. *He praied the second time, saying. O my Father, if this cuppe cannot passe away from me, but that I must drinke it, thy will be done.*

44. *And yet againe we read, verse 44. He praied the third time, saying the same wordes.*

Explication This third spirituall trouble, and agonie, fell vpon our Sauiour Christ in *Gethsemane*, as the Euangelist *Matthew* testifieth: the which place as appeareth before in the 30. verse of the same chapter, and Luke ch: 22. 39. was a part of ground, of, or belonging to the mount of *Olives*, the which also, was on the other side of the brooke *Cedron*, distant from *Ierusalem* some good space, a mile or two. And it was also a garden, or Ortchard, either of *Olive* trees, or some vineyard: as the Euangelist Iohn, doth more particularly record, and describe the place. Iohn chap: 18. 1. where also it is very likely, there were some dwelling houses, as euery where there is, on euery side of great cities: at the least, for the dressing, and looking to the Gardens there about, as may appeare by that which the Euangelist Marke writeth, ch: 14. 51. 52.

The vnspeakable greatnes of the trouble, and agonie of our Sauiour Christ in this place, at this time, and that for a long time, as may be gathered (the greatnes of the sorrowe, and anguish considered) it may be in some good measure conceiued of vs, if we will duly consider that which the Euangelist saith (guided by the holy Ghost) that our Sauiour Christ began in this place, euen while he was with his Disciples, to waxe sorrowful and grieuously troubled. The Euangelist vsing such wordes, as note an astonishing and amazing, or confounding sorrow and distresse, or a perplexitie of mind, such as no humane succour or solace, can mitigate or asswage.

But it may be more liuely discerned from our Sauiour himselfe, partly by his behauiour, and partly by his speech. By his behauiour, first, in that albeit hee tooke three of his Disciples with him: to wit, *Peter* and *Iames* and *Iohn*, as Marke more expresly nameth them: euen such, as hauing seene his glorie before, at his transfiguration, might haue beene most fit, to be eye witnesses of his humiliation, and abasing: yet his sorrowes increasinge exceedingly, much more then the sorrowes of the woman going to her trauell, and seeing them vnfit to be very neare beholders, or hearers of them: he giueth them their charge, that they pray to God for grace that they should not be led into temptation: and sodainly breaketh from them, as one violently pulled away, the space of a stones cast, as the Euangelist Luke describeth it, chap: 22. 40. 41. that so he might without their vtter discomfiture, the more freely humble himselfe, and most lamentably bemone his distressed estate before his heauenly Father, the bitter cup of whose wrath, bent against that sinne of ours, which our Sauiour Christ had vndertaken to beare the punishment of, and to satisfie for, was euen now put neare as it were to his mouth, to the end he should drinke it vp for vs.

Herevpon therefore, he falleth down vpon his face, groueling to the earth: not satisfying himselfe, to kneele vpon his knees, Marke 14. 35. And afterwards, through the vehemencie of the agonie, and conflict of his soule, his sweat was like drops of blood, trickling downe to the ground. Luke 22. 44. A most strange sweate, both for the matter vnheard of before in any, neuer so grieuously tortured, and also for the quantitie, it being so aboundant, and that

from

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from so thinne, and spare a body, as wee may conceiue the body of our Sauiour to be: which no doubt was not grosse and corpulent, as the bodies of many full fed and pampered are.

Thus, by the behauiour of our Sauiour Christ in this time of his trouble, and dolour, we may perceiue, that it was exceeding vehement and bitter: and the rather, if we doe consider the most perfect patience and magnanimitie of our Sauiour Christ, whereby he was able, as afterward he did, to passe through all the externall vexations, that man could possibly proucke him with.

The same extremitie, of the most grieuous sorrowe of our Sauiour Christ, may be yet further discerned, from his owne speech: partly by those wordes which he spake to his three choise Disciples, while yet he was with them: *My soule is heauie euen vnto death.* The which no doubt, if it had beene vpon any of vs sinfull wretches, it would not onely haue taken away all naturall life, out of our bodies, but haue pressed our soules downe for euer vnto the bottome of Hell. But yet more fully, may it bee discerned, by the wordes of his most lamentable prayer. *O my Father, if it bee possible let this cuppe passe from mee.* Yea, in that he insisteth so vpon the almightie power of God, ioined with his infinite mercy, as it is further expressed by Saint Marke, chap: 14. 36. *Abba Father, all things are possible vnto thee: take away this cuppe from me &c.* And yet againe: the same may be further argued, both from the increase of the vehemencie of our Sauiours praier, as the Euangelist Luke reporteth, that he being in an agonie, when the Angell came from heauen to strengthen him, he praied the more earnestly to God, who alone was able in that his distresse to support and relieue him. And also it may be argued from the repetition of the same prayer: for the repetition of the same prayer sheweth plainely, that there was a continuance of the same griefe: so that, as was saide, this arrowe of Gods vengeance, bent, yea shot forth against our sinne, and lighting vpon our Sauiour, pierced so deepe, and grappled so fast, that it could not be pulled out easily, but with greater wrastlings, then were the wrastlings of *Iacob*, with that Angell, with whom, yet at the last, he preuailed. All which things, duly considered, and laied in equall balance: and considering that it is a familiar phrase in the holy Scriptures, to expresse great afflictions and sorrowes, by the name of the sorrowes of hell. What should hinder, why we should not esteeme the sufferings of our Sauiour Christ in his soule, which are aboue all humane estimate, and not possibly to haue beene indured by any meere humane strength: to bee such as may iustly beare the name of hellish sorrowes, as beeing comparable to those torments of Hell, which wee should iustly haue suffered there for euer, if hee had not suffered them for vs, for that time which God sawe it meete, that hee should indure them? And if hee had not by the propitiatorie prayers, and sacrifice of his most holy Priesthood, obtained and purchased deliuerance from the same? For whereas some feare, least when we doe so speake, wee doe impute that to our Sauiour which is impious, and blasphemous, once to be thought or spoken: to wit, that hee should loose all faith, be vtterly reiected of GOD, and that hee must consequently remaine in finall dispaire and torment: this feare, or any such like, it is altogether needelesse, in so much as these things could not possibly fall into Christ, seeing they are partly sinfull, and cannot touch the holines of his humane nature, and partly of weakenesse, implying such a contradiction, as can by no meanes stand with the Deitie of his person. For, that GOD should finally reiect and forsake his sonne, (yea in that he hath assumed and taken mans nature to the diuine, by personall vnion) it is as vnpossible, as that God should deny, or reiect himselfe. Besides it is one thing, to be without the comfort of faith for a while and another to be without faith it selfe. Likewise to be forsaken of GOD, as touching present comfort and to be for euer cast off in the counsell and purpose of God.

These

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These latter, are proper to the reprobates; the former may betide the elect children of God: and were in peculiar manner in Christ, and that in such measure and degree, as they cannot befall any other. Moreouer, we may iustly distinguish betwixt the torment of the reprobate, and their wicked and sinfull qualities, the which are in them either causes of their torment: as their infidelitie, and all other their sinnes, and impenitencie, while they liued in this world: or else they are such, as their torments doe augment, by reason of their wicked dispositions; such as are impatience, cursing, and blasphemie. Our Sauiour Christ therefore, might and did indure the curse and torment which is due to our sins, though he was perfitly free from euery action, or thought of sinning. And whereas he indured the punishment of our sinne, but for a short time: This doth not disanull the paine it selfe, in so much as the eternitie of the paine, is but a circumstance, and not the essence or nature of it. Finally, the excellencie of the Person, of him that suffered, euen the Sonne of God, God and man, hath in a short time satisfied for, and swallowed vp, or disanulled the eternitie of the punishment of vs all, as the punishment it selfe, that it cannot rest vpon, no nor attach and arrest the elect of God, whom he hath redeemed and purchased from it. Wherefore, if reason will be more curious, to prie into this mysterie then is meete, and not content it selfe with that, which the holy Scriptures shewe vs, to be the truth of God: Let vs not yeelde to make reason to be a wanton, but let it suffice our faith, that the sufferings of our Sauiour Christ are a mysterie, and farre aboue the reach of humane reason, grounded and built vpon the groundes and principles of GODS most high and diuine wisedome.

And therefore also, whereas the shallowe conceite of mans reason, stumbleth at the prayer of our Sauiour Christ, as if it could not stand with obedience to the will of God, or with that constancie, which ought to haue beene in Christ: we are to beleeue, as the truth is, that it is a most holy prayer, most perfectly beseeming the present estate of our Sauiour Christ, both thereby to expresse the extremitie of his inward distresse and horrour, and therein the infirmitie of his humane nature, vnable of it selfe to indure it, and also to shewe forth the fruite of his inuincible patience and faith, in that hee praieth to his heauenly Father, onely for reliefe and succour, submitting his owne humane will and desire, to the good pleasure of his diuine will: which is a more perfite confirmation of the most perfit obedience of our Sauiour, then if he had yeelded to drinke the bitter potion of Gods wrath, without any such grieuous, and sore temptation to the contrarie. So then, our Sauiour Christ was tempted in the infirmitie of mans nature, like as men are tempted, yea aboue all temptation of men, but yet without sinne, as the holy Apostle truly teacheth, in that he neuer yeelded to any sinne, through any temptation, and therein is vnlike to all mē, & is alone, the onely perfit & vndefiled one. But of the vertues of our Sauiour Christ: shining forth in all perfectiō, in the whole time of his chiefe sufferings, and perturbations, both of soule and body, we shall haue another occasion euen of purpose to inquire more fully hereafter,

Hetherto of the sufferings of our Sauiour, in his preparing of himselfe to his sufferings, by the serious thought and meditation of them, specially of those that were to fall vpon him, most neare vnto death. The premeditation and thought of which cuppe, being so sharpe and bitter in the tast and sippe of it; how sharpe and bitter may we suppose the whole draught, euen the drinking of it, dregges and all, to haue beene vnto him?

LEt us now proceed to the second branch of the sufferings of our Sauiour, which concerne the act of *Iudas* his prodition or betraying of him into the handes of his malicious aduersaries, most sinfull and wicked men.

Question. What testimonie and declaration haue you for this?

Answere, *In the 26 chap: of the Euangelist Mat: beginning from the latter part of the 45. verse, thus it is written.*

Behold

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Behold (saith our Sauiour to his Disciples) the houre is at hand, and the Sonne of man is giuen vnto sinners.

46. *Arise let vs goe: behold he is at hand, that betraieth me.*

47. *And while he yet spake, loe, Iudas one of the twelue came, and with him a great multitude with swordes, and staues, from the high Priests, and Elders of the people.*

48. *Now he that betraied him, had giuen them a token, saying, whomsoeuer I shall kisse, that is he, lay hold on him.*

49. *And forthwith, he came to Iesus, and saide, Haile Rabbi, that is according to our phrase of speech: God saue thee Maister, and kissed him.*

50. *Then Iesus said vnto him: Friend wherefore art thou come?*

Explication

We haue seene before, the plot and compact of this treason by *Iudas*, who therein greatly gratified the wicked Priests, and Rulers of the people, according as it is the manner of the wicked, to reioice greatly in the successe of their wicked deuises to their owne wellaway, and vtter destruction, in the ende. Here wee haue the practise, and execution of it, according to the traiterous fidelitie of wicked *Iudas*: a most vnthankefull and graceless seruant, against a most gracious, kinde, and beneficiall Lord and Maister. And hee performeth his treason to his newe couenanted Maister the Diuel, and his instruments, very substantially: and against his Maister renounced, most hypocrytically. For he hasted a little, before the company, to salute and kisse his olde maister, according to the signe, which hee had giuen his newe maisters, that they might not in any wise take their markes amisse, in the darke of the night, and so apprehend one in stead of an other. God saue thee (saith he) when (wicked caitiffe as he was) he sought his life. And not content with this, he returning backe to the company, inciteth his maisters, who were too forward, and eager of themselues, that they should lay hold on him, whom they might see to bee of his owne accord comming toward them. Yea as the Euangelist Marke writeth, chap: 14,44. so carefully, that they might not in any wise, let him escape. Take him (saith the traitor) and leade him away safely; that is: very diligently, and circumspectly, as it is in the *Syrian* translation. And (that there might be no defect in this seruice, he did all, with great diligence, and expedition, as it followeth in the next wordes of the same Euangelist.

But in this part of the narration of the betraying of our Sauiour Christ we may not omit, that which the Euangelist *Iohn* declareth, concerning our Sauiour Christ in that to the conuincing of the euill conscience, both of *Iudas*, and also of the rest, in seeking his life, without cause on his part giuen to them, or to any other in all the world: hee causeth them to fall downe backward, at his first meeting of them. And also, he doth by name reproue *Iudas*, for his wicked treacherie against him, which could not but be grieuous vnto our Sauiour: as we may perceiue, by that report which the Euangelist Luke maketh in this behalfe.

Let vs therefore, here call to minde, the further testimonie of either of these Euangelists. And first of Iohn, as it is written in the 18, chap: from the beginning of the chapter.

Question. What is that which he hath written?

Answer. 1. *After that the Euangelist hath described the place where our Sauiour was betraied, as we haue heard before: then it followeth thus.*

2. *And Iudas who betrayed him, knewe also the place: For Iesus oftentimes resorted thither, with his Disciples.*

3. *Iudas then, after hee had receiued a bande of men, and officers of the high Priests, and of the Pharisies, came thither with lanternes, and Torches, and weapons.*

4. *Then Iesus, knowing of all things, that should come vnto him, hee went forth, and saide vnto them, whom seeke yee?*

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5. They anſwered him, Ieſus of Nazareth, Ieſus ſaid vnto them, I am he. Now Iudas alſo, who betraied him, ſtood with them.

6. Aſſoone then, as he had ſaide vnto them, I am hee, they went backward, and fell to the ground.

7. Then he asked them againe, whom ſeeke yee, and they ſaid, Ieſus of Nazareth.

8. Ieſus anſwered, I ſaide vnto you I am he: therefore if yee ſeeke me, let theſe goe their way.

He meaneth his Diſciples. And then it followeth in the next verſe. This (ſaith the Euangeliſt) was, that the word might be fulfilled, which he (that is Chriſt himſelfe ſpake: to wit, in his prayer, as we read in the 12. verſe of the former chapter) of them which thou gaueſt me, haue I loſt none. And it was indeede a great deliuerance, as we ſhall ſee more fully by the ſequell, in that euery one of the eleuen eſcaped the furie of this band, though *Peter*, by his raſh attempt, had generally indangered, both himſelfe, and all the reſt: and in that they were all reſerued, to ſerue afterward in the office of Apoſtleſhip. To the which very ende indeede our Sauiour did principally worke the former great worke: as it may well be conceiued of vs. Thus much, out of the Euangeliſt *Iohn*, concerning the diuine power of our Sauiour Chriſt.

Now let vs likewiſe ſee, how the Euangeliſt *Luke* reporteth the reproofe, which our Sauiour Chriſt gaue *Iudas*.

Queſtion. What are the words?

Anſwere. *In the 22. chap: verſes 47. 48. thus we read.*

47. *And while he yet ſpake (that is, while our Sauiour ſpake to his Diſciples, exhorting them to prayer) behold, a company, and he that was called Iudas, one of the twelue, went before them, and came neere vnto Ieſus to kiſſe him.*

48. *And Ieſus ſaide vnto him, Iudas, betrayeſt thou the Sonne of man with a kiſſe?*

Explicatiõ. A ſharpe rebuke no doubt, a iuſt reward of his wicked forwardnes: a coroſiue meete to be laid to his hart, if he had had any deſire of recouering his deſperate health. For the height of his moſt heynous ſinne in his treaſon, together with his moſt deepe hypocryſie, and diſſembling, in the manner of his perpetrating, and cõmitting of it, is as quickly laide before him, as he was expedite, and ſpeedie in the bold and ſhameleſſe working of his miſchiefe. So that, hee might eaſily haue perceiued by a ſhort viewe, that he had to deale with him, before whom, all things are naked and bare: and to whom, he muſt at the laſt, giue an account of this his villanous treacherie. At what time, all his newe maiſters the Diuel and his inſtruments, ſhall not be able to beare, neither him, nor themſelues out, in that, which they had ſo boldly and impiouſly taken in hand.

And thus we ſee how vnworthily, our Lord Ieſus Chriſt, the king of kings and Lord of al Lords, by the right of his moſt holy annointing, was in this time of his humiliation betraied. The which, though he did moſt patiently indure, yet the indignitie of it, ſpecially from the hand of *Iudas*, one of his choiſe Diſciples, as touching the externall choſing, and calling, and to whom he had ſhewed equall kindnes with the reſt: it could not, but be grieuous and troubleſome vnto him, as that, which beſide other things, inboldened all the reſt of his aduerſaries, in their moſt malitious and diſpitefull courſe againſt him.

IT followeth now, that from the betraying of our bleſſed Sauiour, we proceed to his apprehenſion: and therein, to his pinnioning, or binding.

Queſtion. In what words of the Euangeliſt *Matthew*, is that recorded?

Anſwer. *It followeth thus, in the latter part of the 50. verſe of the 26. chapter.*

50. *Then came they, and laid hands on Ieſus, and tooke him: wherein, the Euangeliſt Iohn is ſomething more full, chap: 18. 12. in theſe words. Then (ſaith he) the band and the Captaine, and the officers of the Iewes, tooke Ieſus and they bound him.*

Thus then, according to the manner of their comming forth againſt our Sauiour Chriſt, ſo doe they deale with him, as if he had bin ſome notorious malefactor.

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The ground and history of his apprehension.

But before this, as the same Euangelist Iohn testifieth in the 12. verse of the same 18. chap: 22. 49. 50. there arose a newe trouble, very dangerous, and vncomfortable: yea troublesome, and grieuous to our Sauiour Christ concerning the same his apprehension.

Question. What doe the Euangelists write of this?

Answere. *The Euangelist Luke reporteth it thus. Now when they which were about him, sawe what would follow, they said vnto him, Lord shall wee smite with the sworde? And one of them smote a seruant of the high Priest, and strake of his right eare.*

Explicatiō and proofe The Disciples did well, in that they did aske our Sauiour, whether they shall smite with the sworde. But in that one among the rest, doth forthwith, not tarying to heare the answere of our Sauiour) let driue at the partie mentioned, euen with a downe right blowe, as it might be to cleaue his head, this was very rashly, and very ill done of him. The which fact, in so much as the Euangelist *Iohn* doth more particularly report, then any other of the Euangelists: let vs heare his words.

Question. Which are they?

Answere. *Then (saith he) Simon Peter: hauing a sword, drew it, and smot the high Priests seruāt, & cut off his right eare. And he addeth further, that the seruants name was Malchus.*

Explication and proofe. In these wordes, we see indeede, that for the more full clearing of the historie, the Euangelist nameth both the partie that rushed into this vnaduised, and dangerous attempt: and also the partie that was thus sodainely wounded and hurt.

How euill and dangerous, this rash attempt of *Peter* was, it may easily bee discerned, not onely in respect of *Peter* himselfe, but also in respect of our Sauiour Christ and all the other tenne. Yea so: as it will be euident, from the due consideration of it, that it was (as we may say a stratagem, which the Diuel for his part, had most subtilly contriued; and that in *Peter*, it was a fruite of his former drousines, and neglect of prayer, notwithstanding our Sauiour Christ had admonished him, and the rest, to watch and pray, by reason that dangerous temptations were at hand. For if our Sauiour Christ had not in his most excellent wisedome, euen in that he was man, and by his diuine power concurring therewithall, presently espied, and with admirable dexteritie preuented that mischiefe: the Captaine of the Romanes, and the officers of the Iewes, might haue had great colour to haue accused & cōdemned our Sauiour Christ, as a seditious, and rebellious person, in gathering together vnto him, a mutinous and rebellious companie to resist the authoritie of the ciuill Magistrate, vnder whose gouernment they liued: the which was not lawfull for them to doe. And they might likewise haue indited and condemned all his Disciples vpon the same crime. The which deuise of the Diuel, if it had taken such effect: we should not haue beene able so clearly to haue discerned, the innocencie of our Sauiour Christ for the comfort of our faith. And as for the Disciples of our Sauiour, they should haue beene cut off from spreading the light of the Gospell of saluation ouer the world. Yea and it is a wonder that presently the band of souldiers did not fall vpon them, and slay them all, in a rage. This then the danger of *Peters* attempt was as great, as great might be, and very euill: what faire pretences soeuer the Diuel, might vpon the sudden, suggest vnto him, as that it was in the defence of his most worthy master, and that he had promised him a little before that he would rather dye with him, then forsake him, &c.

Question. But how may we perceiue that it was grieuous and troublesom, to the righteous, and peaceable soule of our Sauiour Christ.

Answere. *This is very cleare and euident, by that earnest and sharpe reproue which he giueth Peter, & therwithal, both by the most graue & weightie reasons which he vseth to the same end; and also by his gratious act in the miraculous healing of the eare which was cut off.*

It is very true: All these considerations doe make it very cleare that our Sa did vtterly mislike this fact of *Peter*, and that his whole soule was greatly grieued for it.

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The ground and history of his apprehension.

To this end therefore, let vs come to the reproofe which our Sauiour gaue to the reasons which he vsed; and to the cure which he wrought.

Quest. And first, which were the wordes of reproofe?

Ans. *Iesus said vnto him. Put vp thy sword into his place. Mat: 26. 52. And according to the Euangelist Iohn, chap: 18, 11. Then said Iesus to Peter, put vp thy sword into the sheath.*

Explicatiõ These indeede, are wordes of earnest rebuke. For in that our Sauiour commandeth *Peter* to put vp his sword, hee condemneth the drawing of it, to be vnlawfull. But this will further appeare, by the reasons which follow.

Question. Which are they?

Answer. *In the first place, we may well rehearse that, which the Euangelist Iohn setteth downe, in the verse before alledged, which is this: Shall I not drinke of the cup, which my Father hath giuen me?*

Explicatiõ This reason must needs, euen at the first, as it were pierce *Peter* to the heart, so soone as he heareth, that by his venturous rashnes he went about, though at vnawares, to frustrate, or at the least, to hinder the holy counsell and appointment of God. In these wordes also, let vs obserue to our comfort, the perfect victorie of our Sauiour Christ ouer the most horrible temptation which he incountred withall, a little before, in the garden: whereby he was prouoked to pray, that he might not haue drunke of this cuppe, if so it had beene possible. But let vs hast forward, with as much speede as conueniently we may.

Question. What be the other reasons, which our Sauiour vseth?

Answere. *They are those which the Euangelist Mathew recordeth in the 26 chap: of his Gospel: verses 52. 53. 34. And they be three in number.*

Question. Rehearse the wordes of the Text: which be they?

Answere. *Then saide Iesus vnto him, put vp thy sword into his place: for all that take the sword, shall perish with the sword. Esther thinkest thou, that I cannot pray to my Father, and he wil giue me more then twelue legions of Angels. How then should the Scriptures be fulfilled, which say, that it must be so?*

Explication The first of these reasons, is taken from the danger of the attempt, against *Peter* himselfe: it proceeding of his owne priuate motion, and therein presuming against publike authoritie. In which respect our Sauiour Christ telleth in the hearing of the whole companie, that by the sentence and decree of God himselfe, he had runne himselfe into a capitall crime. For (saith our Sauiour) *all that take the sword, shall perish with the sword*: to wit, vnles they be called of God, and haue the sword put into their hands by his appointment.

The second reason of our Sauiour to the reproofe of *Peter*, is for that his enterprise was as vaine and needles, as it was euill and vnlawfull. For (saith he) thinkest thou, that I cannot now pray to my Father, and hee will giue me more then twelue legions of Angells; that is, many thousands, yea many times tenne thousand. For euery legion containes diuers thousands. And therefore *Peters* attempt was meerely vaine.

The third reason, is the same in effect with that which we haue seene alreadie recorded by the Euangelist Iohn: yet so, as hee doth furthermore amplifie it, from the reuelation of the counsell and will of God in this behalfe, in the holy Scriptures: as our Sauiour himselfe had often tolde his Disciples before. And therefore hee saith, if either *Peter*, or the Angels, or any other, should haue restored and deliuered him: that he should not be apprehended, &c. How then should the Scriptures be fulfilled which say that it must be so?

These so many and so waightie reasons, doe plentifully declare, in very deed and truth, that the fact of *Peter*, was exceedingly disliked of him: and that his soule was greatly grieued at it. Yea, & therewithall, so euidently doe they cleare the innocency of our Sauiour Christ: that none of his aduersaries could take exceptiõ against it, but rest satisfied: as it is plaine, in that they make no complaint of it, to colour any inditement against him afterward. And the rather also,

were

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were these reasons, a clearing of him in their consciences, because vnto these gratious words and reasons of his earnest reproofe, hee addeth his most gratious working, in healing the wound that was made, and so saluеth the whole matter, as if it had neuer bin. Where is this gratious and miraculous worke of our Sauiour recorded?

Question. Answer. *This we reade in the 22. chapter of the Euangelist Luke, verse 51. Iesus (saith the Euangelist) answered, and said, Suffer them, (that is, my Disciples) thus farre: to wit, though they haue dealt disorderly: and then he touched the eare of the man and healed him.*

Explicatiõ Here indeed is a very gratious and miraculous worke of our Sauiour Christ, not onely in healing the eare, but also in that by his authority, he limiteth and boundeth the rage and furie of the whole company: so as they are content, to be prescribed and ordered by him, in this difficult and prouoking fact of *Peter*, together with the buskling of the rest of his Disciples.

The which authority of our Sauiour Christ, doth furthermore appeare, in that which followeth by his reproofe which he giueth, not onely to the whole multitude, as the Euangelist Matthew reporteth, but by speciall direction to to the high Priests themselues, and to the Captaines of the Temple; and to the Elders of the people, for their causelesse and vniust manner of pursuing of him.

Question. What are the words of this reproofe?

Answer. *In the 57. of the forenamed 22. chapter of St. Luke, thus we reade: Then Iesus said vnto the high Priests and Captaines of the Temple, and the Elders which were come to him. Be ye come out as vnto a thiefe, with swords and staues? When I was daily with you in the Temple, ye stretched not forth the hands against me: but this is your very houre, and the power of darknes.*

And in the 26. of Matth. verses 55, 56. thus we reade. The same houre, said Iesus to the multitude, Ye be come out as it were against a thiefe, with swords and staues, to take me. I sate daily teaching in the Temple among you, and ye tooke me not.

But all this was done (as saith the holy Euangelist) yea our Sauiour Christ himselfe (as St. Marke seemeth to report) that the Scriptures of the prophets might be fulfilled.

Explicatiõ That is to say: all was ouer-ruled by the supreame, most holy, and diuine prouidence of God. And as euery one of vs may see, our Sauiour himselfe vttered this his reproofe against the high Priests, Captaines, and whole band of men, with more then humane authority, to the conuincing of them of their vniust course, in their proceeding against him: and giueth them plainely to vnderstand, if they had had any grace to vnderstand, that they were set a worke by the Diuell, and that if God had not thus farre giuen leaue vnto the Diuell, they could not haue thus preuailed against him.

The issue therefore of this branch of the sufferings of our Sauiour Christ is this, that he willingly, of himselfe, and by no compulsion on their parts, yeelded himselfe to be apprehended, and bound of them, according to the good will and pleasure of God, and according as he had foretold in the holy Scriptures: not only as Isaak was bound, when Abraham his father intended at the commandement of God, to offer him vp in sacrifice to God, but euen as the figuratiue Sacrifices of the Law, which were bound first, and then slaine and offered indeede. As Abraham also afterwards, bound the Ramme and offered him instead of Isaak. The truth of all which sacrifices was euen then shortly fulfilled in, and by our blessed Sauiour thus taken and bound by them.

Whereupon also, as the Euangelist Matthew immediately obserueth: All the Disciples forsooke our Sauiour Christ, and fled. And so was fulfilled, that which our Sauiour had fore-tolde them, verse 31. And Iohn, chap. 16. verse 32. Behold, the houre commeth, and is alreadie come, that ye shall be scattered, euery man into his owne, and shall leaue me alone. But (as our Sauiour Christ saith, for the comforting of himselfe, and to testifie that comfort which hee had aboue all causes of discomfort) *I am not alone,*

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for the Father is with me. And thus was it not onely necessary, but also behoofull, that our Sauiour Christ should be left alone, to the working and perfiting of this worke of our redemption, and eternall saluation.

Hetherto of the apprehension and bonds of our Sauiour Christ, and of the troubles and afflictions, belonging to them.

THe sufferings belonging to his examination, and therein to his arraignment and inditement, are next. And that at sundry times, he being carried from place to place: not so much bound in bodie, as in some respects spiritually streighted and distressed, as being all the while, vnder the heauie iudgement of God, for our sinnes: though he did with inuincible patience beare it out. But first of all, he was led bound to *Annas*: for so the Euangelist *Iohn* testifieth, chap. 18. 13, 14. They led him away (after they had taken and bound him, as it is in the former verse) vnto *Annas* first, (for saith the Euangelist) he was father in law to *Caiaphas*, who was the high Priest that same yeare. And this *Caiaphas*, (as the Euangelist recordeth further) was he that gaue counsell to the Iewes, that it was expedient, that one man should die for the people. And therefore, was no doubt, ready enough to serue the turne of the rest, or rather to goe before them, in furthering the death of Christ.

But the Euangelist reporteth nothing of *Annas* his dealing with our Sauiour Christ, though it was like inough, he spake his pleasure to him. Only he saith, that *Annas* sent him bound to *Caiaphas* the high Priest, verse 24. that by the cõtinuance of his bonds & pinioning, it is euident, that *Annas* shewed him no fauour. And no maruel, for as they were more nearly allied: so they were of like wicked mind. Let vs therefore proceed, to see the dealing of *Caiaphas*.

Question. What doth the Euangelist *Iohn* set downe concerning this?

Answer. *It followeth from the beginning of the* 19. *verse, thus;*

19 *The high Priest then (that is Caiaphas) asked Iesus of his disciples, & of his doctrine.*
20 *Iesus answered him, I spake openly to the world: I euer taught in the Synagogue, and in the Temple, whither the Iewes resort continually, and in secret haue I said nothing.*
21 *Why askest thou me? aske them which heard me, what I said vnto them: behold, they know what I said.*
22 *When he had spoken these things, (as the Euangelist further reporteth) one of the officers which stood by, smote Iesus with his rod, saying, Answerest thou the high Priest so?*
23 *Iesus answered him, If I haue euill spoken, beare witnes of the euill: But if I haue spoken well, why smitest thou me?*
24 *Now Annas (as the Euangelist writeth further) had sent our Sauiour bound vnto Caiaphas the high Priest.*

Explicatiõ This indeede, doth the Euangelist adde by recapitulation, as it were, or by an *Epanalepsis*, to shew at the last, something more plainely, after a long parenthesis, that the examination of our Sauiour Christ, repeated immediately before, was made by *Caiaphas*: though it was not so expressly mentioned. Neuertheles, in some bookes these words; (*And he sent him bound to Caiaphas the high Priest*:) they are set downe for text, in the latter part of the 13. verse, namely, in the translation of *Beza*, who also sheweth, that *Cirill*, a Greeke interpretor of speciall good credit, doth so reade that 13. verse, and vseth sundry reasons, why he is of this iudgement, that they should be read there, for the words of the Euangelist himselfe.

But leauing the order or placing of the words, let vs come to the matter.

So soone as *Caiaphas* had gathered together a solemne Councill, and that our Sauiour Christ is brought as a malefactor bound before him: he examineth him very strictly, and imperiously of these two points, to wit, concerning his Disciples, and of his doctrine: with a minde no doubt to charge him with two notorious crimes, sedition and false doctrine. That is to say, with a minde to charge the Prince of peace with rebellion, and the Prince of all Prophets, yea euen the truth it selfe, with false & lying doctrine: as if he were a deceiuer, and a false Prophet. For so doth *Caiaphas*, and also the rest of the wicked Councill, discouer the wicked malice of their hearts, as we shall see more fully hereafter.

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Our Sauiour Chriſt therefore knowing their malice, and that the high Prieſt ſought not to be informed of the truth; but to get further pretences, to colour their vniuſt, and on their parts, cauſles proceedings, againſt him. Inſomuch alſo, as it was too generall an inquirie, vnles he had particularly articled againſt him. He doth moſt wiſely (all things conſidered) referre the high Prieſt to his hearers, of whom he might know what his doctrine was: our Sauiour himſelfe, knowing that his doctrine was not preached without good effect vnto them. Proteſting therewithall, for the remouing of all vniuſt ſuſpition of treaſon or ſedition, that he neuer taught any thing in ſecret to his Diſciples, as touching the ſubſtance and ſcope of his doctrine, the which he did not teach publikely, in the Synagogues, and euen in the Temple of *Ieruſalem*: where they themſelues were, or might haue beene ordinary and daily hearers. This was the moſt wiſe anſwer of our Sauiour, to the examination of the high Prieſt: the which might iuſtly haue ſatisfied him and all the Councill in the generall, or *in genere* as we may ſay, to his generall and large inquiſition.

But that it might be euident, that there was no regard of iuſtice, nor any iuſt forme of dealing intended among them: the Euangeliſt recordeth, that immediately vpon this anſwer, ſo wiſely and diſcreetly deliuered, a baſe fellow ſtanding by, one of the Bailies, or Sergeants, or Apparitors, or howſoeuer we may call him, diſdainfully ſmote our Sauiour Chriſt with his rod, and that with no gentle blow, as we may well conceiue: ſaying alſo tauntingly to him, *Anſwereſt thou the high Prieſt ſo?* Of whom we may iuſtly ſay (wicked ſycophant that he was) that he had deſerued by this diſordered fact of his, to haue been commanded to the Gaole. Yea, conſidering the perſon, whom he ſtrooke, to haue loſt his hand by the iudgement of a righteous Iudge here vpon earth. Yea, to be condemned for euer to hell, from the iudgement ſeate of God. But the high Prieſt, with all this vnequall aſſembly, like well enough of it. There is no reproofe giuen, but they are content rather to laugh in their ſleeues. Our Sauiour Chriſt therefore, patiently bearing the indignity offered, with the ſmart of the blow, he doth yet ſo ioyne the wiſedome of the Serpent, with the ſimplicity of the Doue, that in the ſilence of all other, hee doth reproue it himſelfe: though in a moſt milde and patient manner, ſaying. If I haue ſpoken euilly, that is, otherwiſe then I ought, then beare witnes of the euill: he giueth to vnderſtand, that it is a very vnequall courſe, to doe execution before iudgement be giuen: and then it followeth, But if I haue ſpoken well: that is, no otherwiſe then might well beſeeme me: why ſmiteſt thou me? For herein, his ſinne was doubled, firſt that he did ſmite him having no authority at all: ſecondly, in that he ſmote him hauing no cauſe at all. Thus much concerning the firſt Act of this Seſſion, againſt our Sauiour Chriſt.

Queſtion. LEt vs come to the ſecond Act: How is that recorded vnto vs?

Anſwer. *In the 26. chapter of the Euangeliſt Matthew, we reade it deſcribed from the 59 verſe to the 69 in theſe words.*

59 *Now the chiefe Prieſts and the Elders, and all the whole Councill, ſought falſe witnes againſt Ieſus, to put him to death.*

60 *But they found none: and though many falſe witneſſes came, yet they found none: but at the laſt came two falſe witneſſes.*

61 *And ſaid, This man ſaid, I can deſtroy the Temple of God, & build it in three daies.*

62 *Then the chiefe Prieſt aroſe and ſaid to him, Anſwereſt thou nothing? What is the matter that theſe men witnes againſt thee?*

63 *But Ieſus held his peace. Then the chiefe Prieſt anſwered and ſaid to him I charge thee by the liuing God, that thou tell vs, if thou be the Chriſt, the Sonne of God.*

64 *Ieſus ſaid vnto him, Thou haſt ſaid it. Neuertheles, I ſay vnto you, hereafter ſhall you ſee the ſonne of man ſitting at the right hand of the power of God, and come in the clowdes of heauen.*

65 *Then the high Prieſt rent his clothes, ſaying, he hath blaſphemed: what haue wee any more neede of witneſſes? behold, now ye haue heard his blaſphemie.*

66 *What thinke ye? They anſwered and ſaid, He is worthy to die.*

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67 *Then spate they in his face, & buffetted him: & other smote him with their rods.*
68 *Saying, Prophesie to vs, O Christ, who is he that smote thee?*

Expli. In these words, the which, as was said, do conteine as it were the second Act of the hastie proceeding of the early Session of this most wicked Councill: it consisting of such as the Prophet *Isaiah* describeth, ch. 59. 7. Whose feete runne to euill, who make haste to shed innocent blood. Yea and that with an extreame thirst like vnto the thirst of them, whom the same Prophet reproueth, chap. 5. 11. for their early rising to follow drunkennes, &c.

We haue, I say, in these words, containing the second Act; first of all, to marke the most vnconscionable practise of the whole Councill, in seeking by all meanes, to oppresse our Sauiour Christ by false witnesses. To the which end, liberty was granted to euery one to say what they could: yea they were no doubt earnestly incited and suborned vnto it. Neither wanted there readines in many that were present, as the holy history doth make it plaine. For many false witnesses stood vp to depose against our Sauiour. But as the Euangelist *Matthew* testifieth: though many came, yet they could finde none. That is to say, they could finde none, of any validity; no not in their owne corrupt iudgements, to beare the ground of any inditement against our Sauiour. The reason whereof, the Euangelist *Marke* expresseth: which was this, that their Testimonies were like vnto vntempered morter, not fit to botch vp the most base building, which now the rude builders had in hand. Their witnesses (saith the Euangelist) agreed not together, chap. 14. verse 56. They were like greasie peeces of wood, which no glew could hold together: or like drosse mettall, that would take no sodder. That which one said, could not stand with the deposition of another. So great was that babilonish confusion that was iustly vpon them. And it may well be to our singular comfort, in that we may the more clearely behold the most perfect wisedome and righteousnes of our Sauiour Christ, which by the brightnes of it, so dazled and confounded them.

And that wee may conceiue the greatnes of their confusion, so much the better, in the testimonies of those that were so friuolous, that the Euangelist would not once mention them: let vs consider a little of that one, which both *Matthew* and *Marke* doe expresse, as being the most colourable and weighty among the rest. And we shall finde, that besides the grosse falshood of it, there was exceeding disagreement in the deponents. For as the Euangelist *Matthew* reporteth, and giueth his euidence, that our Sauiour should say: *I can destroy the Temple of God, and build it in three daies.* The other, as we reade in the Euangelist *Marke*, accused our Sauiour, that he should say, *I will destroy this Temple made with hands, and within three daies I will build another made without hands.* Thus the disagreement of the allegations of these their most substantiall witnesses, was very great. The falshood was as palpable; in so much as their witnesse was not onely more differing from the words, which our Sauiour spake, then their owne were each from other: but also, most of all, contrary to the intent and meaning of our Sauiour. But how shall we know this? The Euangelist *Iohn* is a most faithfull witnes thereof. For he doth of purpose set downe, both what were the very words, and also, what was the true meaning of our Sauiour Christ, vttered three yeares before this false calumniation was framed. The words, as St. *Iohn* writeth, ch. 2. 9. were these, *Destroy ye this Temple* (said our Sauiour to the wicked gouernors of the Iewes, whose deadly malice he saw from the beginning) *and in three daies I will raise it vp againe.* He neither said, I will, nor I can destroy: but, *Doe ye destroy*: shewing that he knew what was already in their wicked hearts. Neither did hee speake of any making with hands, or without hands, but of raising vp. Neither did he name the Temple of God: that is, the Temple of Ierusalem: but this Temple, pointing as it were to his owne bodie, and spake onely of the resurrection thereof, after they should crucifie and slay him, as the Euangelist *Iohn* doth in the same chapter furthermore open and expound the same.

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And thus, the insufficiencie, yea the meere vanitie, and fals-hood of this Testimonie, is most plaine.

And therefore the vnreasonable impietie of the high Priest is manifest, in that he doth so earnestlie vrge our Sauiour Christ to answer so light and vniust a slander. *Answerest thou nothing* (saith he?) what is the matter that these men witnes against thee? As though there were so great honestie in the men, that they would not haue accused our Sauiour Christ, vnlesse hee had bene worthie of blame. The high Priest might with as great reason, haue bene both accuser and iudge: as he beganne at the first, if he had had anie iust cause, as nowe (hee most absurdlie pretendeth occasion) to vrge a false Testimonie against an innocent and guiltles man.

What doth our Sauiour answere to this? verilie nothing at all: Neither to the false witnesses: Nor yet to the high priest, though hee prouoketh him therevnto. But he continueth in holie silence, not a little grieued no doubt, in his righteous soule, to see such an vniust and vnconscionable course of their proceeding against him. And this is the second thing, that wee haue to obserue in the second Act of their proceeding.

Thirdlie, the high priest, and the whole Councill, beeing as we say, *at a non plus*, for all that help and furtherance, that their witnesses could helpe forward their bad enterprize: he falleth from witnesses to a vehement adiuring of him, in the name of the liuing God, as it were vpon an oath, to the ende hee might drawe out some thing from his owne mouth, which they might take aduantage of, that they might pretend some cause of death. For that was already determined by them, and it was the verie cause of their comming togither, as the Euangelist Matthew noteth in the beginning. *I charge thee by the liuing God* (saith the high priest) yea, euen as it were vpon the religious regard of an oath, & as thou wilt answere before God (for such is the force of the word *Exorcizo*, which hee vseth) that thou tell vs if thou be the *Christ, the Sonne of God*: whom for the further colouring of his pretended zeale, he calleth the blessed God. Mark. 14. 61.

Vnto the which vehement adiuration of the high priest, we are fourthlie to obserue, that albeit our Sauiour Christ, knowing his wicked drifte, continued his silence for a time: & as the Euangelist Luke recordeth, rendered these reasons of his silence, (*If I tell you, ye will not beleeue it*: And it also, *I aske you, ye will not answere me, nor let me goe,*) yet seeing it was a materiall point, for the Church to be perswaded of our Sauiour Christ, (knowing as well when to answere, as when to be silent) he answereth directlie, though he knewe that it should cost him his life, *Thou hast said it*, saith our Sauiour, that is, it is as thou hast said it, I cannot, neither may I denie it. And that this was the meaning of our Sauiour Christ, the Euangelist Mark maketh it plaine, chapt: 14. 62. For he addeth that our Sauiour Christ said further, *I am hee*. Yea, and notwithstanding he saw himselfe most extreamly despised and abhorred of the high priest, & the whole Councill: Neuertheles (saith our Sauiour) *I say vnto you, hereafter shall ye see the Sonne of Man*, (that is to say, the Sonne of God, euen my selfe, in that I am the Sonne of man, euen in my humane nature) aduanced to sit at the *right hand of the power of God, and come in the clowdes of heauen*.

In the which words, our Sauiour doth notablie, euen vpon the danger of his life, testifie and confirme all the Articles of our Christian faith, concerning his whole Exaltation, and diuine glorie, in his humane nature, in regarde of the humiliation, wherof they so vilelie accounted of him.

Herevpon, in the fifte place we haue to obserue the counterfet, or blinde & malitious zeale of the high priest, ioined with most currant & exquisite malice, in his extream detestation of the most holy & reuerend answer of our Sauiour. And so the venemous spider sucketh poyson out of that sweete flower, from whence euerie true Christian gathereth plentifull store of honie, to the replenishing of the hiue of his faith, &c.

He blasphemeth (saith the blasphemous & lying high priest) & rent his clothes, as an effect of his malitious detestation of that, which hee ought most thankfullie,

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fullie, and dutifullie, to haue imbraced: and at the hearing wherof, hee ought to haue fallen downe moſt humbly before our Sauiour Chriſt: & to haue craued mercie of him, whom he moſt ſinfullie blaſphemeth. But in ſteed of this, he goeth on inſulting vpon our *Sauiour* ſaying. *What haue wee any more neede of witneſſes: Beholde now yee haue heard his blaſphemie. What thinke ye?* Thus as wee are to obſerue in the firſt place, hee who ought to haue bene the chiefe in giuing glorie to the Sonne of God, is the principall blaſphemer of him: and as the bellows of the Diuel, to inflame the rage, and blaſphemie of the whole Councill againſt him.

Nowe therefore in the ſixte place, we haue in a ſhort viewe, th'acclamation of the whole Councill. They are all birds of a Fether. With one conſent they giue their voices, that he is worthie to die. A moſt ſtrange ſpectacle, or moſt helliſh conſent, euen a work, fit indeed, to be wrought in the bower of the power of darknes, as our Sauiour himſelfe ſpake of it.

And finallie, that nothing might be wanting in this wicked *Seſſion*, to make vp the full meaſure of all the iniquitie that might poſſiblie be practiſed in it, againſt our bleſſed Sauiour, the Lord of life and glorie, moſt worthie of all, and aboue all to be reuerenced and honoured: both in regarde of the excellencie of his Perſon, and alſo of the holineſſe of his office, & of the righteouſnes of his life: wee are to conſider, and in conſidering, iuſtlie to tremble, in thinking of the moſt Barbarous and Diuelliſh practiſes of thoſe that were the keepers or garde of the poore bound Priſoner, as alſo of the *Sergeants* and many other of the companie, to the moſt vile diſgrace, and moleſtation of our moſt bleſſed Sauiour, that poſſiblie might be: both by worde and deede, aboue all reproch and diſgrace that euer was done to any priſoner, yea, to the moſt wicked malefactor, that euer was, in any examination before any commiſsion, or Councill, from the beginning of the world.

Their moleſting of our Sauiour Chriſt, by their moſt vile and reprochfull actions and deedes, was practized fower waies; firſt they ſpit in his moſt pure and holie face: and that we may iuſtlie thinke, with no ſmall quantitie of ſpawlings among them, as we would not vſe a dogge. The which alſo, muſt needs be the more greeuous & vncomfortable to our Sauiour, becauſe being bound, he could not wipe it of againe: but muſt ſtand and goe ſtill thus dreuelled, and defaced, for anie help that he could yeeld to himſelfe.

Secondlie, they blind-folded him, as we read Mark: 14. 65. and Luke. 22. 64. as though he that is the onely true and glorious light of the world, had ben vnworthie to ſee the light. And that they might make way for that ſporte, and paſtime, which they intended to make themſelues, hereby.

For their third practiſe was, that they did beat him thus blind-folded, vpon the face, with their fiſts: as wee read in the places of Marke, and Luke, before alledged. And as Mark addeth further, for a fourth practiſe: becauſe the ſergeants could not come at him, to ſtrike him with their fiſts, they reache ouer the heads of the reſt, and ſtrike him with their roddes. And thus was fulfilled, that of the Prophet Iſaiah: chapt: 50. 6. that our Sauiour Chriſt gaue his backe to the ſmiters, and his cheekes to the nippers: and that hee did not hide his face from ſhame and ſpitting. Theſe were their moſt wicked, and vile diſgraces, done to our Sauiour Chriſt, by actuall practiſes.

Their ſpeeches were euerie way ſuteable to their deedes. For they hauing blind-folded our Sauiour, they mocked him, as the *Philiſtims* mocked *Samſon*. Yea, they moſt ſcornfullie derided his holie and heauenly Propheſie, ſporting themſelues thereat, ſaying: *Prophecie to vs ô Coriſt, who is hee that ſmote thee?*

Thus, they feared not to play blinde hobbe, as it were, with the Lorde of eternall life and glorie.

And not contenting themſelues with this: they ſpake manie other thinges blaſphemouſlie againſt him: as the Euangeliſt Luke teſtifieth: ch: 22. verſe. 65. Behold therfore, a ſpectacle, for the time, no leſſe horrible then lamentable.

The

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The ground & historie of his leading before Pilate.

The Sonne of God standeth bound, as a malefactor, before most sinnefull and wicked men: a *a Soueraigne Prince*, accused of Treason, by rebellious subiectes: he that is the glorious *Truth*, accounted a blasphemer: he that is innocent, is smitten: the *Light* of the world, is blindfolded: the Lord of *Glorie*, is most vilely disgraced, they most shamefully spit vpon his face, who were vnworthie to kisse his feete: he that was, and is, and shall be for euer, most reuerend, is derided, & scorned. Finally, he that had the right of all iust iudgement, and the power of life and death, he is condemned as vnworthie to liue, &c.

Now moreouer and besides all these griefes, and forcible causes thereof, falling out in this second Act (for we may not but think, that our Sauiour Christ, not onlie beholding, but euen feeling this extreame wickednes, and sustaining so great reproch at the hands of his owne people: yea and that also, vnder the managing of the high priest of God, who by dutie, ought to haue shewed himselfe a dutifull type and figure of Christ, in all holines and righteousnes, and to haue laied downe his miter, and all his glorious robes, before him) we may not think, I say, but he was exceedinglie grieued at so extreame an impietie, in his most holie and righteous soule, farre aboue that *Lot* was vexed, in beholding the vncleanlie conuersation of the *Sodomites*. But yet, moreouer and beside all this, as wee beganne to say: the fall of his owne deare Disciple *Peter*, yea his great downfall, whereinto he threwe himselfe, in the time of this our most blessed Sauiour his dolefull and confused examination, and sifting: it was not the least part of his sorrowe, as it appeareth by his turning backe, and mindefull and admonitorie looking vpon *Peter*, while he himselfe was in the middest of his trouble: as we read Luke 22. 61. And in verie deed, the historie of *Peters* fall, was verie lamentable, as the holie Euangelistes doe describe the same, as it followeth in our Text, Matth: 26. from the 69. verse to the end of the chap: And Marke 14. from the 66. verse to the ende of that chapter. And Luke 22. from the 54. verse to the 63. And Iohn chapt: 18. verses 15. 16. 17. 18. 25. 26. 27. But it is not our purpose to stay vpon the particulars of this parte of the Storie, but onely to touch this point of the increase of the sorrow of our Sauiour Christ, by occasion of the same: because wee hast to the rest of the sufferings of our Sauiour, the which are th'argument of our inquirie at this time.

Thus much therfore, shall suffice, concerning the explication of the second Acte of this wicked *Session* of the Councill of the *Iewes*, against our *Sauiour Christ*, with the appurtenances thereof.

THe third Acte is yet remaining, as it followeth in the beginning of the 27. chapter of Matthewe, vnlesse wee shall call it a newe *Session*, according as the Euangelistes Marke and Luke, seeme more plainely to distinguish the same, from the former, as if there had beene some intermission, for a while, after they had wearied themselues, in labouring a good parte of the night, all that they could, to tyre and weary our Sauiour Christ.

To the which ende, let vs heare, and compare the words of the holy Euangelistes together.

Question. And first, howe writeth the Euangelist Matthew?

Answer. *His wordes are these. When the morning was come, all the chiefe priests and Elders of the people, tooke Councill against IESVS, to put him to death.*

And ledde him away bound, and deliuered him vnto Pontius Pilate the Gouernour.

These are the wordes of the Euangelist Matthewe: Let it not be tedious to you, to rehearse likewise, the wordes of the Euangelists Marke, and Luke.

Question. Which are they?

Answere. *Thus writeth th' Euangelist Saint Marke, in the first verse of his 15. chapter.*

And anone in the dawning of the day, the high priestes held a Councill with the Elders, and the Scribes, and the whole Councill, and bound IESVS, and led him away, and deliuered him to Pilate.

And

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And the words of the Euangelist Luke, are these, chapt: 22. verse 66. And assoone as it was day, the Elders of the people, and the high Priests, and the Scribes, came together, and led him into their Councill, &c. And ch: 23. the first verse. Then (saith the Euangelist) the whole multitude of them arose, and led him vnto Pilate.

Thus then, by the comparing of the Euangelists together, it may seeme that the high Priest, and the rest of the Councill, made a new *Session*, and consultation, after some intermission. And it may be after that they had cheared themselues to their mischiefe, by eating some spiced cakes of wickednes, and by taking a morning draught of the wine of violence: according to that which we reade in the fourth chapter of the Prouerbs, while their rude companie abused our Sauiour Christ.

And therewithall it may appeare also, by that which the Euangelist Luke seteth downe, verses *67. 68. 69. 70. 71.* that they renewed the former adiuration of the high priest, in the examination of our Sauiour Christ, whether hee would stand to his former asseueration, that he is the *Christ, the Sonne of God*: to the end they might make their euidēce the more strōg in their accusing, & inditing of him, before *Pilate*, vpon some capitall crime. For as it is furthermore euident by the Text: this was the drifte of this last consultation, added to the former. And so the effect it selfe doth plainlie euicte. For insomuch as they themselues, had no power to giue capitall iudgement, in matters of life and death: therfore, after they haue made sure in binding our Sauiour more strenglie, then before: they arise with one consent, and being inuironned with the whole multitude, they led him away, and deliuered him to *Pilate*, then chiefe Gouernour, and Lord President among them, vnder the *Romane Empire*, *Tiberius* beeing then Emperour.

AND thus, wee are come from the sufferings of our Sauiour Christ, belonging to his examination before the high priest, and the Gouernours of the *Iewes*: and therwithall, of his condemnation, so farre as they might condemne him: vnto those that belong to his examination before *Pontius Pilate*. Whervpon, foloweth his indirement, and condemnation before him: but not vntill he was sent also to *Herod*, to be examined of him, &c. Wherfore, let vs nowe proceed to inquire of the ground, and interpretation, of these partes of the holie Storie.

Question. And first, howe doe the Euangelists describe vnto vs, the examination of our Sauiour Christ, before *Pilate*.

Answere. *It followeth thus, in the Euangelist, Matthewe, chapt: 27. verses 11. 12. 13. 14. in these woraes.*

11 And IESVS stood before the Gouernour, And the Gouernour asked him, saying, Art thou the king of the Iewes?

12 IESVS said vnto him, thou saiest it.

And when he was accused of the chiefe Priestes and Elders, hee answered nothing.

13 Then said Pilate vnto him. Hearest thou not, how many things they lay against thee?

14 But hee answered him not one worde, insomuch that the Gouernour marueiled greatlie.

Explicatio. Thus indeed, it followeth in the Euangelist *Matthew*, concerning the proceeding and course of the sufferings of our *Lord Iesus Christ*: Neuertheles, we may not altogither neglect that which he inserteth betwixt the condemnation, which passed vpon our Sauiour Christ, by the iudgement of the Councill of the *Iewes*, so farre as they might proceede against him (that is, to conclude, and set downe an Acte in register, as it were, that they iudged him worthie to dye, to wit, as a blasphemer) and betwixt the first examination before *Pilate*: that *Iudas* who had betrayed our *Sauiour Christ*, seeing him to be condemned; repented himselfe: that is to say, beeing now conuicted in his conscience, that his fact was damnable, because he had betrayed innocent blood: is swallowed vp with a despairing sorrow, and therfore bringeth againe the money, that he had receiued of the chiefe priestes and elders, for the rewarde of his iniquitie, and confesseth

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confesseth his sinne, not with godlie sorrowe, but in a seruile terrour, and confusion of his soule, a iust reward for so horrible a Traytour: and most desperately and wofully hangeth himselfe, Matth: 27. 3. 4. 5. For casting himselfe downe head-long, with great violence from that gibbet, as it were, which he had chosen to dispatche himselfe withall, he burst in sunder in the middest, so that his bowells gushed out: as wee read, Acts, 1. 18. But of the particulars of this heauie iudgement of God, and all things to be considered therein: as also how the Scriptures were fulfilled in this wrath, which fell vpon *Iudas*, and in those thinges which followed vpon the restoring of the money, in that the chiefe priestes &c: bought a potters field therewith, as it followeth, Matth: 27. verses, 5. 6. 7. 8. 9. 10. wee will not stay nowe: because the sufferinges of our Sauiour Christ requireth all the time that wee may well spare, at this present, for the more thorough opening of them. But in the meane while, the Testimonie of a chiefe aduersarie, to the clearing of our Sauiour Christ, and that with the condemning of himselfe, as hauing no cause at all, wherfore he should be moued to deale treacherously against him, as if he had bene worthy to haue bene deliuered as an offender to the sworde of the magistrat: and the same testimonie also, confirmed by most heauie punishment, and vengeance of God, vpon the Traitour: it may iustlie be of no small weight with vs, to confirme th'innocencie of our Sauiour Christ, euen from heauen it selfe. The which iudgement against the traitour, was likewise an euident declaration of the singular loue, which *God* the Father did beare to our *Lord Iesus Christ*, his Sonne, euen in that hee was the Sonne of man: although, he setting himselfe in the stead of vs sinners, did beare the hatred and curse of our sinnes. For it was vnpossible, that the Father should not most perfitlie, and most constantlie, loue his Sonne: yea euen in respect of his humane nature, in that he was therin perfectlie holie and righteous, and in all things obedient to the Father, and chiefflie, because of the most neare vnion therof, vnto the diuine nature. It was vnpossible also, that God, though in his diuine iustice permitting, yea ordayning and appointing, that all these things should be thus disposed, to these most holie endes, which hee of his infinit wisedome and mercie intended: should not therwithall, most perfectly hate and abhorre, all the malitious enemies & persecutors of our Sauiour Christ, and all their wicked and vniust proceedings against him: Whereof, this one iudgement against *Iudas*, was a shewe-token, portending like heauie iudgement against them all, in due time, whosoeuer should not by another manner of repentance, then was the repentance of *Iudas*, preuent the same.

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These things therefore, thus obserued, in way of an interim: let vs nowe returne to goe forward, to inquire of the rest of the Sufferinges of our most blessed Sauiour.

Wherin, because the Euangelists Mathewe, and Marke, are very briefe, as touching those that belong to his examination before *Pilate*; and also doe altogether omit his examination and sufferings before *Herod*: we wil repaire to th'other Euangelistes Luke and Iohn, for our further supplie in this behalfe: and that, euen to th'end wee may so neare as we can, consider of all things in such order, as they fell out against our Sauiour.

Question. Howe may wee orderlie proceede?

Answer. *In this parte of the Storie, th'Euangelist Iohn is first: as wee read chapt: 18. verses,* 28. 29. 30. 31. 32.

Question. Rehearse the wordes of the Euangelist. Which are they?

Answere. 28 *His wordes are these. Then ledde they Iesus from Caiaphas into the Common hall. Now it was morning, & they themselues went not into the Common hall, lest they should be defiled, but that they might eate the* Passeouer.

29 *Pilate then went out vnto them, & said, what accusation bring ye against this man?*

30 *They answered, and said vnto him, if hee were not an euill doer, wee would not haue deliuered him vnto thee.*

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31. *Then saide Pilate vnto them. Take yee him, and iudge him according to your owne lawe, Then the Iewes said vnto him, It is not lawefull for vs to put anie man to death.*

32 *It was (saith the Euangelist) that the worde of Iesus might be fulfilled which hee spake signifying what death he should die.*

Explicatiõ.

In these wordes the Euangelist S. Iohn repeateth, that the chiefe priestes, and the Elders hauing condemned our *Saviour Christ*, in their owne Councill, and proceeded so farre as they could, by their owne ecclesiasticall iurisdiction: they do thenceforth deliuer him ouer to *Pilate*, as it were to the secular power. But they themselues hauing very ranke malitious, and murthering hearts: they will not forsooth, go into the common hall, the place of ciuill iustice, lest they (being verie deuoutlie minded, to eat the Passeouer, in th'euening of this day: by the religion, or rather licentious tradition of their owne custome: the which by the law of God, they should haue eaten th'euen before, as our Sauiour Christ, obeying the law, had done with his Disciples) should be defiled. *Pilate* therfore, as the Euangelist writeth, veeldeth so farre, as to goe forth vnto them. And carrying our *Saviour Christ* with him, he requireth (as good reason led him to do) what they had to say against him, before he should giue any sentence. Wherevnto (as the Euangelist sheweth) the *Iewes* answere in generall termes, that it our Sauiour had not bene an euill doer: or in more plaine speache, in th'vse of our language, a malefactor, they would not haue deliuered him vnto *Pilate*: presuming belike, that *Pilate* should by and by haue approued of their proceeding, and of the decree of their Councill, without any further question.

But *Pilate*, as one discontented (and loath also, to meddle in the cause) would haue returned him back againe to themselues, and to their owne iudgement, so farre forth as it was lawfull for them to proceed: and therein to rest. Wherevnto they replie so (as the Texte sheweth,) that they professe plainelie, that as they had alreadie iudged him worthie to die: ther was no want at all of will, and resolution in them, but onlie want of power, that they did not without seeking to him, put him to death. The which becaus they might not do of themselues, therefore they required that hee would confirme their sentence. And this, saith the Euangelist, was thus ouerruled by the prouidence of God, that the word which our Sauiour had spoken before to his Disciples, and euen the counsell of God himselfe, to th'effecting of our redemption, might be fulfilled, concerning that kinde of death, which he should die: to wit, not by stoning, as *Stephen* was afterward tumultuouslie, but by the death of the Crosse, according to the manner of the iudgement of the *Romane* gouernour. Concerning the which words of our Sauiour, Read Ihon, ch: 12. 32. *And I, if I were lifted vp from the earth, will drawe all men vnto mee.* Thereby signifying (as the Euangelist saith, in the next verse) *what death he should die.* And yet more fullie and plainely, Matth: chapt: 20, 18, 19. *Iesus* (saith the Euangelist, in that place) tooke the twelue Disciples aparte in the way, and said vnto them, *Beholde wee goe vp to Ierusalem, and the Sonne of man shalbe deliuered to the Chiefe priestes, and to the Scribes, and they shall condemne him to death, And they shall deliuer him ouer to the Gentiles, to mocke, and to scourge, and to crucifie him. &c.*

The *Iewes* therfore, for want of power in themselues, vrging still their plea against our Sauiour: *Pilate* not satisfied with their generall accusation, nor minding without further examination, to confirme their decree, hee putteth them to some particular information.

Heerevpon therfore, aptlie may that seeme to followe, which wee read recorded by the holie Euangelist Saint Luke, chapt: 23.

Question. What are his wordes?

Answer. *They beganne (saith the Euangelist) to accuse him, saying, wee haue found this Man perverting the people, and forbidding to paye Tribute to Cæsar, saying, that hee is Christ, a King.*

This

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This indeede, may well seeme to follow in th'orderlie course of the Storie: wherein the wicked men, shewe themselues like themselues, or if it might be, worse then themselues. For wheras before, in their owne Councill they had suborned false witnesses, but could not with any colour proceede against our Sauiour Christ, vpon their dis-agreeing allegations, but insist, and make their decree, onely vpon a forged accusation, of (pretended) blasphemie, in their owne hearing. That is to say, from the wordes of our Lord and Sauiour himselfe, whereby in truth, he gaue God the greatest glorie, that might be, in acknowledging himselfe the Sonne of God, according to the same ende, wherfore hee was sent into the world, by God himselfe, yet nowe before *Pilate*, in this first accusation, they omitting their former blasphemie till afterward, doe playe the false witnesses themselues, in charging our Sauiour, with other false matter, of sedition and treason.

The falshood wherof, is euident, by th'open and direct practise, and doctrine of our Sauiour himselfe, cleane contrarie therevnto, as Matth: 17. 27. and chapt: 22. verse 21. For he both payed tribute himselfe, and also taught the people so to doe. Neuertheles in omitting the forged crime of blasphemy against God, and by their taking vp of this slaunder of sedition and treason against *Cæsar*: they take the most dangerous and speeding course that might be, against our Sauiour. For they knew well, that *Pilate* would be more easilie vrged, vpon this accusation concerning *Cæsar*, and his vsurped right, then concerning any dishonour done to God, although th'accusation had bene iust and true.

WEll then, that we may now proceede: *Pilate* hearing thus, the matter wherevpon they principallie stood: he leaueth the *Iewes*, and goeth back againe, into the common hall, and taketh our Sauiour with him. For so followeth the Historie, as it is continued by the Euangelist Iohn, chap: 18. verse 33. &c.

Question. What are the wordes of the holie Euangelist?

Let vs heere them.

Answer. 33 *Pilate (saith the Euangelist entered into the Common hall againe, and called Iesus, and said vnto him, Art thou the King of the Iewes.*

34 *Iesus answered him, saiest thou that of thy selfe, or did other tell it thee of mee.*

35 *Pilate answered him, am I a Iew? Thine owne nation, and the high priest haue deliuered thee vnto mee, what hast thou done?*

36 *Iesus answered, my Kingdome is not of this worlde, if my Kingdome were of this worlde, my seruants would surely fight, that I should not be deliuered to the Iewes: but nowe is my Kingdome not from hence.*

37 *Pilate then saide vnto him, Art thou a King then? Iesus answered, Thou saiest that I am a King: for this cause was I borne, and for this cause came I into the world, that I should beare witnesse vnto the Truth, euerie one that is of the Truth, heareth my voice.*

38 *Pilate said vnto him, What is Truth? And when hee had said that, he went out againe vnto the Iewes, and said vnto them, I finde in him no cause at all.*

Explicatiō In this Scripture, we see how after *Pilate* had vnderstood the chiefe pointe of the accusation of the Iewes against our *Sauiour*: that hauing gotten some ground, hee proceedeth iudiciallie to examine him. And this is his first examination by *Pilate*. In the which wee haue to consider fowre questions, that *Pilate* made: and three answeres which our Sauiour gaue.

The first question of *Pilate* was asked in hypocrisie, or more particularlie thus, *Art thou the King of the* Iewes?

The second & third are demanded in *thesi* (as we may say) that is, more generallie, after this manner, in the second place, *What hast thou done?* And in the third place, *Art thou a King?* that is, Dost thou professe thy selfe to be a King at all: if not of the Iewes, or any other people ciuillie, yet any other way, or in any other manner? For thus farre doth this question of *Pilate* extend.

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The ground & hiſtorie of his 2. examination, or arraignmẽt before Pilate.

The laſt queſtion is onely by occaſion, and in *Pilates* raſh and haſtie conceit not to be ſtood vpon: though it was indeed moſt pertinent, if he had had the grace to haue conſidered, and accordingly to haue ſtayed for the anſwere of our Sauiour. For what might be more meete, and neceſſarie for a Iudge in anie caſe to vnderſtand, then the truth of that which is called into queſtion before him? And ſpecialliе for *Pilate* in the preſent cauſe, which was the moſt graue and weightie, that euer came before anie Iudge, ſince the beginning of the worlde: or ſhall be to the end of the ſame.

But becauſe hee ſtaid not to heare the Anſwere, hee loſt the knowledge of the truth: and ſo damnified himſelfe, no man knoweth howe much. And thus it came to paſſe, that to foure queſtions of *Pilate*, wee haue but three anſweres of our Sauiour. The firſt whereof, is not direct and plaine, for holie modeſties ſake: or leſt he might ſeeme to a profane *Ethnike* ouer light, and in his conceit verie ridiculous, in taking to himſelfe, that great and ſtately name of a King, hee ſtanding before *Pilate*, in a poore and baſe eſtate.

So that wee may call it an anſwere, in way of a modeſt demurre, vntill the occaſion ſhould waxe more preſſing, and growe to ſome further maturitie and ripeneſſe: our Sauiour alſo hereby preparing *Pilate* to conſider, that he had a more weightie matter in hand, then all the dayes of his life, hee was in all his politike wiſedome aware of.

The ſecond anſwer of our Sauiour, containeth a deſcription of the nature and qualitie of his Kingdome: wherein alſo, is implied a more direct anſwere to the firſt queſtion, then was made before. And ſo did *Pilate* vnderſtand it, as appeareth by his third queſtion.

Wherevpon, in the third Anſwer, our Sauiour doth furthermore render a moſt graue and weightie reaſon of the ſame profeſſion of his: to the further remouing of that appearance of vanitie, and lightnes, which *Pilate* no doubt, would eaſilie haue imputed vnto him, as was mentioned in the firſt anſwere, if it had not bene moſt prudentlie preuented by the wiſedome of our Sauiour. And ſo might haue bene, as a rocke to the profane and ignorant man, who had not learned to diſtinguiſhe betwixt an earthlie and a heauenlie kingdome: euen at once, to haue made ſhipwracke of an equall proceeding in the examination of this innocent cauſe of our Sauiour.

But this beeing preuented, at the verie firſt: our Sauiour taketh the fit occaſion, which hee had thus prepared for himſelfe, verie notablie, though briefelie, to deſcribe, who and what maner of ones they be, who are right and kindelie ſubiectes of his kingdome.

All which Queſtions of *Pilate*, and Anſwers of our *Sauiour Chriſt*: the three former Euangeliſtes doe verie brieflie contract, according to that of S. Matthew, who is in this matter, the largeſt of them, chapter 27. verſe 11. in theſe wordes.

And IESVS ſtoode before the Gouernour, and the Gouernour asked him, ſaying, Art thou the King of the Iewes? Ieſus ſaid vnto him. Thou ſaieſt it.

Of theſe things therefore, let vs heere ſtay a while to conſider, for our better vnderſtanding, according to the full reporte of the holie Euangeliſt Saint Iohn.

And firſt, the moſt wiſe and holie modeſtie of our *Sauiour* is diligentlie to be weighed of vs, from his firſt Anſwer. Wherin, hee hath clearelie ſhewed himſelfe to be of a cleane contrarie diſpoſition, to our moſt vaine and corrupt nature. For euery one of vs, is ready to vaunt and boaſt our ſelues, to the vttermoſt, yea vnasked, though we heare that *all fleſhe is graſſe*: and though in truth, we haue nothing of our ſelues worthy to be gloried in. But behold, our *Sauiour Chriſt* (though he was moſt worthy of all glorie, and had all excellencie of graces, moſt iuſtly to be reioiced in) yet he moſt wiſelie, and with all holy modeſty, auoydeth euen the appearance of vaine boaſting. The which, as he did at this time before *Pilate*, beeing examined of his Kingdome: ſo did he before in the

working

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The ground and history of his second examination before Pilat.

working of his miracles. For though they could not be hidden, yet he shewed plainely, that hee did not by them seeke any vaine applause of men: as that charge, which hee gaue to diuers of those, in whom he shewed his gratious power, doth declare. *See thou tell it to no man*, saith our Sauiour. *See that no man know it, &c.* Mat. 9. 30. Mark. 5. 43. And againe, ch. 8. 26. Read also Matt. 17. 9. and ch. 21. 5. And so was the prophesie of *Isaiah* fulfilled in this behalfe, as the same Euangelist St. *Matthew* declareth at large, vpon the like occasion, ch. 12. verses 15, 16, 17, 18, 19, 20. Our Sauiour Christ therefore, is herein, a most notable example, and paterne vnto vs, both to teach vs true and discreete modesty, and also to reprooue and condemne the extreame vanity and folly of that arrogancy, which is seated in our light and hauty nature.

Secondly, from the description of the nature and quality of the kingdome of our Sauiour Christ, conteined in his second answer: we haue to consider, first the meaning of the words, and then the vses which we are to make of the same. And so also concerning the third answer of our Sauiour.

In that therfore he saith, *My kingdome is not of this world*: the meaning of our Sauiour, is not to exempt (no not the wicked, which be thick & threefold in it) frō his regency & gouernment: as touching their restraint frō much mischief, which otherwise they would surely practise against his Church here in this world. Nor yet to exempt them, or any kingdom of this world, from his iudgment, and vtter destruction at the last: whosoeuer should rebell against him. Onely his meaning is, that his kingdome, being of another nature, then are all or any of the kingdomes of this world: is to be erected and administred, whersoeuer it shall please him to rule and reigne among his subiects, after another manner, then the kingdomes of this world, are begunne at the first, or afterward vpheld and maintained. That is to say, the kingdome of our Lord Iesus Christ, being a spirituall kingdome: all his subiects are ruled and gouerned spiritually, and they doe yeelde him a spirituall obedience, &c. And for the same cause it is, that our Sauiour Christ doth not say, *My kingdome is not in this world*: but thus, *My kingdome is not of this world*. The which words also, are so to be vnderstood, as they may no way debase the kingdome of our Sauiour: but so as may serue best for the aduancing of it, infinitely aboue all the vaine and transitory kingdomes, of this fading and decaying world. For of the kingdome of our Sauiour Christ, there is no end: but it shall put an end to all other kingdomes, and remaine it selfe alone, in all perfection of eternall blessednes and heauenly glory, for euer and euer. *Luke*. 1. 32. 33. and chap. 19. 27. 1. Cor. 15. 24, 25, &c. Reuel. 19. 11, 12, 13, 14, 15, 16. And all this, according to the former propheſies, which we reade Psalm. 2. 8, 9. and Psalm. 110. 1, 2, &c. Dan. 2. 34, 35, 36. a part of the dreame of *Nebuchadnezzar*: and verses 44, 45. which is the Prophet *Daniels* interpretation of the same.

Such is the meaning of the most wise and graue answer of our Sauiour Christ to *Pilat*, concerning his kingdome: by an excellent and lightsome distinction of his spirituall and eternall gouernement, and the temporall and worldly gouernment of all worldly Kings and Rulers. Wherein also, he giueth *Pilate* plainely to vnderstand, that his kingdome was such a one, as was no way preiudiciall to the kingdome or Empire of *Cæsar*, nor to any other kingdome of the world, that should be subiect vnto it: but that they may well stand together, yea that his kingdome shall cause them to flourish and prosper. And so *Salomon*, a most wise and prosperous King, testifieth of this our King and Sauiour: that *by him Kings reigne, and Princes decree iustice*. That by him, *Princes doe rule, and the Nobles, and all the iudges of the earth*. Pro. cha. 8. 15. 16. Neither did euer any *Cæsar* of the Roman Empire, prosper so blessedly, as did that most noble *Constantine*, who first submitted himselfe, and his worldly gouernment, to the spirituall gouernment of our Lord Iesus Christ, and those other *Cæsars* likewise, who were the most kindly and christian imitators, and successors of him. The same experience, haue many other kingdomes had:

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& namely the prosperous gouernment of the *Constantina* of England, I meane our late most gratious & constant christian Queene, (most honourable in her owne name *Elizabetha*) is a mirror hereof, neuer to be forgotten: but to be alwaies, of blessed remẽbrance to all posterity, throughout all christiã Churches.

The Popes kingdome indeed, falsly boulstered & borne out, vnder the most sacred name of our Sauiour Christ, though in truth it is meerly Antichristian: it cannot (as the world hath now had long experience) stand with the kingdomes of the world, and least of all with any right christian kingcome: but it will either ouer-dreep it so, that it shall not grow vpward, or vndermine it so, that being growne vp, it can haue no firme and peaceable continuance, further then it pleaseth God our Sauiour, to restrain that his double sworded & triple crowned power which he vsurpeth. But concerning the kingdom of our Lord Iesus Christ, as he himselfe, (who knoweth his own kingdom & gouernment best) hath plainly and truly testified before the Roman Gouernour: that it is no way, in the least point, preiudicial to the lawful & iust gouernmẽt of any *Cæsar*, King, or Prince in all the world: but that they may stand entirely, the one with the other, & either of thẽ be mutually helpfull to the prosperous successe of thẽ both. But chiefly, his kingdom to all other kingdoms of the world, which shal at any time submit thẽselues vnto it, & to the spiritual laws & ordinãces therof.

For the confirmation of the which answer, our Sauiour Christ addeth further, in his owne defence, against the false accusation of the slanderous Iewes a notable reason, from his owne former and constant practise, in all his behauiour. As *Pilate* himselfe, no doubt, did know and obserue: or else hee for his part, neither would nor durst haue suffered him to continue his course as hee did. In which respect no doubt, our Sauiour said to *Pilate* before, appealing as it were to *Pilates* conscience: *Saiest thou that of thy selfe, or did another tell it thee of me?* Our Sauiour by the latter, disanulling the former; as he knew *Pilate* himselfe could not deny.

Let vs therefore now come to the reason, whereby our Sauiour Christ doth notably cleare himselfe, from the malitious slander of the Iewes. *If* (saith our Sauiour) *my kingdome were of this world, my seruants would surely fight, that I should not be deliuered to the Iewes.* But seeing they did not once attempt that course, neither did he euer teach them so, but the contrary: & of purpose withdrew himselfe from the Iewes, when they inclined to such an attempt: yea so that when *Peter* rashly began to resist, he sharply rebuked and suppressed his attempt, as we haue seene before: whereof also it is like that *Pilate* might haue intelligence: neither would our Sauiour vse his owne diuine power, nor the ministery of Angells to that end: therefore he concludeth, *But now is my kingdome not frõ hence.* As though he should say, By this may it be euidently perceiued, that my kingdom is neither of, nor frõ this world. So that as I neuer sought or minded it, so cã it not be iustly laid to my charge. This is the meaning of the 2. answer of our Sauior to *Pilate* the gouernor. As for the vses which we are to make, both for the cõfort of our faith, & also to the informing of vs in our duty frõ this answer, & the rest: we shal haue cause to obserue what they be hereafter.

Let vs proceed to the third answer of our Sauiour. For *Pilat* vnderstanding, in some sort, the distinction of kingdome and gouernment, which our Sauiour Christ made: and therefore standing no longer vpon the crimination of the Iewes, but (as was mentioned before) asked more generally, whether hee did professe himselfe to be a King, in respect of any princely gouernment, of what kinde soeuer: our Sauiour prudently shunning still the name of King, which would easily haue seemed ridiculous to the profane cõpany about him, and to *Pilat* himselfe, (our Sauiour standing before him as a prisoner, pinioned and bound) he did neuertheles acknowledge the truth of the thing, and answereth *Pilat* thus, *Thou saiest that I am a King.* As though he should say, it is enough that thou hast spoken it, though I do not rehearse the words againe. And then he annexeth a very graue and sufficient reason, why, though he vsed as excellent modesty as might be, hee did neuertheles acknowledge the truth of the mat-

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matter, in such sence as he had cleared the same. For saith our Sauiour, *For this cause am I borne, & for this cause came I into the world, that I should beare witnes vnto the truth.* As though he should say, I may not in any wise, frustrate the counsell and purpose of God, who hath sent me to testifie his whole truth, concerning the redemption and saluation of all his people: and namely, this speciall point of truth, that God hath for the same cause ordeined me to come into the world, and to doe the office of a spirituall King and Sauiour vnto them. And that is the cause, as our Sauiour giueth *Pilate* plainly to vnderstand, why hee standeth vpon those termes with him: and not of any vaine glory, as one arrogating that, which did not in truth belong vnto him.

Finally, as was said in the last branch of this third answer, our Sauiour Christ describeth vnto *Pilate*, not so much for *Pilates* sake, who despised that which he said: but for the sake of all true beleeuers, who cannot but reuerendly regard this part of the answer, as well as all the rests he describeth I say, who and what manner of ones, the subiects of his kingdome are: namely such, as being *of the truth*, doe also heare and obey his voice. In the which words, he describeth them from the cause, which is before, and aboue, and without themselues: that is, from their election, according to the eternal good will and pleasure of God. For to be *of the truth*, as our Sauiour saith in this place: and to be *of God*, as he saith otherwhere, and namely Iohn, 8.47. *He that is of God, heareth Gods word, &c.* these two kindes of speeches, they are in sense all one. Likewise, to heare Gods word, & to harken to the voice of our Sauiour Christ, they are also one and the same. For the voice of Christ, is not only that word & doctrine, which he vttered by his owne sacred mouth, while he was here on earth: but also, that which he hath spoken by the ministery of his seruants, the Prophets, from the beginning of the world, till his comming: and from the time of his ascension vp into heauen, by his holy Apostles, Euangelists, Prophets, Pastors, and Teachers, euen to this day, and so forth to the end of the world, euen by all whosoeuer haue, doe, and shall preach his word and Gospel faithfully: according as it written: Iohn, 7.15.16. *My doctrine is not mine,* (that is, *not mine alone*) *but his that sent me.* Also, *If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.* And Ioh. 10.27.28. *My sheep heare my voyce, & I know thē, & they follow me. And I giue vnto thē eternal life, &c.* And 13.20. *Verily, verily, I say vnto you, if I send any, he that receiueth him receiueth me, & he that receiueth me, receiueth him that sent me.* Read also Eph. ch. 4.10, &c. And Mat. 23.37.

But insomuch as there be diuers kinds of those, which heare the voyce of our Sauiour Christ, (as our Sauiour himselfe hath taught and declared by the parable of the sower, whose seed fell into diuers kinds of grounds: Matth. 13. and *Pilate* himselfe heard the sound of the voyce of Christ, though he was neuer the better for it) let vs for our parts therfore, labour that we may be of those, that do heare the voyce of our Sauiour, to our eternall saluation. Of the which number, we shal know our selues to be, if we heare the voyce of Christ, speaking to vs in his Gospel, by the ministery of his faithfull seruants, with a minde constantly to beleeue and obey the same: according to that saying of our Sauiour himselfe, to those that beleeued in him. Ioh. 8, 31.32. *If ye continue in my word, ye are verily my disciples. And ye shal know the truth, & the truth shal make ye free.* For as he saith further, Ioh. 14.6. *I am the way, & the truth, & the life. No man cōmeth vnto the Father but by me.* And as S. *Paul* truly testifieth, Eph. 4.20.21, where remēbring to the christian *Ephesians*, the vaine & wicked thoughts, and works of other *Gentiles* not yet cōuerted vnto God, writeth thus: *But ye haue not so learned Christ. If so be ye haue heard him, & haue bin taught by him, as the truth is in Iesus, &c.*

Thus thē we see, how we are to vnderstād the most wise & graue answers of our Sauiour to the examinatiō of *Pilate*. And this is that good cōfession, which the Apostle so solemnizeth. 1. Tim. 6.13, where he maketh it a speciall clause, in that zealous contestation and charge which he giueth *Timothew* that he doe obserue, (and as much as lay in him, to cause to be obserued) the precepts conteined in that his epistle, without spot, and vnrebukeable, vntil the appea-

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ring of our Lord Iesus Christ. *I charge thee* (saith the holy Apostle) *in the sight of God, and before Iesus Christ, who vnder Pontius Pilate, witnessed a good confession; That thou keepe this Commandement without spot, &c.*

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And herewithall, we see how that which *Pilate* scornfully reiecteth, asking *What is truth?* and so turneth his backe vpon our Sauiour Christ, is a matter of most worthy and reuerend regard.

Now therefore, that we may say something concerning *Pilate*, in his dealing with our Saniour Christ, we may perceiue by his questions, (the which beginning with more *Candor* or *ingennitie* and equity of minde, as a man may say, by and by sauoured of pride, and afterward ended in open contempt) that howsoeuer his course is to be preferred before the proceeding of the Iewes, yet he is not simply to be cõmended. For in this beginning, he sheweth himself to be a very wicked mã, hauing more care to please the wicked humors of men, thẽ to obey the holy wil of God. And afterward, as we shal see further, euẽ against his own cõscience, he groweth in cõclusion as corrupt in his dealing, as the Iewes thẽselues, in satisfying their wicked desire in cõdẽning of him, yea & more thẽ they desired, for he caused him to be scourged, & most reprochfully abused.

To this end and purpose, let vs goe forward to trace out the vnconscionable dealing of this euill and corrupt Magistrate. For not able to resist the answers of our Sauiour Christ, but holding them in conscience, for a iust Apology and defence: he goeth forth againe vnto the Iewes, as the Euangelist *Iohn* declareth, and saith vnto them, I *finde in him no cause at all*. Here is therefore a plaine iustifying of our Sauiour, by the verdict of *Pilates* owne conuicted conscience; whom yet afterward he condemneth, to satisfie the rage of the Iewes: though he found then no more cause then he did now, but still pronounced him innocent againe and againe, as we shall see further, in the times and places thereof.

In the meane season, that we may vnderstand what followed vpon the first clearing of our Sauiour Christ by *Pilate*: we are to resort to the Euangelist *Luke*, as we reade chap. 23. ver. 4, 5, &c.

First therefore, Which are the words of the Euangelist in those two verses?

4 *Then said Pilate to the high Priests, and to the people, I find no fault in this man.*

5 *But they were the more fierce, saying. He moueth the people, teaching throughout all Iudea, beginning at Galile, euen to this place.*

This indeed is the holy History continued by S. *Luke*. But yet for a further supply, touching this point: we must here take in that, which the Euangelist *Matthew* writeth, ch. 27. 12, 13, 14. And the Euangelist *Marke*, ch. 15. 3, 4, 5.

Which are the words of either Euangelist in those places?

The words of the Euangelist Matthew are these.

Matth. 27. 12 *And when he was accused of the chiefe Priests, and Elders, he answered nothing.*

13 *Then said Pilat vnto him, Heerest thou not how many things they lay against thee?*

14 *But he answered him not a word, insomuch that the Gouernour marnelled greatly.*

The words of the Euangelist Marke, are like to these of Matthew.

Marke 15. 3 *And the high Priest (saith Marke) accused him of many things.*

4 *Wherefore Pilate asked him againe, saying, Answerest thou nothing? Beholde how many things they witnes against thee.*

5 *But Iesus answered no more at all, so that Pilate marnelled.*

Thus then, all the Euangelists laid together, the narration of this second examination of our Sauiour Christ by *Pilate*, in the presence of the Iewes, is this: that *Pilate* iustifieth our Sauiour Christ, vpon his first examination: the Iewes accuse our Sauiour Christ of many things, yea they are the more fierce, by occasion of *Pilates* clearing of him, as one minding to haue dismissed him: *Pilate* prouoketh our Sauiour to answer to the accusations of the Iewes: but our Sauiour is altogether silẽt, vnlesse we admit here, that at this time *Pilat* asked him again, *Art thou the king of the Iewes?* to whom our Sauiour said only, *Thou saiest it.* Mat. 27. 11. & Mar. 15. 2 the which yet is more likely to be the same which hath bin set down already by the Euangelist *Iohn*, as was obserued before.

Cõcerning the silence of our Sauiour, we haue seene the reasons of it before,

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Luke 22.67.68. for the ſame cauſes moued him thereunto at this time, wherewith he was moued then? And the rather now at this time, becauſe he had ſufficiently cleared himſelfe, in the former examination of *Pilate* before he came out this ſecond time to the Iewes. Wherefore though *Pilate* maruelled greatly, we will not thinke it ſtrang that our Sauiour ſhould be ſo ſilent as he was, ſeeing wee vnderſtand from our Sauiour himſelfe, the excellent reaſons and cauſes thereof. But all this is but a continuance of the trouble and ſorrowe of our Sauiour Chriſt to ſee the renewed fruits of the malice of the Rulers of the Iewes, and to continue thus in his bonds.

And this alſo is ſpecially to be obſerued, from the Euangeliſt *Luke*, that they accuſe him, as of a great and capitall treſpaſſe, for that he tooke moſt diligent and vnweariable paines in preaching the Goſpell of the kingdome of God: in reſpect whereof, no thanks which may be giuen to God, or praiſe to our bleſſed Sauiour, can be ſufficiēt. For ſay they. *He moueth the people, teaching throughout all Iudea, beginning at Galile euen to this place*: that is to the chiefe citie *Ieruſalē*. But in the heat of this raging & vnreaſonable accuſatiō, they had almoſt mard all. For *Pilate* vpon the mention of *Galile*, taketh aduantage to pick an occaſion to rid his hands of the whole matter, or at the leaſt to breed delay. For ſo the Euang: *Luke* proſecuteth the ſtory, as it followeth in his 23.ch, in the 6.&.7.v.

Queſtion. What are the Euangeliſts words? let vs heare them.

Anſwer. 6. *Now when* Pilate *heard of Galile, he asked whether the man were a Galilean.*

7. *And when he knewe that he was of* Herods *iuriſdiction, he ſent him to* Herod, *who was alſo at Ieruſalem in thoſe daies.*

Pilate indeed ſeeketh thus, (at the leaſt for a while) to reſt himſelf: & it may be to gratifie *Herod*, & ſomwhat to trouble the Iewes, who had begun to trouble him, about the matter more then he would. But howſoeuer *Pilat* eaſeth & pleaſeth himſelfe, by his politike deuiſe: the trouble of our Sauiour goe on, and is multiplied by this toſſing, as it were from poſt to pillar, as one may ſay.

THe which part of the holy ſtorie is continued by the Euangeliſt *Luke*, as it followeth from the beginning of the 8 verſe to the end of the 12.

Queſtion. Which are the wordes of the Euangeliſt? Rehearſe them.

Anſwere. 8. They are theſe. *And when* Herod *ſaw Ieſus, he was exceeding glad: for he was deſirous to ſee him of a long ſeaſon (ſaith the Euangeliſt* Luke) *becauſe he had heard many things of him, and truſted to haue ſeene ſome ſigne done by him.*

9. *Then queſtioned he with him of many things: but he anſwered him nothing.*

10. *The high Prieſts alſo and Scribes ſtood forth, and accuſed him vehemently.*

11. *And* Herod *with his men of warre deſpiſed him, and mocked him, and arrayed him in white, and ſent him againe to* Pilate.

12. *And the ſame day ſaith the Euangeliſt*) Pilate *and* Herod *were made friends together, for before they were enemies one to another.*

Thus then, we are come to new examination of our Sauiour Chriſt before *Herod*, and the ſufferings belonging to the ſame, by occaſion of *Pilates* ſending of our Sauiour vnto him, vpon the ſight of whom, as the Euangeliſt writeth, *Herod* was exceeding glad: and that for two cauſes. Firſt, becauſe vpon former & famous reports of great works done by him, he had of a long ſeaſon bin deſirous to ſee him: and ſecondly, becauſe he conceiued hope, that he ſhould now at his pleaſure, procure our Sauiour to worke ſome miracle before him. For it ſeemeth, the profane man thought, that he ſhould haue found our Sauiour Chriſt, like to ſuch as are ready to play their iuggling trickes, or other ſtrange feates, to ſatisfie the vaine humors of their beholders. And the rather did the proud man perſwade himſelf, that he ſhould haue had our Sauiour at his beck, becauſe he was brought as a priſoner before him: and in that reſpect, might by his power and authoritie, be either greatly hindered, or furthered, in his cauſe brought before him.

To this end, he is very inquiſitiue with our Sauiour Chriſt, cōcerning many things (as S. *Luke* writeth) & therewithal no doubt, partly by faire & flattering ſpeeches, & by threatnings (as the maner of ſuch men is) to frame our S: Ch. to

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his minde, and to get something from his owne mouth, whereby he might take some aduantage against him. But *Herod* is deceiued in his expectation. All the vaine hope, wherewith he fed himselfe a while before, is frustrate. For our Sauiour Christ in his excellent wisedome and vpon waightie considerations, as wee shall consider by and by, answereth the vaine man nothing at all.

Yea, though, as the holy Euangelist recordeth, *the high Priests also, and Scribes, stood forth and accused our Sauiour vehemently*, according to such things as *Herod* obiected against him: Yet our Sauiour Christ was moued, neither by the one, nor by the other, to answere any thing at all at this time for himselfe, but let them talke to themselues, and so answereth them in the best manner, by patient silence.

Herevpon, *Herod* being greatly disappointed, and no lesse discontented, despiseth our Sauiour Christ in his heart; and accordingly, both he himselfe, and his souldiers also, who were as forward as their maister (for like maister, like seruant) they fall to open deriding and scorning of our most reuerend and blessed Sauiour. And that especially, vpon the false accusation of the Iewes, that he affected a worldly kingdome, and gouernment, ouer them. As it appeareth by their kind of mockerie, in that they cast some white peece of cloth about him, as if he were some *Candidatus*, or competitour for the kingdome, after the manner of such as stoode for offices in their solemne elections at *Rome*, for they mocke him most contemptuously, as being a goodly man to bee a king, &c.

Thus they sport themselues in their owne most wicked and blasphemous follie. The conclusion of all was this, that *Herod* being soone wearie of his part, he returneth our Sauiour backe againe to *Pilate*: so that as he had begun, so he might make an end, for all him. Yet in such friendly manner, and holding himselfe so singularly gratified by *Pilate*, that the same day, he and *Pilate* being enemies before, are now made friends. This is the summe of this answereles examination of our Sauiour, and of the sufferings accompanying the same, by the continuance of his bondes, and the tedious molestations of his aduersaries, sundrie waies.

But it shall be profitable for vs, to consider somewhat more fully, of some of these points at the least.

And first, concerning the exceeding gladnes of *Herod*, vpon the sight of our Sauiour Christ: it shall be to good purpose, to consider what manner of gladnes it was, from the causes and grounds thereof. Wherevpon also, other things will be made more cleare and lightsome vnto vs.

Answer. Quest. What manner of gladnes therefore was that, wherewith *Herod* was affected?

It was not of any holy loue, and desire, that he bare to our Sauiour Christ, or to his doctrine, or to his miracles: but altogether of a prophane curiositie, he reioycing rather to see our Sauiour apprehended and brought before him as a prisoner, then in any other respect.

Explication It is true indeede, as the effects of this ioy, doe open both the nature of it, and also of the causes and grounds therof. And in very truth, how could it be, that *Herod* a man of most wicked and incestuous life and of a most guiltie conscience, imbrued not onely with the imprisonment of *Iohn*, but also with his innocent blood aboue all other his sinnes (he of an hypocrite becomming a hard hearted sinner) seeking also (as it is likely, by that we read, Luke 13.31.) the life of our Sauiour as may appeare further, by that answere which our Sauiour sendeth, at the same time, saying; *Goe ye, and tell that Foxe. Behold I cast out Diuels, and will heale still to day and to morrowe, and the third day I shall be perfected*: that is, I shall continue yet a while longer and doe the workes of God, and *Herod* shall not be able to interrupt me: *Herod* also being the wicked sonne of that most wicked *Herod*, who euen from the natiuitie of our Sauiour sought to destroy him, and to that end murthered the children of *Bethlehem*, and the places

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ces there about, as we haue seene more at at large before: how therefore could it be, I say, that *Herod* being such a one, should in any godly manner desire after our Sauiour, and ioy to see him? specially to see him in such a plight as hee was brought before him. Verily, if he had loued him, he would rather haue beene striken with sorrow, to see our Sauiour so pitifully abused, and defaced, as he was by former spittings and buffettings, &c. And besides, if *Herod* had had any true desire to haue seene our Sauiour Christ: or to haue heard his doctrine, or to haue beheld his miracles, he might long since this time, haue seene, and heard, both him and them, many a time and often, For our Sauiour Christ both preached, and wrought miracles daily, in all parts of *Herods* iurisdiction, euen in *Galile*. He that heard *Iohn* willingly, though he wrought no miracles; would much rather haue heard our Sauiour, who was mightie in deede, as well as in word. The truth is plaine therefore, that *Herod* had noe good affection toward our Sauiour. All his desire, was of a profane curiositie: and his gladnes, a reioycing in our Sauiours outward calamitie, he thinking this to be a fit occasion, to make our Sauiour seruile to his proud humour.

But our Sauiour knowing the wicked minde of this profane and vngodly man, he doth disapoint him as much as possibly might: and thereby sheweth himselfe, to be altogether an other manner of man, then *Herod* tooke him to be. That is to say, he sheweth himself a most wise & discreet man, of inuincible patience, ioined with singular valour, and holy fortitude of mind: knowing most perfectly, when to be silent, as well as when to speake.

The which, that we may more clearly see into, we are to call to mind, the former reasons alledged, concerning our *Sauiour* his silence. And beside those, to consider of two more speciall, vpon the present occasiō. First, as we haue seene, that *Herod* was a most bad man, and accordingly our *Sauiour Christ* well knewe that he desired not, to heare any word to proceed out of his mouth, to his instruction in the way of the kingdome of God, or to see any worke wrought by him, to the end he might be moued thereby to giue glory to God: and therefore, as our *Sauiour Christ* had taught his disciples before, that they should not giue holy things to dogges, nor cast pearles before swine, so he practiseth the same himself at this time, being before such a māner of man, the *Iewes* also continuing and persisting in their malice, being iustly to be accounted of like sort with him. Secōdly insomuch as our *Sa: Ch:* knew wel, that *Pilate*, & not *Herod*, must be his Iudge: & that he must be crucified at *Ierusalem*, & not to be sent to be executed in *Galile*, therefore he will not answer his cause before *Herod*. And to speak the truth, our *Sa: Ch:* was neither a *Galilean*, nor as the cause stood, was of *Herods* Iurisdiction. For first, although our *Sauiour* was brought vp (frō the time that he returned out of *Egypt*, that is about foure yeares after he was borne, vntil he came to about thirtie yeares of age) in *Nazareth* a citie of *Galile* by the special appointment of God, that it might the rather be manifest, euen from the name of the place of his educatiō, that he was that netsar, or branch, springing out of the stock of *Dauid*, so often spoken of by the holy Prophets: yet he was by birth & linage, a *Bethlehemite*, of the tribe of *Iuda*. In which respect also, he being apprehended at *Ierusalem*, or at the least within the liberties thereof, and conuented first before *Pilate* the gouernour of those parts: the iudgement of his cause, belonged rather to *Pilate*, then to *Herod*. And this no doubt, did *Herod* wel enough consider, & therefore returned him againe to *Pilate*: he and his souldiers, beginning the pageāt of the mockery of our *Sauiour Christs* kingdome, to *Pilate* & his souldiers, who prosecuted the same more fully afterward But *Herods* white, was no black spot, to diminish the most bright & cleare innocencie of our *Sauiour*: but rather an ensigne & confirmation therof, insomuch as *Herod* could certifie *Pilate* of nothing criminous against our *Sauiour*, though he had bin much conuersant in the parts of his iurisdiction, as *Pilate* himself afterward acknowledged: as we shall see, in the processe of the holy story, by the Euangelist *Luke*. Wherefore, hastening to the rest of the story, we will stay no longer vpon this, but briefly conclude, that whatsoeuer was the cause of

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the enmitie of *Pilate* and *Herod*: whether for that outrage which *Pilate* committed against the *Galileans* of *Herods* iurisdiction, mentioned by Saint *Luke*, who recordeth this their enmitie; chap: 13. 1. or whether it were any other cause: this we may say, concerning their friendship and loue-day: that, according to the holy Prouerbe, chap: 14. 9. sinne (or guiltines of sinne specially in the same sinne) *is a meanes to set fooles* (that is the wicked and vngodly men) *at one: but that which is acceptable* (to wit before God, and good men) *maketh agreement betwixt righteous men.* As *Tremellius* wel translateth and interpreteth that sētence. Wherefore far better had it bin, either for *Pilate*, or *Herod*, to haue remained in former enmitie, which soeuer of them had sought true peace and reconciliation with God, and our Sauiour Christ: then to be thus reconciled betwixt themselues, by ioyning, as it were in Giantlike battell, against the God of heauen.

AND thus, leauing this examination of our Sauiour before *Herod*, and the sufferings thereof laide vp in our minde: let vs proceede to that which followeth, concerning his renewed examinations and troubles throughout all the proceedings of *Pilate*.

Question. How doth it follow in the holy Storie?

Answere. *Vpon the returne of our Sauiour Christ to* Pilate, *thus the storie is continued by the Euangelist* Luke.

13. *Then* Pilate *called together the high Priests and the Rulers of the people.*

14. *And saide vnto them, yee haue brought this man vnto me, as one that peruerted the people: and beholde I haue examined him before you, and haue found no fault in this man, of those things whereof ye accuse him.*

15. *Noe, nor yet* Herod; *for I sent you to him: and loe, nothing worthy of death is done by him.*

16. *I will therefore chastise him, and let him loose.*

Explicatiō Here the Euangelist *Luke* declareth, that when *Pilate* sawe his former deuise to be at an ende; and yet continuing to make some conscience of giuing vniust sentence of death against our Sauiour, whom he iudged to be innocent, as most iustly he might well so deeme: he falleth to the practise of two other deuises, which he had in his head. But euery one worse then other, all onely increasing the trouble and sufferings of our most blessed Sauiour, and no way working any reliefe either to him or to his cause. And no maruell: for beside that the iustice of God must take place: (insomuch as our Sauiour, by his diuine appointment, and of his owne willing submission, must beare the fearefull punishment of mans sinne, euen to death: for the full satisfaction and redemption thereof: and therefore all the practises to the contrarie, must of necessitie, be so farre off from hindering, that they must, through the almightie prouidence of God, rather further the same:) beside this, I say, no maruell though *Pilates* policies tooke no good effect, to the relieuing of our Sauiour, who neither needed, nor sought any of his reliefe: insomuch as *Pilate* did not any thing, of all that he might seeme to doe, of loue and reuerence to our Sauiour: but onely, for the loue he did beare to himselfe (if happily he could haue loued himselfe aright) that he might relieue his owne snarled conscience and dangerous estate. For on the one side, he feared the present tumultuous rage of the Iewes, (as not knowing what it might growe vnto: neither if he should not satisfie them, what after complaints their malice might frame against him at *Rome* before *Tiberius* the Emperour) and on the other side, hee feared, lest for the auoiding of these euills, he should be condemned of his own conscience, if he should yeeld to satisfie the Iewes malice, by pronouncing the vniust sentence of death against Christ. Thus stood *Pilate* perplexed, concerning this most high cause of iudgement: God himselfe, noe doubt, (as was meete) awakening his conscience, euen from that naturall light, and ground of equitie, which is reserued in euery one, that hath not violently put it out: that no innocent, and guiltles person, ought to be condemned. And therefore, seeing at this

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time the condemnation of him, that is not onely the most innocent, but also actually, the most righteous man, yea the onely perfect righteous of all men, yea more then a man, both God and man, commeth into question, and that before a mortall man: how could it be otherwise, then that he must be troubled, aboue that he himselfe, being a profane man, should see or know any full and sufficient cause of it? Neuertheles, to the end it might be euident vnto vs, and to the whole church, that all light of nature, reacheth no further, then to leaue vs all without excuse: and that our onely true direction, and stay, must be in that grace, which is powred into vs, from the sanctifying and regenerating spirit of God, according to the light of his holy word: *Pilate* is set forth, as vpon a *Theater*, to the viewe of the whole world, for a paterne of that notable lightnes, and vanitie, and iniustice, which is in mans corrupt nature. The which, notwithstanding it hath all the most graue inducements, and incouragements, and admonitions that may be, to deale iustly, and vprightly: yet it is soone turned out of the way, and vtterly wresteth it selfe against God, whom it ought most dutifully and constantly in all vprightnes to serue. For *Pilate*, beginning tolerably well (as we would thinke, and indeed did begin commendably in comparison of the Iewes, as hath beene before obserued) yet by little and little, putting out as it were the eye of his owne conscience, grew to the same euill issue with the most wicked Iewes, who had before pulled out, not onely the eye of their naturall light, but also that eye of vnderstanding, which they ought to haue reserued in them, cleare and bright, from the word of God. Wherby, they might haue learned, to knowe Christ, to be their onely Lord and Sauiour: whom they should most willingly haue acknowledged, and most humbly reuerenced, and obeyed: and not thus, most spitefully and blasphemously, to haue pursued and persecuted. And thus in *Pilate*, together with his cōpanie: as also in *Herod*, and his band: and in the high Priest *Caiphas*, and his conspiracie: all both Iewes and Gentiles, are most famously, conuicted by their practises, that all are traitors and rebels against the Maiestie of God: and iustly inwrapped in the same condemnation, euer since the first traiterous conspiracie, of our first parents, with the Diuel against him. Neither may we except our selues, or any other in any age: but all of vs, through the corruption of nature, are so attainte, that rather then we would want of our owne wicked lustes, we could be well content, that God were pulled out of his throne. Vnto all this, doth the example of *Pilate*, in his inconstant, and deceiuable, and vnequall proceedings, vnder a coloure of iustice, worthily lead vs: euen to the humbling of vs all before the onely incorrupt and pure iudgement seate of God.

But that we may proceede in the holy story: it is necessarie, that we come to the consideration of the proceedings of *Pilate*, in the particulars thereof.

First therefore, as the Euangelist *Luke* telleth vs, in the wordes last answered: *Pilate* calleth together the high Priests, and Rulers of the people, and maketh an Oration vnto them, solemnly iustifying, and acquiting our Sauiour Christ in expresse words, as touching the accusatiōs of the Iewes. And that not onely by his owne authoritie & knowledge, but also vnder the name of *Herod*: insomuch as he receiued no information against our Sauiour, from him. And thereupon concludeth that he would dismisse our Sauiour. The which also, he ought no doubt, in iustice to haue accordingly performed without delay, & to haue beene hartily sory, that he had delaied the time so long as hee had done. But as there was no soundnes in his heart; so there was no constancie in his practise: And therefore he himself, is iustly a snare to himself. For seeing Christ is guiltles of any crime obiected: what reason is there, why *Pilate* should once make mētion of chastising of him before he would loosen and discharge him? *Pilate* therfore, hauing crazed his conscience already, yea euen by sending our Sauiour to *Herod*, in stead that he should rather, euen then haue finally acquited him: he corrupteth himself more and more. But God the Iudge of heauen, is righteous: for our Sauiour might not be discharged, till he had indured yet a,

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farre more heauie sentence, and much more heauie sufferings for a while that his elect might be discharged of their sinnes before his Iudgement seate for euer. Wherefore in this respect, most highly reuerencing the iustice of God, let vs goe forward, to consider the iniustice of *Pilate*.

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This is euident, as was noted before, from the practise of two other deuises: before we come to the last examination of our Sauiour Christ, & consequently of *Pilates* sentence of condemnation, against him.

The first of these his vaine deuises, the which onely (as was said, and as wee shall see) bred further trouble to our Sauiour: was, that whereas they had a custome (a wicked one no doubt) that at the passeouer, they should haue a prisoner let loose vnto them, some malefactor, whom they should thinke good to desire; *Pilate* nominateth our Sauiour Christ to be the man, whom he would let loose vnto them. A very absurd offer, as we shall further see by and by.

His second deuise, was, that he would gratifie the Iewes malitious importunitie so farre, that he would not dismisse Christ, without all correction, & note of reproach, least forsooth the Iewes might otherwise haue taken his deliuerance to be their reproach: *Pilate* thinking by this wicked meanes, to obtaine his desire: which was no more, but to auoide the pronouncing of sentence of death, against his owne conscience. Although all in vaine, because he had not a cleare conscience herein. Of these things therfore, let vs henceforth consider. And first, concerning the former of these two latter deuises.

Question. What is that which the holy storie reporteth hereof?

Answer. *To the ful vnderstanding of this point, I haue heard you say, that the Euangelists are diligently to be compared and laied together.*

So indeed it was said: and not without cause. For the whole contriuing, or conueiance of this deuise, is not fully laied forth by any one alone. But by conference of one with the other, it may be obserued in this order. First, the custome is set downe. Secondly, *Pilate* seemeth to propose Christ, as the partie to be released, vpon his owne choise, and by the countenance of his authoritie, who had the power of release and pardon in his own hand, by the appointmēt of the Emperour. When this would not be accepted of the Iewes, then he putteth *Barabbas*, a notorious malefactor vpon their voices together with our Sauiour; imagining that they would rather choose Christ to be deliuered, then *Barabbas*. Thirdly, when the Iewes choose *Barabbas* to be deliuered, and still prosecute their sute against Christ: he contendeth with them, and expostulateth what euil they can lay against him, and so iustifieth our Sauiour Christ the third time. Of these things therefore, let vs see some ground, from the conference of the holy Euangelists.

Question. And first concerning the custome, what is set downe?

Answer. *Of necessitie* (*saith the Euangelist* Luke) *hee must let one loose vnto them at the feast.*

So indeede it followeth in the 17. verse of the 23, chapter. The other Euangelists doe testifie that the Iewes had a custome that the Gouernour should let a prisoner loose vnto them, at the passeouer, whomsoeuer they would: as wee read, Mat: 27. 15. Marke 15. 6. Iohn 18. 39. *you haue a custome* (*saith Pilate*) *that I should deliuer you one loose at the passeouer.* But the Euangelist *Luke*, in the words alledged in your answere, doth most expresly declare, that the Iewes hauing such a custome, did stand most precisely, and vrgently, vpon it: yea though, as was touched in a word, it was in truth a very bad and wicked custome, not to the honour of God, or any godly solemnitie of the holy feast, which they celebrated: but contrarie to the will of God, who professeth that it is an abomination before him, that the wicked should be iustified: and namely, that any wilfull murtherer, or that is guiltie of any other capitall crime, should bee acquited, Prouerbs 17. 15. Numb: 35. verses 30. 31. 32. 33. 34. But an euill custome, wee see, is easily taken vppe: and beeing vppe

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it is eagerly maintained, as this was by the Iewes, though as yet of no great prescription, as may easily be discerned, from the deepe silence of all former Scriptures. But leauing the custome: let vs come to see, how *Pilate* goeth about to frame it, to serue his owne turne: in that he would nominate, and determine Christ, to be the partie, who should, by the priuiledge of this custome, be deliuered.

Question. What proofe is there of this?

Answere. *The words of* Pilate, *which the Euangelist* Luke *rehearseth, doe shewe it to be so. For he writeth, that* Pilate, *in regard of the libertie of this custome, attempted to set our Sauiour loose: as was answered before.*

Hereunto also, tend the words of the Euangelist Iohn, chap: 18.39. *ye haue a custome, that I should deliuer you one loose, at the Passeouer: will ye then that I loose vnto you the king of the Iewes?*

The wordes of exception likewise, which the Iewes take against Pilates *course, (expressed by the Euangelist Marke, chap:* 15.8. *seeme to confirme the same. For the people cried alonde, and began to desire, that he would doe as he had euer done vnto them.*

It seemeth so indeed. And hence it may appeare, that it was as was touched before, but an absurd deuise of *Pilate*, and as we may see now, by the experience, but a meere trifling in so graue a cause. For he could not driue the Iewes from their custome, which was granted before vnto them. Neither could our Sauiour be accounted, one liable to be let loose, according to that custome: seeing he was no offender, nor yet at all conuicted before the Magistrate to be so: but rather, held and pronounced innocent by him.

Leauing this therefore, as an idle and vaine attempt, as it was, let vs goe forward in the third place, to see some ground of this, that *Pilate* goeth about to draw the Iewes to admit of Christ to be the partie to be looled: or else that he would discharge *Barabbas*, whom he thought they would be more loath to be let escape, then that Christ should: albeit he knew they greatly enuied and maliced him.

Question. What ground is there of this?

Answere. *It is plainely to be seene, that* Pilate *grewe thus farre to limit their custome, to one of these two: from that which we read, Mat:* 27 *verses* 16.17 *in these wordes.*

16. *And they had then a notable prisoner called Barabbas.*

17. *When they were then gathered together (as the Euangelist writeth)* Pilate *said vnto them, whether will yee that I let loose vnto you* Barabbas, *or Iesus who is called Christ.*

21. *And againe, verse* 21. *Whether of the twaine will ye that I let loose vnto you?*

Explicatiõ Here indeed we see plainely, that *Pilate* grew very peremptorie, as one loth to be too much ouerruled of the Iewes. But the iniurie against our Sauiour, was hereby made the greater, while hee putteth him vpon the voices of his most hatefull aduersaries, with so notorious a malefactor as *Barabbas* was, to wit a seditious person and a murtherer, as Mark, 15.7. and Luk, 23.19. and Iohn 18.40. Insomuch as he might well know, by their open and extreame malice, already manifested that they would preferre any other, the most vile and wicked wretch, before our Sauiour, And so it came to passe: for they did most doggedly enuie him, euen because of the excellencie of those graces, which they had experience to be in him, infinitly aboue themselues, as *Pilate* well considered: as we read, Mat: 27.11. *For he knewe well (*saith the Euangelist) *that for enuie they had deliuered him.* And Marke 15.10. *He knewe that the high Priests had deliuered him for enuie.* The which foule sinne of theirs, as it is a notable blot to them: so it is a cleare testimonie, of the most excellent vertues of our Sauiour, the which they wickedly made the matter of their enuie. Wherefore as fruite of this most wicked enuie, before which who can stand? as it is in the holy prouerbe chap, 27.4. they cry out vpon our Sauiour Christ hauing nothing in their malitious mouthes, but *Crucifie, Crucifie him,* and they make

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choise of *Barabbas* to be deliuered. Thus did the chiefe Priests, and the Elders themselues: and thus did they perswade the people to doe-Mat:27.20. and Marke 15.11. Yea and herein they persist, notwithstanding *Pilate* (to satisfie his owne humour) contendeth with the Iewes, by a threefold resistance of their choise of *Barabbas*: to the ende hee might haue driuen them to haue chosen Christ, as the Euangelist *Luke* recordeth. Chap: 23.22. *What euill hath hee done? And if I let Barabbas loose, what shall I doe with your king?* Yea so doth hee resist them, in their choise, that notwithstanding they will not alter their election, yet he seemeth for his part, to resolue that he will *chastise our Sauiour and let him loose*: as we read in the latter part of the same verse.

Thus then, *Pilate* being frustrate in his former deuise, he proceedeth to his second. But all in vaine, and that not onely to the increase of his own sinne, but also to the increase of the trouble of our blessed Sauiour.

The performance of this second bad deuise of *Pilate*, is set downe most fully, by the Euangelist *Iohn*. For *Mathew* and *Marke* say onely, he was scourged: and *Luke* goeth not so farre, but onely sheweth what *Pilate* purposed to doe. Let vs therefore heare this part of the history, from the record of *Iohn*.

Question. How doth he report the same?

Answer. *Then (saith the Euangelist)* Pilate *tooke Iesus and scourged him.*

Explication So indeed the Euangelist *Iohn* writeth in the first verse of the 19. chap: wherein he reporteth a strange thing, and that also a very iniurious practise of *Pilate*: insomuch as he commandeth such a one, as in his owne iudgement was innocent and guiltles, to be scourged. But see how farre the profane man is carried, in the liking of his deuise, and for the accomplishing of his owne priuate purpose: that hee careth not how it may be wrought, so as he may haue his will. For thus he thinketh, that if he shall proceede to lay some punishment vpon our Sauiour, and doe him some notable disgrace: that then the Iewes wil be satisfied, and so desist and leaue of all further pursuite: and that hee should thereby auoide the giuing of sentence of death, the which hee sawe hee coulde not doe with a good conscience. He therefore followeth his owne humour, without any regard of our Sauiour. For otherwise, the same conscience, that told him, that he ought not to haue giuen sentence of death against our Sauiour, would haue told him likewise, that he ought not to haue whipped him, or done him any disgrace at all. But as the holy Prouerbe saith: *The mercies of the wicked are cruell.* And so doth *Pilates* fauour proue still more and more.

The strangenes of this Act of *Pilate*, is to be considered, from the Person whom he commandeth to be whipped: he being the most holy and glorious Sonne of God. A most vnworthy thing. If a Magistrate should command the poorest man in a countrie, to be whipped without cause: all men would speake shame of such a Magistrate. Much more then, if a man of good credit and estimation should be so abused, at the will and pleasure of any: but most of all, if a vassall should whippe his Soueraigne. What an absurde villanie were this? But what is any comparison, that may be made, equall to this, that the Sonne of God should be whipped, by such as were not worthy to lick the dust of his feete: nor once to come in presence, where he should be! And the rather also, may it be the more strange vnto vs, because we may well conceiue, that it was no gentle or soft whipping, but a cruell cutting or rasing of the holy flesh of the Sonne of God. For they were very spitefull persons, to whom this execution was committed: as is euident, by that most contumelious dealing against our Sauiour, the which they practise, moreouer and beside the scourging.

Question. How was that?

Answere. *The Euangelist* Iohn *addeth further, in the 2. & 3. verse of the same* 19. *ch: That the souldiers platted a crown of thornes, and put it on his head, and also that they put on him a purple garment. And said, Haile king of the Iewes. And they smot him with their rods.*

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This sheweth plainely, that they were most despitefull people, by whom our Sauiour Christ was scourged. And therefore, how can we thinke, but that he was pittifully abused in that part of their despite: as we see him to be, in euery part of this which is now before vs. As first, in this, that whereas they fully set themselues to deride and scorne his kingdome, they make choise of such a matter to make a crowne, (to wit, brambles wreathed) that in putting the same vpon his head, they might vexe and ranch his holy skinne that way: and easily cause the blood to runne down his blessed cheekes. And the rather, when they smite him on the head with their rods, as the Euangelist *Iohn* reporteth that they did, in the last branch of their present despite: and as we shall haue an occasion afterward to consider of it further, from the Euangelists *Matthew* and *Marke*. And now likewise, in that they, hauing put vpon our Sauiour, this base and pricking crowne of thornes, do disparage it thus, with a robe of purple: this was to make our Sauior seem the more ridiculous, in such a contrary habite. For the crowne of thornes would not so much haue disgraced a beggars cloke, if they had cast it vpon him; as did this princely robe, that paltry crowne. Thus it pleaseth them to sport themselues. And that nothing might be wanting, to make out a full pageant of mockery, they salute him thus disguised, with *Haile King of the Iewes*: as though they should say, you are a goodly King, are you not? Long may you rule, much peace may your subiects haue, vnder your princely gouernment, &c. Thus doe the most vile and base vassalls of the earth, abuse the King of heauen, to their owne perpetuall destruction by his rod of yron, whosoeuer of them did not repent of their most hainous sinne, and beleeue in him, to be their onely Soueraigne Lord and Sauiour, whom they had thus wickedly scourged and scorned.

Thus then we see to what manner of instruments *Pilate* committed our Sauiour to be scourged: whereby the manner of his scourging may easily be discerned. But was it *Pilates* minde, that our Sauiour Christ should be thus notoriously abused? It may be peraduenture, that some will imagine that this was the licentious disorder of the souldiers, aboue the commission of *Pilate, &c.*

Question. What is to be thought of this?

Answer. *Whatsoeuer the commission of Pilate was, this is certeine from the faithfull report of the holy Euangelist, that he liked very well of their doings. For so we reade, as it followeth verses 4. and 5. of the same 19. chapter of Iohn, in these words.*

4 *Then Pilate went forth againe, and said vnto them, Behold, I bring him forth to you, that ye may know, that I find no fault in him at all.*

5 *Then came Iesus forth, wearing a crowne of thornes, and a purple garment. And Pilate said to them, Behold the man.*

Explicatiõ & proofe. Thus then, we see the hand and approbation of *Pilate*, in all this most vnworthy and contumelious abuse, against our most worthy and reuerend Sauiour. Whereby, he now supposeth, that he hath done fully enough to satisfie the Iewes. And to this end, he wisheth the Iewes to consider, that although he found no fault in him, as he had often protested before, though not so fliely as he doth it now: yet to gratifie them, (most wicked Iudge that he was) he bringeth our Sauiour forth, with all the disgrace, that he and his company could cast vpon him. O extreame wickednes of the heathenish and damnable crue! O admirable and most gratious patience, of our blessed Lord and Sauiour!

But what? doth *Pilate* winne his humorous purpose, by this his practising of deuises? Nothing lesse. And so it is iust with God, to curse those that walke by crooked waies. Whereby, all Iudges may learne: yea all of vs, may iustly receiue our instruction: that if we would be blessed of God in our enterprises, we must walke vprightly before him, doing that directly which hee would haue vs to doe, and not leane to our owne corrupt inuentions. We must not onely propound to our selues good things, but also we must vse good meanes, to the bringing of them to passe; and alwaies looke that we carry honest hearts

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Queſtion.
Anſwer.
Explicatiõ.

with vs,&c. The which,though *Pilate* did not,but altogether erred,as one led by a corrupt and troubled conſcience; hee is in the end, as farre from his purpoſe, as he was at the beginning: as is is euident by the words that follow in the Euangeliſt *Iohn*: ver. 6.

The ground and hiſtory of his laſt examination and arraignment before Pilate.

Which are they?

6 *When the high* Prieſts *and officers ſaw him,* (ſaith the Euangeliſt) *they cried, ſaying, Crucifie, crucifie him.*

The words of the Iewes tend to this end, that it is nothing to them, to ſee our Sauiour in a diſguiſed habite: no though he had been ſharply whipped, as no doubt they did well vnderſtand. It was his life that they ſought,and without the which, they could no more be ſatisfied, then the hungry woolfe, or beare, or Lion, without the blood of the Sheepe, which they had gotten as a prey betweene their teeth. They are like to the couetous wilfull man, they will haue all or none.

Pilate indeede is angry with the Iewes, becauſe they would not be ſubiect to his deuiſe: and therefore ſaith vnto them in haughty diſpleaſure, *Take ye him, and crucifie him*: meaning if they would needes haue it ſo, or if they durſt: for as touching himſelfe, he profeſſeth to them yet againe, *that he found no fault in him*. But all *Pilates* anger will not ſerue: for he hath by all meanes diſaduantaged himſelfe, and giuen the Iewes all the aduantage that might be, by his cowardly and groundles declinings.

Hereupon therefore, by occaſion of *Pilates* words, *Take ye him and crucifie him*: they anſwer, that if their gouernment were not reſtrained, they had a plaine law, by the warrant whereof, they could and would put him to death: namely ſay they, *becauſe he made himſelfe the Sonne of God*. The Law which they meane, is the law againſt the blaſphemer, whom God cõmandeth to be put to death: Leuit. 24. 15. 16. And blaſphemie is indeede a ſinne moſt worthie to be puniſhed by death. From the which law, thus they reaſon, that if he that blaſphemeth God is to die: then much more, he that challengeth the Godhead to himſelfe, and ſo arrogateth moſt blaſphemouſly to himſelfe, that he is God. The reaſon alſo is good, and would ſurely be a full inditement againſt any man to death: ſaue onely in the preſent inſtance of our Sauiour, whom that law or reaſon drawne from thence, could no way touch: ſeeing he onely, of all men, was, and is for euer, the onely naturall Sonne of God, and therefore very God: which theſe wicked Iewes, in their malitious wilfulnes, blinded through enuie, and altogether hardened in heart againſt our Sauiour, would by no meanes ſee and acknowledge. For then they muſt needes haue acknowledged him, not onely worthy to liue, but to be the very Lord of glory, and life it ſelfe: and therefore in ſtead of ſeeking his death, to haue craued pardon of their own wicked and rebellious life, and finally to haue yeelded all honour and glory vnto him.

BVt behold a ſtrange thing, which the Euangeliſt *Iohn* telleth vs of, in the 8. verſe: namely, that *Pilate* was made yet more afraid to proceed againſt our Sauiour then before, vpon the hearing of that word, that he ſhould be the Sonne of God. And thereupon, taketh our Sauiour, and returneth againe into the common Hall, and entereth into a new examination of him: as one checked in his owne conſcience, for his notorious abaſing of him. The which alſo was the laſt examination of our Sauiour, and went immediately before the ſentence of his condemnation.

Queſtion.
Anſwer.

Let vs therefore diligently conſider the whole courſe and order thereof.

Which are the words of the Euangeliſt? Let vs heare them.

8 *When* Pilate, *heard that word* (ſaith he) *he was the more afraid.*

9 *And he went againe into the common Hall, and ſaid vnto Ieſus, Whence art thou? But Ieſus gaue him no anſwer.*

10 *Then ſaid* Pilate *vnto him, Speakeſt thou not vnto me? Knoweſt thou not, that I haue power to crucifie thee, and power to looſe thee?*

11 *Ieſus*

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11 *Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne.*
12 *From thenceforth* (saith the Euangelist) *Pilate sought to loose him, but the Iewes cried saying, if thou deliuer him, thou art not Cæsars friend: for whosoeuer maketh himselfe a King, speaketh against Cæsar.*

Explicatio. Here we haue to consider: first, the feare of *Pilate*, yea his augmented and increased feare: secondly, his first question to our Sauiour, vpon the same his increased feare: thirdly, the silence of our Sauiour, answering nothing to the question: fourthly, the second question of *Pilate*, arising from that displeasure, which he tooke at the silence of our Sauiour: fiftly, we haue in this part of the history, to consider the answer of our Sauiour to *Pilates* second question: sixtly, the last indeuour of *Pilate*, to set our Sauiour loose: and finally, the frustrating of the same his indeauour. Of these things therefore euen as briefly as we can.

And first of all, concerning the increased feare of *Pilate*: the cause of it, is first to be obserued of vs: which was, that mention, which the Iewes had made before, of the name of the Sonne of God. The which no doubt, if *Pilate* had well vnderstood, it would not onely haue caused him to tremble; but also to haue fallen downe before our Sauiour, and most humbly and supplicatorily to haue begged pardon, of the great iniurie and contempt, that he had committed against him. He would haue beene so farre from vsing his power, and authority, against him: that he would rather haue yeelded it vp into his hands, though no doubt, our Sauiour would neuer haue accepted it from him, seeing he was appointed of God, to another most high and excellent end. But because *Pilates* feare was but as a flash of lightning, arising from a sodaine stroke of thunder, as he doth by and by cast off all feare. Neuertheles, he doth first aske our Sauiour, whence he is: as though he should say, what manner of one art thou? Art thou a man as other earthly and mortall men are, or art thou one come from heauen? what saiest thou of thy selfe? Thus *Pilate* presumed, that he might command our Sauiour, to answer him at his pleasure. And this is the second thing which was said to be obserued.

But as it followeth in the third place: our Sauiour Christ knowing that *Pilate* made no good vse of his feare, and that he was not humbled, to desire to be instructed in the truth: but that, as he had despised his former answer, in that he told him he came into the world to beare witnes of the truth: so hee would as lightly reiect, whatsoeuer he should now affirme, concerning the Deitie of his Person, or vnion of his diuine nature to the humane, &c. Therefore, touching this point, which he was not fit to heare, he answereth him by most wise & discreete silence: the minde of our Sauiour, being wholly setled to the fulfilling of the rest of his sufferings: and not to seek any deliuerance at the hands of *Pilat*, the falsnes of whose heart he did better know, then *Pilat* did.

By the occasion of which silence of our Sauiour, though most iust and discreete, *Pilate* (as was obserued) doth in the fourth place, proceede to a second question: wherein, he doth first no lesse hautily or imperiously, then angerly, reproue our Sauiour for his silence: *Speakest thou not to me*, saith *Pilate*? And then he rendereth a reason of his reproofe, saying further, *Knowest thou not that I haue power to crucifie thee, and power to loose thee*? As though he should say: Herein thou doest against thy selfe, thou knowest not what. But the matter duly considered, we doe easily finde, that as *Pilates* reproofe was vniust and indirect, so his reason is altogether void of reason, & is no better, thē a vaine & presumptuous boast of a power, which he had not indeed. For no Magistrate, no not *Cæsar* himself, whose substitute only *Pilat* was, nor any Magistrate in all the world, euer had, or haue power to doe what they list: to saue or destroy, at their pleasure, vnles they wil play the wicked Tyrants: but they are limitted of God, what they stād boūd to do: that is, they must so iustifie the innocēt & righteous that they may not think it lawful for thē to condemn him, & they must so con-

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demne the wicked, and him that hath capitally deserued death, that they may not at their pleasure without sinne against God, iustifie and acquite him. *Pilates* reason therefore, is no reason; but a prowd and vnreasonable boast, of that power which did not belong vnto him. And no meruaile, though *Pilate* light vpon an vniust reason: seeing he hath taken vpon him, to reproue the iust silence of our Sauiour. Wherein also, as we shall further perceiue: he is vtterly deceiued, in that he thinketh by this his lofty and threatning speech, to make our Sauiour pliable to serue his humour: as if he had to deale with some timorous and fearefull spirited man. For as it followeth in the fift place, our Sauiour Christ sheweth himselfe, to be of a most staied and resolued minde: knowing perfectly, both what he was to say, and also what he was to doe, without either the inticing, or terrifying, either of *Pilat*, or of any other. And therefore, though he doe now answer *Pilate*, hauing a fit occasion so to doe: yet he doth it, with all holy liberty of mind and spirit, answering as the matter it selfe required, and nothing regarding to please the humour of *Pilate*. The which also, our Sauiour doth not so much, for *Pilates* sake, or in regard of the Iewes, whom he taxeth in this his answer, as that he might leaue a common instruction to the Church of God, concerning the ground and foundation as it were, of all power and authority: and also concerning the right vse of the same, as well touching the Magistrate himselfe, in the sentence and execution of iustice, as those that doe require iustice at his hands.

To this end, we are to consider either part of the answer of our Sauiour: the first whereof, concerneth *Pilate* himselfe more directly: the other respecting the Iewes, yet so, as the sinne of *Pilate*, is secretly insinuated and reprooued therein.

In the first part of the answer, our Sauior telleth *Pilat*, who had vainely boasted of an absolute power, (as we haue seene before) *That he could haue had no power at all against him, vnles it had bin giuen him frō aboue.* As though our Sauiour should haue said in more words: howsoeuer thou doest licentiously boast of a power at large, not knowing, or aduisedly considering what thou speakest: I know assuredly, that it is so farre off, that thou couldest doe what thou list with me, touching life or death, crucifying or loosing of me: that vnles it were giuen thee from aboue, (I doe not meane from the higher power of the Emperour, vnder whom thou art Gouernour here) but vnles it were giuen thee from heauen, euen by the diuine counsell, and appointment of God, the most high Ruler and Gouernour aboue all: thou couldest doe, neither the one, nor the other, nor any thing at all against me. And thus doth our Sauiour Christ, plainly open a speciall point, concerning the mystery of his holy sufferings, vnder this whole course which *Pilate* taketh with him: both in that which is already past, and in all which he knew was behinde: to wit, that he had not so much to doe with *Pilate*, and his iudgement, as with the diuine iustice of God, before whose tribunall seate he did stand; and that in all his sufferings he did susteine the wrath of his iudgement, districtly bent against the sinne of mankinde: the which, he in that he was man, did on our behalfe, answer the diuine Maiesty for. But the generall instruction, which he intimateth and setteth downe in these words, is this: that according as all power and authority, of ciuill magistracy, is the ordinance of God, according to that of the Apostle of our Lord Iesus Christ, Rom. 13. 1. *There is no power but of God, &c.* And as our Sauiour himselfe is by King *Salomon*, vnder the name of the wisedome of God, described to say, *By me Kings reigne, &c.* Prou. 8. 15. 16. so ought not *Pilate* onely, but likewise all other Princes, Iudges, and Rulers, to looke well to the discharge of their office: as they will answer vnto God, and to the son of God our Lord Iesus Christ, when he shall come at the last day, to cal all Magistrates, to giue an account, how faithfully they haue discharged their offices, committed to them by the supreame and almighty God.

Now in the second part of the answer, our Sauiour Christ inferreth vpon

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vpon the former, that in so much as *Pilate* was the Magistrate of God: and by vertue of his office ought to doe iustice, therfore they that had deliuered him vnto *Pilate*, had the greater sinne.

And this, as was said, doth directly concerne the *Iewes*, whose sinne our *Sauiour Christ* aggrauateth in this respect, that in seeking to put him to death, and hauing no iust cause on their part, they did therfore goe about to peruert the ordinance of God: & to make the magistrate, a minister of their malice. Wherin also (as was further said) he doth closelie admonish *Pilate*, of the greatnes of his sin, in that, through his own corrupt dealing, he stood inwrapped in the guiltines of the sin of the *Iewes* though not yet so deeplie plũged as they were. And therwithall, he doth likewise giue to vnderstãd, that he was in dãger to haue his part in that vengeãce, which could not, but hãg ouer their heads: for that high iniustice, which they cõmitted against him, & that also with a most high hand.

The ground & history of his last examinatiõ or arraignment before Pilate.

Wherfore, as touching the generall doctrine, of this latter part of our Sauiour his answer to *Pilat* it is this: that all inferiours, & euery one in place of subiection, stand th bound, euen for that reuerence which they beare vnto God himselfe, to take heede, that they neuer goe about to peruert the iudgment seat of iustice, by any wrõg information, or accusation or by any other corruption, or accusation whatsoeuer: vnder the paine of his high and heauie displeasure. And proportionablie, that all other in their inferiour places & callings, be carefull in the Lord, both how to rule, and also to obey: as well in the familie priuatelie, as in the town or Citie publikely, and in the church also, as well as in the common wealth, as we are further, by the grace of God, hereafter to obserue. For God will call all to an account. And as hee hath giuen anie power, as a grace, to those that haue it: according as Kings and Princes doe in their stiles worthilie and honourablie acknowledge, that they are such as they be, by the grace of God: so God looketh (and so he may iustly) that all doe behaue themselues gratiouslie in their places, as instruments both of his holy iustice, and also of his clemencie and mercie, and not of their rigorous wilfulnes and tyrannie, whereby they should alter their owne gratious stiles, as beeing such as they are, by the anger and wrath of God, rather then by his fauour, and grace.

Thus much, concerning the most wise, and seasonable Answere of our Sauiour Christ, by occasion of *Pilates* vaine boast of his power and autoritie, to the preiudice of the most Souereigne power and autoritie of God.

Now in the sixt place, concerning that which followed, vpon this last examination of our *Sauiour*, on *Pilates* parte: it was, as the Euangelist testifieth, this: *that thenceforth, he sought still to loose our Sauiour*: but on the *Iewes* parte, that they, by their outragious importunitie, doe frustrate the indeuour of *Pilate*, notwithstanding his manifold attempts to the contrarie.

In *Puate* therefore, we may well obserue, at the least a great shewe of some regard of iust ce: or rather of auoyding the extremitie of iniustice, whervnto he was most vehementlie solicited and importuned. And the rather, because hee continueth in his manner, to pleade the innocencie of our Sauiour: although our Sauiour no waye sought to make him inclinable to shewe him anie fauour, aboue that hee in his owne conscience, did see the equitie of his cause: but carieth himselfe in such vprightnes, that with all holie wisedome, and modestie, hee hath euen now last of all, verie grauely reproued *Pilate* of his vaine & prowd boasting of a power, aboue that which was communicated vnto him. A thing verilie, which men of lower place thẽ *Pilate*, yea which men of lowest place, will hardlie indure: that is, to heare the particular reproofe of their sin: & therefore may well be set to schoole, to learne this lesson of a heathen man.

But yet so, as we be all carefull, to shewe forth a more constant fruite of reproofe then *Pilate* did: & so settle our consciences vpon a better ground, then he settled his. For in so much as he had not a cleare conscience, neither looked vp directly to *God*, but sought rather to please men thẽ *God*, & to do that which might be most to the credit and praise of his owne ambitious pollicie (wading

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The grõud and history of his last examinatiõ and arraignemẽt, before Pilate.

cunninglie in so weightie a cause) rather then that which might be most to the glorie of God, in the vpright discharge of his dutie: therefore all *Pilates* vertue, how great in shewe soeuer, vanished away verie sudenlie, as the morning dewe, and came to nothing. Nay it ended in his most foule sinne, as it followeth in the last place of our present text, to be in part considered. For the *Iewes* are more strong to frustrate and ouerturne *Pilate*, then hee was to holde out in his good indeuour. For so soone as they returne, to grate vpon their former string, (how false and vntunable soeuer *Pilate* had tried it to be; namely, that our *Sauiour Christ* had committed treason against *Cæsar*: and further, yell out in threatning wise against *Pilate*, as if they would draw him, as an accessarie, in the same pretended treason: *For if thou deliuer him*, (say they) *thou art not Cæsars friende*) howsoeuer *Pilate* carieth the same face a while longer, yet because his heart was not vpright, all at once hee yeeldeth most cowardlie, and so bewraieth what the vanitie of all heatheniſh vertue is: not onely in *Pilate*, but in all other, whosoeuer make the greatest shewe, if they be not renewed and sanctified by the holie Spirit of God: of whose glorie, all both *Iewe* and *Gentile*, are depriued, through our owne corruption, as it is notablie discouered vnto vs, in this the finall conspiracie and consent, both of *Iewes* and *Gentiles*, against the *Sonne of God.*

But that we may see the full issue, let vs heare what foloweth in the holy Storie.

Question. How is it continued by the Euangelist?

Answer. *It followeth in the* 13. 14. 15. *and* 16. *verses of the* 19. *chapter of S. Iohn.*

13. *When* Pilate *heard that word* (*saith the Euangelist*) *he brought Iesus forth, and sat downe in the iudgement seat, in a place called the pauement, & in hebrew Gabbatha.*

14. *And it was the preparation of the* Passeouer, *and about the sixt howre: and he said to the Iewes, Behold your King.*

15. *But they cried, Away with him, away with him, crucifie him.* Pilate *said vnto them, shall I crucifie your King? The high priests answered, wee haue no King but Cæsar.*

16. *Then deliuered he him vnto them, to be crucified.*

Explication. Thus then, wee are come to the condemnation of our blessed Sauiour, and his sufferings that belong thereunto.

THe which that wee may see, in a more full and readie viewe: wee are to take in heere, that which the other Euangelistes doe furthermore write, concerning the whole processe of the same matter.

Question. And first, what are wee to take in here, from the Euangelist Matthew?

Answere. *Here, (as I haue learned) wee may not vnfitlie consider, of that which he writeth, concerning the message which* Pilates *wife sent vnto him, as wee read, chapt:* 27. *verse* 19. *in these wordes.*

19. *Also, when he was set downe vpon the iudgement seate* (*saith S. Matthewe*) *his wife sent to him, saying, Haue thou nothing to doe with that iust man: for I haue suffered manie things this day in a dreame, by reason of him.*

Explicatiõ This indeed, may not vnfitlie be thought, to haue the iust place here. For the holy Euangelist Iohn, very particularlie recording the troublesome and vnsetled course of *Pilate*: now going out to the *Iewes*, and eftsoones returning into the Common hall againe, and that fowre or fiue times: hee doth not at all mention his sitting downe on the iudgement seate, till this last time. And as touching the Euangelist Matthew, he doth not so exactly obserue the orderlie courses: but speaketh ioyntlie, both of the *Iewes*, their reiecting of our *Sauiour Christ*: as abhorring him more then *Barabbas*, and also of *Pilates* condemning of him. Neither will this graue sitting downe, agree to the former light and passionate course, which *Pilate* tooke. And therefore may we, as was said, not vnaptlie consider of this pointe heere in this place. And moreouer, wee may with like reason, adde next vnto this, that, which the same Euangelist writeth further, concerning *Pilates* washing of his handes, before he gaue sentence of condemnation against our Sauiour: as also the extreame and most desperate malice of ths Iewes, as it followeth in the same 27. ch: verf. 44. 45.

What

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The ground and history of his condemnation by Pilate.

Question. What are the wordes of the holy Euangelist to this purpose?

Answer. 24 *He writeth thus, when Pilate sawe he auailed nothing, but that more tumulte was made, he tooke water and washed his handes before the multitude, saying: I am innocent of the blood of this iust man: looke you to it.*

25 *Then answered all the people, and said, His blood be on vs, and on our children.*

These things the Euangelist S. Matthewe alone doth testifie. And his witnes is true, and sufficient, as of one sanctified and appointed by God himselfe thervnto. Now of the rest, the Euangelist S. Luke doth make most expresse mention of that iudiciall sentence of iudgement, which *Pilate* gaue against our *Sauiour*: and therfore, we are to receiue his more full testimonie, in this behalfe.

Question. What doth he set downe, concerning this pointe?

Answere. *His wordes are these. chapt*: 23. *verses* 23. 24. 25.

23 *They (that is the Iewes, saith S. Luke) were instant, with loud voices, and required that he might be crucified, and the voices of them, and the high Priestes, preuailed: or were mightie and great, to wit, by an exceeding out-crie.*

24 *So Pilate gaue sentence that it should be done as they required.*

25 *And he let loose vnto them, him that for insurrection & murther, was cast into prison, whom they had desired: and hee deliuered Iesus, to do with him what they would.*

Yea, & as the Euangelist S. Mark telleth vs, ch: 15. ver. 15. *Pilate* did this, being willing to content, or satisfie the people: so farre did his own false heart deceiue him. And then it foloweth in the same Euang: vers: 16. 17. 18. 19. 20. How our Sauiour Christ was again most vile abused by the souldiers of *Pilate* immediately vpon iudgement pronounced: as they had dealt before, so soone as they had cruelly and despitefullie scourged him.

Question. What are the words of S. Mark, whereby he reporteth this their wicked dealing? Rehearse them.

Answer. 16. *Then (saith the Euangelist Marke, the souldiers led him away into the Hall, which is the common hall, and called together the whole bande.*

17 *And they clad him with purple, and put about him, to wit on his head (as S. Matthewe expresseth a crowne of thornes, which they platted and wreathed.*

18 *And began to salute him, saying, Haile king of the Iewes.*

19 *And they smote him on the head with a reede (to wit, with a reede of a greater sort, such as is the Cane) and spat vpon him, and bowing the knees, did him reuerence.*

20. *And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him.*

Explicatio The same also doth the Euangelist S. Matthewe record, and that with some inlargement in some pointes: and therfore we will here set downe his wordes also, which are these. *Then the Souldiers of the Gouernour, tooke Iesus into the common hall*, or *Pretorium* (that is, as wee may perceiue by the wordes of S. Marke, the *Hall* which belonged to the *Prator*, or *Romane Gouernour*) *and they gathered about him the whole bande.*

And they stripped him, and put vpon him a scarlet robe. Like enough, it was a darke or sad scarlet, inclining to purple, or a verie bright purple, inclining to scarlet, and therfore is called purple by S. Mark, & scarlet by S. Matthewe: it mattering not greatly, what the verie proper colour of the garment was.

And they platted a crowne of thornes, and put it vpon his head, and (as S. Matthewe addeth moreouer, and aboue that wee read in S. Marke) a reede in his right hand, and bowing their knees before him, they mocked him, saying God saue thee (or haile thou) ô king of the Iewes. And spitting vpon him they took the reed, & smote him on the head.

Thus when they had mocked him, they tooke the robe from him, & put his owne rayment on him, and led him away to crucifie him. These most vile & vnworthy abuses *Pilates* souldiers thus recorded by both the Euang: S. Matthew, & Mark: may worthily be accounted, as an appendix or shutting vppe of the Acte of our *Sauiour*, his vniust condemnation, by the mouth of *Pilat*: who had so often alreadie, and euen immediately before he gaue sentence, iustified him.

And further, howsoeuer these Euangelistes doe so write, as if our Sauiour were nowe first of all, thus ill intreated: as it might seeme, by that they write, that the souldiers at this time stripped our most blessed Sauiour, &c. Yet

by

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by the Euangelist Iohn, we haue seene expreslie alreadie, that as our Sauiour was scourged before he was condemned, so also hee was in like manner thus abused. Since which time also, it seemeth to be plaine, by the same Euangelist, Iohn chapt: 19. 5. that the crowne of thornes, and purple garment, once put on, were not taken of, till he had bene the second time, most contemptuously reproched. The two former Euangelistes therfore, doe note the second contempt in the due place: but not the first disguising of our Sauiour, in the time thereof: like as the Euangelist Iohn, recording the former also, writeth nothing of the latter. So that wee are by due, and reuerend conference, to vnderstand the one by the other: and from them all, to learne one and the same truth, of the whole matter, so farre forth as it hath pleased God to reueale it vnto vs, by them all.

And thus wee haue the whole historie of the condemnation of our Sauiour before vs, with all thinges appertaining therevnto: both immediatelie going before, and also immediately following after, as the proper appurtenances of the same. The order of which things is this.

First, the place from whence *Pilate* gaue sentence.

Secondly, the time when it was giuen. Iohn chap: 19. vers. 13. 14.

Thirdlie, the message which *Pilates* wife sent her husband, when hee was set downe vpon the iudgement seat. Matth: chapt: 27. 19.

Fourthlie, the contention of *Pilate* against the Iewes, to the end hee might haue quieted & staied them from their enterprise, yet at the last. Ioh: 19. 14. 15.

Fiftlie, the most furious and desperate obstinacie of the Iewes in their persisting: in the same 15. verse and Luke 23. 27.

Sixtlie, *Pilates* washing of his hands. Matth: 27. verse 24. And vpon this, the extreame madnes and impietie of the Iewes renewed, verse 25.

Seuenthly, the sentence it selfe. Luke 23. verses 24, 25. And finallie, the most licentious, profane, aud impious petulancie of the souldiers, in their abusing of our Sauiour. Of these things therfore, let vs I pray you, stand a while to consider, in the same course and order, that we haue now rehearsed them.

And first, concerning the place, from whence our Sauiour was condemned by *Pilate*, the chiefe Magistrate aud gouernour ouer the *Iewes*, vnder the *Romane* Emperour: it is described vnto vs by the Euangelist Iohn by two names, the one in the greeke language, the other in the hebrewe. The greeke is *Lithostroton* signifying that it was a place curiouslie paued and layed with stonework. The hebrewe name is *Gabbatha* comming of *Gabbab*, which signifieth to lifte vp, giuing to vnderstand, that it was a place built in stately manner, to the vse of giuing iudgement out of the same. The which beeing so diligentlie noted by the holie Euangelist, it must in no wise be neglected, not onlie for the truth of the historie, but also for the vse of the matter in hand? in so much as God would to singular purpose, haue our Sauiour condemned to death, as also after to be put to death, not secretlie & obscurelie, or tumultuouslie, as *Stephen* was stoned: but in a solemne manner, from a *Theater*, as it were, to the view of all the world, both of *Iewes* and *Gentiles*: that all may see in our *Sauiour Christ* his condemnation, first, the deserued condemnation of vs all, and then that we haue no other meanes wherby we may be cleared, and acquitted before the iudgement seat of Almightie God, but through him alone.

The like is to be obserued, concerning the time, which was, as the holie Euangelist doth of purpose expreslie mention, at the *Preparation* of the *Passeouer*. That is, on the day wherein the *Iewes* prepared themselues, and made preparation euerie familie for to eate their lamb, at the euening in thankfull remembrance of their most fauourable deliuerance out of *Ægypt*: at such time, as God smote all the first borne of the *Ægyptians*, with death, all in one night, both of men & beasts. So that the condemnation of our *Sauiour Christ*, was at such a time as the *Iewes* made their speciall resorte to *Ierusalem*, out of all their tribes, yea and like enough manie *Proselytes*, out of other nations.

Wherin

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wherin also it might the more liuely appeare, that *our Sauiour Christ* being now in preparing for the offering vp of his most holie Sacrifice vpon the Crosse: was the true *Lambe* ordeined of *God*, & the true *Passeouer*, vnto all that should beleeue in his name, to turne away the euerlasting wrath of God from them, & to procure and purchase them his eternall saluation. Thus, the time of the condemnation of our *Sauiour*, as well as the maner of it, was most open & famous, to singular ends & purposes, by the most holy counsell & appointmēt of God. Yea & herein, the Lord did not refuse, to deferre the execution of his counsell in this behalf, a day longer then his appointment was, that the *Passeouer* should haue bene celebrated: by reason that the *Iewes*, by their abusiue custome, had altered the day, as was heretofore obserued, when we spake of the time wherin our *Sauiour* did celebrate the *Passeouer* with his Disciples, which was the euening before. Moreouer, as touching the time of the condemnation of our *Sauiour*, the Euangelist *Iohn* doth yet more particularly expresse, that it was about the sixt hower of the same day, as our translations, yea & the greek copies thēselues, doe vsually, & for the most part record the words of the Euangel: *Iohn*. But becausе the Euang: *Marke* writeth, ch: 15.25. that it was the third hower, whē the *Iewes* crucified our *Sauiour*: therfore a question may be moued (though not to cōtrarie either of the Euangelists, but for the remouing of the scruple of our owne mindes) how it can be that the condemnation of our *Sauiour* should not be till about the 6. hower, when as the *Iewes* had crucified him, that is, had nailed him to the Crosse, about the 3. hower: & yet this must needs be after the time of the condēnation? To the answer of which questiō, & for the remouing of euery scruple, which might arise from it, it may not seem altogither strange vnto vs, that the Euāgelists do mention diuers howers in so small a distance: becausе it may easily be admitted, that ther was a diuerse reckoning of the howers, partly after the Iewes maner, who reckoned their day from Sun rising, to Sun going down, to cōteine alwaies, (whether the day were longer or shorter) 12. equall howres, specially at the *Æquinoctiū*, as it was at the *Passeouer*. The which reckoning, the Euangelist *Mark* followeth here, as the Apost: *Peter* doth, Act: 2.15. *These are not drunken, as ye suppose, since it is but the third hower of the day.* But the *Romanes*, as it is testified of some, followed an other order of reckoning: in somuch as they began to reckon their day, for ciuill vse & gouernment, about midnight. Whervpon saith *Piscator* vpon the 33. verse of *Mark*, *Admit that the sunne rose then at Ierusalem, about the fourth hower after midnight: then this, that is, the 6. hower of Iohn*, to wit, after the *Roman reckoning, shalbe the second hower of the naturall day, or from the rising of the sunne. And so there may passe the space of about an hower, betweene the deliuerie of Pilate, whereby he deliuered Iesus to be crucified, and the crucifying it selfe.* And thus the third hower which *Mark* speaketh of, for the time of the crucifying, according to the *Iewes* account, might well follow that which Iohn calleth the 6. hower, when our Sauiour was condēned, according to the account of the *Romans*. So both the Euāgelists may vnder diuerse nūbers, aptlie pointe, & direct vs to one, & the same howre. And the rather may it be probablie supposed, that the Euangelist *Iohn*, writing of the Acte of a *Romane*, did in that respect, follow the *Romane* account: & so much the rather also, may it be thought so, for that some then liuing, loking to the *Romane* accoūt, & not marking the *Iewes* course, might peraduenture cauill at the Euang: *Marke*, for reckoning the third hower, for the hower of the Crucifying, which was of the *Gentiles* more vsually spokē of as being after the 6. houre: in so much as he was condēned about the 6. But *Beza* vpon *Mark* 15.25. answereth this doubt two other waies. First, becausе the *Iewes* thēselues haue double reckoning of the day as well as of the night: either by twelue seuerall portions, as it were, 12. ynches of the foote rule, according to that of our *Sauiour*, *Ioh*: 11.19. *Are ther not twelue howers in the day?* or by quadrāts, & 4. equall parts, as they deuided the night into 4 watches, so that the 1. fourth part, was called the 1. houre of the morning: the 2. fourth part, the third howre, the 3. fourth part of the day, the sixt howre:

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the last fourth part the 9. houre, or the euening, according to that of *Matt:* 20. 1. &c. *The housholder went out to hire labourers into his vineyard, at 4. seuerall times of the day: that is, in the morning, at the 3. houre, at the 6. houre, & at the ninth.* According to the which account, *Marks* third houre, being the 2. quadrant, or fourth part of the day, bearing the name of the third houre, containing the fourth, fift, and sixt hower: reacheth to *Johns* sixt houre or noonetide, agreeable to the former reckoning of twelue houres to the day: But then we must allow but three houres to the crucifying of our *Saviour*, which canot well be thought to suffice, for the leading of him to the place of crucifying, and for all things that fell out, while he continued vpon the crosse: to wit, the crucifying of the two thieues, whose suspension & nailing must needs spend time: all the secure & oftē mockings of our *Saviour*, by all sorts of wicked beholders, & namely of the passengers, beside the rest, &c: before the 3. howres of darknes, which fell vpon the earth, & cōtinued neare to the time that our *Saviour* died. And besides, to put vs out of doubt, concerning the continuance of the crucifying of our *Saviour*: the Euang: *Mark* doth not onely mention the third houre, but also the sixt and ninth. ch: 15. 33. 34. Wherfore, vnlesse we could see sufficiēt reason, why that should preuaile with vs, which *Piscator* obserueth: we are to resolue our selues, to think with *Beza*, according to some very anciēt *Greek* copies, that the text in *John* is to be redde (about the third houre) in stead of this, about the *sixt howre*. But yet soe to resolue, that with him: for the auoiding of contention, we leaue the liberty of resolution, free to euerie man, vpon any more soūd reason, which hee hath to stay his iudgement vpon. For the which, read *Beza* in his 27. *Hom: vpon the hist: of the Passion*, about three leaues from the beginning of the *Homilie*: and in his larger annotations both vpon *Marke* and *John*. The wordes of *Beza*, in his annotations vpon Mark: ch: 15. 25. are these, touching this point. *Subet existimare depravatā esse numeri notam: quod ad me quidē attinet, malim existimare apud Iohannē potius reponendum esse (Hosei trite) quàm apud Marcum (Hosei hectē.) Praterquā enim quod Nonnus, Euangelij Iohannis interpres non recens sic legit, & vetus D. Camerarij codex, & meum vetustissimū exēplar hoc confirmat: ipsa historiæ series hoc postulat. Nam si hora erat pene sexta, quum damnatus est Christus, qui potuit tam breui spacio abduci, crucifigi cum latronibus, sic otiosè derideri a præterēuntibus. Necesse fuerit enim, vt his omnibus vix dimidiū horæ tribuatur, quum a sexta ad nonā, tenebræ terram inuoluerint. Oportet ergo, cum primo diluculo ad Pilatum ductus fuerit Christus, tres pene horas fuisse in ipsius causæ cognitione cōsumptas, vt qui hora pene tertia damnatus fuerit: deinde hora tertia crucifixum, ad horā vsq; sextā fuisse omnium iudicijs expositum, sicut copiosè explicāt Euangelistæ: & hora demum nona post trium horarum tenebras mortuū: quod antē diei superfuit, fuisse sepulturæ datum. Sed liberum, hic cuiuis iudicium esto.* If it be to our liking, to think that the note of the nūber to be misse-copied: I for my parte (saith *Beza*) had rather suppose, that these words (*Hosei trite*) about *the third houre*, should be restored againe to his place in *John*, then these wordes (*Hosei hectē*) *about the sixt houre*, should be set downe in *Marke*. For beside that &c. And vpon *John*, cha: 19. 14. his words are these, *In vno codice scriptum inuenimus (trite) tertiâ quæ vera est lectio, vt ostendimus. Mark. 15. 25. In one booke we haue found it writtē (trite) the third, which is the true reading.* Thus much, concerning the second thing, which we are (as was said) to cōsider in our present text of S. *John*: that is, the time of the *condēnation of our Saviour*.

Now thirdlie, touching the message which *Pilates* wife sent to her husband, according to the record of S. *Matth*: when he was set downe on the iudgemēt seate: we may iustlie account, both the occasion of it, (which was her troublesome dreame, wherby her thoughts were greatly cumbred and feared) & also the message it selfe, to be so farre forth caused and directed, by the prouidence of God, that there might as well be an extraordinarie testimonie, concerning the innocencie of our Sauiour touching himselfe, as that *Pilate*, dallying so notablie with his owne conscience, and with the seate of iustice it selfe, might be left the more without excuse.

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What we should thinke furthermore, concerning *Pilates* wife her selfe, wee haue no further groūd, then charitablie to hope, that this trouble of her minde now, might be a meanes of bringing her to the true faith of Christ afterwards. The duty, no doubt, which she performed, was in it selfe cōmendable, & worthy the imitation of euery faithfull seruant of God: according to that which we read. Prou: 24. 11. 12. *Deliuer them that are drawne to death, &c.*

Fourthly, touching *Pilates* last contention with the *Iewes*, euen frō the iudgement seat, that hee might set our *Sauiour* at libertie, from the sentence of death, whervnto it is verie likelie, he was the rather incited, by the former message of his wife: we can iudge no otherwise of it, then of the vnfaithfulnes of *Balaam*, in another cause, who looked in his deceitfull heart, rather to the wages of vnrighteousnes, then to the holie will and pleasure of God. And so did *Pilate*: he looked more to keepe himselfe from the displeasure of the *Emperour*, & to content & satisfie the *Iewes*, thē to please God by executing true iustice and iudgement, in this most weighty cause: as the issue will euidently discouer & declare.

Fiftlie, he confirmed, or rather obfirmed an obstinate malice of the *Iewes*, in most sauage wise, vttering it selfe, by howling and yelling out, *Crucifie, Crucifie him*. And againe, *wee haue no King, but Cæsar*: and charging *Pilate*, that he was no friend to *Cæsar*, if he should let *Christ* loose. And last of all, *His blood be vpon vs, and vpon our children*. They shew themselues herein, to be rather senselesse, and woode beasts, then reasonable and meeke spirited men: as *Dauid* prophesied long before of them. Ps. 22. 12. *Many yong bullies haue compassed me: mighty bulles of Bashan haue compassed me about. They gape vpon me with their mouthes, as a ramping and roaring Lion*: And verse 16. *Dogges haue compassed me, & the assemblie of the wicked haue inclosed me, &c.* Whervpon also, it is euident, how iustlie the Lord hath reiected and cast them off, from being a people to him, seeing they reiected him from being their King: and also hath brought all euill vpon them, euen the reuēge of most innocent blood, shed by them, both vpon themselues, and their children, according to their owne wicked and furious imprecation, as we shall haue further occasion to note afterward. Yea and for a worthie punishment of their dissembling, in renouncing anie King but *Cæsar*: as though they had bene singularlie deuoted to him, when in truth, they abhorred his gouernment: the Lord hath not onely stirred vp *Cæsar*, to take seuere vengeance, not many yeares after, but also he hath scattered them from beeing a Nation, and made them vassalls to euery King almost in all the world. And thus, according to the holy Prou: cha: 26. *Hee that diggeth a pit, shall fall therein, & he that rouleth a stone, it shall returne vpon him.*

In the sixt place, the washing of *Pilates* handes, howsoeuer it pleased himselfe, who rather in a profane imitation of the superstitious washinges of the *Iewes*, or otherwise: it is worthilie to be accounted of vs, as a vaine and absurd practise. For to what purpose is it, that he washeth his handes, for a signe of his innocencie, when hee mindeth forthwith to pollute and defile the same againe, by imbruing them as it were, in the blood of our *Sauiour*? Verilie, the washing of the hands is nothing before God, so long as the conscience is defiled in his sight, and the tongue also defiled, by giuing forth a most vniust sentence, as *Pilate* did. For immediately vppon the outcrie of the Iewes before mentioned, *Pilate* notwithstanding all former goodlie protestations, wholie condescendeth vnto them: as one most baselie & seruilelie fainting, yea cleane giuing ouer the defence of the most holie and righteous *cause*, and *Person*, that euer was called in question, before the iudgement seate of any mortall man. But it may be, some will say, *Pilate* is to be excused, because he was after a sorte enforced, by the importunity of the *Iewes*, to do that which otherwise he would not haue done. We answere no, *Pilate* is at no hand to be excused. For although the coaction were the sinne of the *Iewes*, yet *Pilates* yeelding to vnlawfull purposes, iustice, was his sin alone, and not theirs. So likewise if *I did eat*. Or as the woman for our selues to say as *Adam* did, *The woman*, &

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man did, *The Serpent deceiued me*. For God doth iustly proceed to giue sentence for all that they alledged: seeing they consented to sinne. Neither enticing, nor terrifying, can excuse: if a man by any meanes giue consent. And therfore it is expreslie said, that *the fearfull and vnbeleeuing shall haue their part in the burning lake, if they repent not of their sinne &c.* Reuel: 21. 8. Coaction, or inforcing to an action in it selfe euill, is onely then excusable, when the partie cõpelled, hath no way yeelded to it: but cleane against his will, hath ben constrained to do that which he constantlie resisted to the end: as if one stronger then himselfe should forcible bowe his arme, and hand, to wound or stabbe his deare friend. But as touching *Pilate*, his arme was strong enough to haue resisted all the force of the *Iewes*, if he had not bowed it of himselfe. Or if he had found it to weake to haue represſed them, it had bene a thousand fold better for him, to haue died himselfe for *Christ*, then to haue ben their vassall, to the vniust murthering of him. It is true indeede, that the most strong and righteous arme of the Lord had a most soueraigne, and ouerruling stroke, in all these things: but wee speake nowe, what was the sinne, and on the contrarie, what the dutie of man ought to haue beene. For in all thinges God is most perfectlie holie and righteous, but vaine man seeketh to himselfe many wicked inuentions.

Seuenthlie therefore, as touching the sentence of *Pilate* against our Sauiour: it was from his mouth, yea and also from his deceitfull, light, and inconstant heart, a most vniust, wicked, and cruell sentence. There is little recorded, by the Euangelists, concerning the manner of the pronouncing of it. Neuertheless wee cannot but thinke, it was done in iudiciall manner: not onely because it was done from the iudgement seate, but also because there was a gaole-deliuerie, as we may say, at the same time: as it is euident by the condemnation of two thieues or cruell and murthering robbers, besides the acquiting of *Barabbas* that most wicked and seditious murtherer, in this *Assises*, as it were. Onely this must not be neglected, to the perpetuall reproche of *Pilate*, that in giuing sentence, he sheweth himselfe a most seruile vassall to the malice of the Iewes, in that hee is content to be prescribed by them, what sentence hee shall giue. For as S. Luke saith, *Hee gaue sentence, that it should be as they required*. And so in effect, he made them the iudges, who were the malitious, and false accusers. Yea, and S. Marke saith, he was willing to content the people.

Now in the last place, touching the most vile, & vnworthy abuse of the souldiers renewed against our Sauiour Christ, after his condemnation, like as they had dealt with him, after his scourging: we may well reckon it, as an appurtenance to the condemning of himselfe. For albeit (as was obserued before) the Euangelists Matthewe and Marke, doe nowe first mention the putting on of the Crowne of thornes, and the Purple: Yet Iohn maketh it plaine, that this was done before: to wit, immediately after hee was scourged. Neither was the purple garment taken off, till nowe that hee was condemned.

And as touching the crown of thorns, ther is no mention of the taking away of that at all. So that like enough, they led him forth to be crucified, wearing that ensigne of their reproch, euen to the crosse, & on the crosse also, as it may seem. So thẽ, besides the former derisorie putting on of the Crown, & the purple garment, here are nowe the second time, fiue most vile and reprochfull indignities offered to our *most blessed Sauiour*, frõ these base, lewde & licentious souldiers.

The 1. was this, that they put a reed into his right hand, in a scorne against the scepter of his *Kingdom*, euen as by their crowne of thornes, they reproched his *Kingdom or Roiaty* it self: notwithstãding in truth, no gold most pure, nor barre of the strongest iron, could haue sufficiẽtly shadowed forth the glorie & power of the euerlasting & most victorious *Kingdom & Scepter of our Lord Iesus Christ*.

The 2. indignity of those lewd souldiers, was, that they mock him with their him: w[illegible] by bowing of their knees, and making of a scornefull obeisance vnto humblie indeede, [illegible] it had bene happie for them, (if they had had grace) most forgiuenes at his handes. [illegible] fallen downe before him, to haue craued mercie and

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The third indignity was, that they mocke him with their tongues, saying in derision, *Haile King of the Iewes.*

The fourth most vile indignity was, that they did spit in his most holy and reuerend face. A most strange and horrible thing, once to thinke, that any one should be found so diuelishly minded: saue that wee may see in these, wherevnto partly ignorance, and partly malice, would driue any of vs, without the grace of God. Nothing is more vile then wee are prone vnto of our selues, not onely against men, but euen against God himselfe.

Last of all, they take a reede, or rather the reede; to wit, that which before they had put into his hand: (like enough it was some Cane reede) wherewith they smote him on the head, thereby shewing their contempt against both Scepter and Crowne: and also (as we may well conceiue) to the molesting of the holy flesh of our Sauiour, by setteling the thornes, or prickes of the bushes thereon, to the causing of blood to runne downe his cheekes. What christian soule, duly considering these things, must not needes be astonished with them, and enforced to acknowledge these wicked wretches, to be most worthy to be cried out vpon, and to be condemned for euer. And so no doubt they are, vnles God vouchsafed to giue them repentance, and a heart most dutifully affected toward him, whom before they had most grosly abused. But leauing them, let vs turne to our selues: and in regard of our selues, let vs learne from hence, that notwithstanding we haue not done these things actually against the person of our Sauiour: yet besides that, our pride and contempt hath beene great against him, in the contempt of his word and Sacraments, and of the persons of our brethren, (the which he taketh to be done against himselfe) all that fell vpon him, was for our sinnes. And therefore, that wee ought to bee now most dutifully affected towarde our Sauiour, and to yeelde him all the honour wee may possibly performe and procure vnto him, as wee shall haue further occasion to consider, when wee come to the duties belonging to the comfort of faith, concerning these and all other the sufferings of our Sauiour.

THus then, from the condemnation of our Sauiour, and the sufferings perteining to the same: wee are now come to the execution of the sentence which *Pilate* gaue against him: and therein, to the last part of his sufferings, I meane, of his sufferings with the sense of dolour: though the humiliation of his sufferings, continued to the third day after his death, as we shall see when we come vnto them.

In the meane while, as touching this last part of the sufferings, which are as the sealing vp, and ratifying of themselues and all the former, to our euerlasting benefite, and endles comfort: yea so as without these, all the former could not haue profited vs: (for our sinne being capitall and deadly, it could not be fully satisfied for, but by the death of our Sauiour) let vs therefore vse as great diligence as possibly wee may attaine vnto, in the reuerend consideration of them.

The whole historie of this last part of the Passion of our blessed Sauiour, may be, for orders sake, distinguished into these seuerall branches, as it were.

First, the leading or carrying of him away from the place of condemnation, to the place of execution: with the things done there, before he was crucified.

Secondly, the fastening of him to the Crosse.

Thirdly, his continuance in hanging vpon the same.

Now vnto euery one of these, diuers worthie thinges doe belong. Of the which, let vs henceforth informe our selues, from the text of the holy history it selfe. And first, concerning the leading away of our Sauiour, to the place of execution.

Queſt. What doe the Euangeliſts write of this point?

Ans. *The Euangeliſt Matthew, continueth the holie hiſtorie in theſe words, chap. 27. 31.*

31 *Thus when they had mocked him, they tooke the robe from him, and put his own raiment on him, and led him away to crucifie him.*

Like to theſe are the words of Saint Marke.

It is verie true, euen ſuch as are all one in ſenſe, as wee may reade chap. 15. 20. Next vnto theſe, we may ſee the proceſſe of the hiſtorie, from the Euangeliſt *Iohn.*

How doth he carry it forward?

Queſtion. Anſwere. *In the latter part of the 16. verſe, and in the whole 17. of his 19. chapter, thus we reade.*

16 *And they tooke Ieſus and led him away.*

17 *And he bare his croſſe, and he came to the place of the ſkull, ſo called, the which is called in Hebrew Golgotha.*

32 *Moreouer, Luke 23. 32. There were two others* (ſaith the Euangeliſt) *which were euill doers, led with him to be ſlaine.*

Explicatio. Thus then, we ſee in what manner they led our Sauiour to the place of his execution, deſcribed by that name, whereby it was familiarly and vulgarly knowne, as differing from other places: the which alſo, the Euangeliſt *Iohn*, verſe 20. giueth to vnderſtand, that it was without the walles of the Citie: in that he ſaith, it was neare the Citie. But before our Sauiour came to this place, diuers memorable things fell out in the way as they led him: the which the Euangeliſt *Luke* doeth moſt fully record. Let vs therefore heare them from him.

Queſtion. What are the words of the Euangeliſt?

Anſwer. *They are theſe, chap. 23. from the 26. verſe, to the 32.*

26 *And as they led him away,* (ſaith the Euangeliſt *Luke*) *they caught one Simon of Cyrene, comming out of the field, and on him they laid the croſſe to beare it after Ieſus.*

27 *And there followed him a great multitude of people, and women, the which bewailed and lamented him.*

28 *But Ieſus turned backe vnto them, and ſaid, Daughters of Ieruſalem, weepe not for me: but weepe for your ſelues, and for your children.*

29 *For behold the daies will come, when men ſhall ſay, Bleſſed are the barren, and the wombes that neuer bare, and the pappes which neuer gaue ſucke.*

30 *Then ſhall they beginne to ſay to the mountaines, Fall on vs, and to the hills, Couer vs.*

30 *For if they doe theſe thinges to a greene tree, what ſhall they doe to the drie?*

Explicatiõ Theſe indeede are the memorable things, which fell out in the way, as they led our Sauiour to the place of execution. Thoſe things onely remaine, (concerning this firſt branch of the hiſtory of his execution) the which were done at his comming to the place. The firſt whereof, ſeemeth to be that which is mentioned by the Euangeliſts *Matthew* and *Marke*: to wit, the offer that was made of drinke to our Sauiour: and his refuſall to drinke, after that he had taſted what it was.

Queſtion. What writeth the Euangeliſt *Matthew* concerning this point?

Anſwer. *Mat. 17. verſe 33. And when* (ſaith he) *they came vnto the place called Golgotha, (that is to ſay, a place of the ſkull ſo called)*

34 *They gaue him vinegre to drinke, mingled with gall, and when he had taſted thereof, he would not drinke.*

Explication. Soe indeede we reade, *Matthew, chap. 27. 33. 34.* The ſame thing is teſtified by the Euangeliſt *Marke*, though in ſome little difference of words, chap. 15. verſe 23. *And they gaue him to drinke wine mingled with mirrhe, but he receiued*

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ued it not. This, as it seemeth, was the first thing that was done after that our Sauiour was come to the place of execution: euen while they fastened his crosse into the ground.

A second thing was, that together with the setting vp of the Crosse: there was an inscription, and title, lifted vp vpon it, to the view of the people, according to the appointment of *Pilate*: which conteined the cause why he was crucified, or rather in truth, a most deepe conuiction of the extreame wickednes of those, that did crucifie him: insomuch as, most rebellious subiects, doe crucifie their most lawfull and rightfull King. To the which end, reade the parable of the Lord of the Vineyard, Matth. 21. 33, 34. 35, 36, &c. 44. The which title, because the Euangelist Saint *Iohn* doeth more fully recorde, then anie other of the Euangelistes, let vs therefore borrowe it from him.

Question. What are the words of the storie?

Answer. *It followeth thus, chap* 19. *verses* 19, 20, 21, 22.

Iohn 19. *verse* 19. *And Pilate wrote also a title, and put it on the crosse, and it was written,* IESVS OF NAZARETH KING OF THE IEWES.

20 *This title then read many of the Iewes: for the place* (saith the Euangelist) *where Iesus was crucified, was neare to the Citie: and it was written in Hebrew, Greeke, and Latine.*

21 *Then said the high Priests of the Iewes to Pilate, write not the King of the Iewes, but that he said, I am the King of the Iewes.*

22 *Pilate answered, what I haue written, I haue written.*

Thus then, we haue the first part of the historie, of the execution of the sentence of condemnation, giuen against our Sauiour Christ laide before vs. Wherein, the things to be obserued are these.

First, the manner of the Iewes and Souldiers, their leading of him to the place of execution.

Secondly, the description, or notation of the place.

Thirdly, the great lamentation and weeping of the women, that were among that great multitude of people, which followed our Sauiour.

Fourthly, the excellent speech of our Sauiour vnto them, while he was in the way.

Fiftly, his refusing of the Mirrhie-wine which was offered vnto him at the place.

Finally, the inscription, or title, which was set vp vpon the Crosse.

These things therefore, are in the same order, not vnfitly to be considered of vs, before we proceede any further.

First therefore, as touching the manner of the leading of our Sauiour, it standeth in three things.

First, it is said, that the souldiers tooke off the purple garment, and led him forth in his owne clothes: but we doe not reade that they tooke off the crowne of thornes from his head.

Secondly, they caused him to carrie the tree, or timber of his owne Crosse: first all alone, vntill, as it seemeth, he fainted vnder it, as one through humane infirmitie, not able to beare it any longer. For so it pleased our Sauiour, to make himselfe euery way knowne, to be verie true man, in bearing euery weakenes and infirmitie, of mans weake and fraile nature, which is come vpon him by reason of his sinne: though hee himselfe was free from all sinne. By reason of which fainting of our Sauiour, the Iewes also & souldiers, hastening forward the execution: they alow him a helpe. Herevpon therefore, it followeth in the holy historie, as it is written by the Euangelist *Luke*: that as they led our Sauiour away, they caught one *Simon* a *Cyrenian* a poore

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Beza. Hom. 27. in Hiſt. Paſſ. p. 571. & 672.

ſtranger, comming out of the field, and compelled him to carry the Croſſe of our Sauiour after him: at the leaſt, the hinder part of it, though as ſome interpret theſe words (and ſo it is very likely) they made our Sauiour carrie the fore part ſtill. For out of all queſtion, they would permit him as little eaſe as they could. And why doe they thus roughly deale with the poore Cyrenian, comming peaceably out of the field: when they had ſtore about them nearer hand? It is the property of the wicked, when they are about their wicked practiſes, to deſire that all ſhould like of them, and to hate thoſe that ſhall not be of like minde with them. Now therefore, inſomuch as this ſtranger came, as one not liking, nor hauing any fellowſhip with them in this buſines: therefore they doe the rather of purpoſe fetch him in, to haue a hand in it, with them: or elſe to take the occaſion, further to abuſe him, according to that petulancie, which rude and vnruly ſouldiers are very apt vnto.

But God, as we may well perceiue, in his diuine prouidence, aimed at an other thing: euen hereby to ſhew, that it was his good pleaſure, that the Gentiles ſhould be taken into the fellowſhip of the Croſſe, and ſufferings of our Sauiour: not to be any partners in the merit of the Croſſe, but in the fruit of that redemption, which our Sauiour alone, hath moſt fully and perfectly made for vs. And touching this Cyrenian himſelfe, we may eaſily conceiue, that this impulſiue bearing of the materiall Croſſe of our Sauiour, was an inducement vnto him, willingly to beare his owne Croſſe afterward, as a faithfull Diſciple of Ieſus Chriſt. And therefore is not onely he himſelfe mentioned, as being of good note in the Church: but alſo two ſonnes of his likewiſe, according to the teſtimony of the Euangeliſt *Marke*, cha. 15. verſe 21. Where he deſcribeth this *Simon* of *Cyrene*, to be he that was father of *Alexander* and *Rufus*: to wit, both father and ſonnes, being afterward (as was ſaid) of good note in the Church of God.

Now thirdly, in that they leade other two malefactors with him: this they did, the rather to preiudice the innocency of our Sauiour, as if his cauſe had beene like to theirs, becauſe they had obteined of *Pilate*, the like iudgement againſt him.

Secondly, the place of execution is noted vnto vs: and that alſo is deſcribed two waies.

Firſt, by the common and vſuall name.

Secondly, by the ſituation of it.

*The naturall Hebrew word is Gulgoleth, noting the head or skull of a man, from the roundnes of it: as Iudg. 9. 53. 2. King. 9. 35. & 1. Chr. 10. 10. But it is oftentimes vſed for the whole perſon of a man, reckoning men by the poules as we vſe to ſay Reade Ex. 16. ver. 16. and chap. 28 ver. 26. Numb. 1. ver. 18. 20. 22. and chap. 3. 47. and 1. Chro. 23. 3. and ver. 24.

The name of it (as the Euangeliſt *Iohn* telleth vs) was in the Hebrew language: that is to ſay, in that dialect which was now in common vſe among the Iewes (though not the pure and naturall Hebrew) called *Golgotha, which ſignifieth the ſkull of a mans head: like as in the ſame ſignification, we may call it, as the Euangeliſt further addeth *Kranion topon*, a place bearing the name of a skull. And as *Luke* ſaith, that anſwerable to the Hebrew, it may be called in greeke *Kranion*, without any further addition. And ſo may we call it in Latine, from the Greeke word *Cranium*, or otherwiſe *Caluaria*: and in Engliſh, the Skull. But why doe the Euangeliſts, with a full conſent, thus mention the name of the place? Not that we ſhould ſeeke out any blinde and curious ſpeculation about the name, as ſome haue done: as though *Adams* skull had beene buried there, and had thereupon borne that name, &c. but to note the place by that name, whereby it was familiarly knowne: moſt likely ſo called, becauſe it was a piece of ground fit for execution, in that it conteined a little round hillocke, from whence the concourſe of people, might more euidently beholde thoſe that were executed. For they which haue beene there report, that it is ſuch a piece of ground, called to this day, *Caluarie*. So then, the mention of the place by the Euangeliſts, is to very good purpoſe, to argue the certaintie of the ſtorie, from this circumſtance.

But

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But there are beside this, two worthy reasons of worthy obseruation, in this respect: both of them set downe by the holy Apostle, in the Epistle to the *Hebrews*, chap: 13. from the 10. verse to the 15. The one is, that the place where our Sauiour was crucified (being known to be without the citie) doth notably declare the accomplishment of that by our Sauiour in truth, which was prefigured by those sacrifices for sinne, which were by the commandement of God, burnt without the Campe: as we reade, Leuit: chap: 4. 11. 12. and chap: 6. 30. and chap: 16. 27. 28. In which respect, saith the Apostle in the place before alledged: *We haue an altar, whereof* (that is, of the sacrifice whereof) *they haue noe authoritie to eate, which serue in the Tabernacle: For the bodies of those beastes, whose blood is brought into the holy place by the highe Priestes for sinne, are burnt without the Campe. Therefore euen Iesus that he might sanctifie the people with his owne blood, suffered without the gate*, Yea and he did so, induring ther the fire of Gods wrath, burning hotely vpon him, till by his water and blood, issuing out of his most holy body, he had for euer quenched the same, for the benefit of all, that are allowed to eate of him: that is, truly to beleeue in his name. This therefore is the first reason, why the place where our Sauiour Christ was crucified, is so diligently recorded by the holy Euangelists: and it is singularly to our comfort. The second reason noted by the same Apostle, both confirmeth the same comfort, and also from the comfort thereof, teacheth vs, what our dutie is, in this respect: namely, cuẽ willingly, & couragiously, to beare our reproach for Christs sake: though we should be cast out from men, as iudged vnworthy to enioy the common priuiledge of other men, but to be as the off-scouring of the earth, &c.

For so it followeth in the words of the Apostle, *Let vs goe forth therefore, out of the Campe, bearing his reproach.*

For here we haue no continuing citie, but we seeke one to come.

The third thing to be obserued in this part of the storie, is the weeping and lamentation of the women which followed our Sauiour Christ, in beholding how vnmercifully he was dealt withall. Among the which women, there were some, no doubt, of his most louing and dutifull disciples, euen such as are mentioned by the Euangelists afterward. But as touching the rest, they could not but be moued greatly, to see him of a sudden, thus strangely and furiously carried away to be crucified; whom they had seene and heard, to worke most gracious workes, and to preach most holy doctrine, as a singular Prophet of God, by the space of more then three yeares past, euen to the day immediately going before. Neuertheles, neither the one, nor the other, could direct and order their affections, to weepe as they ought: either in respect of the speciall cause, or end wherevnto they should haue imploied their teares. Onely they were moued with a certaine naturall pitie and compassion, to the outward calamitie of our Sauiour, as of a most forlorne man. Yet many degrees are they to be preferred, before all the multitude of men, who followed our Sauiour Christ all of them well neare, reioycing at the externall miserie of our Sauiour. Wherin, their sinne must needes be most grieuous, in the sight of God. For when as this euill reioycing, is deepely condemned in any toward his enemie, according to that, Prou: 24. 17. 18. *Be not thou glad when thine enemie falleth, and let not thy heart reioyce when he stumbleth. Lest the Lord see it, and it displease him, and he turne wrath from him*, to wit, *vpon thee*. Tnẽ surely, infinitly much more dãnable, was the sinne of this people, in their reioycing, not onely at the forlorne estate of our Sauiour; but also in being themselues the instruments of the diuel, for the procuring and furthering thereof.

But let vs come to the fourth thing: that is, to the excellent speech, which our Sauiour vseth to the pitifull women: he hauing greater and more excellent compassion ouer them, then they, either had, or could possibly haue, ouer him. To the which ende, as the Euangelist Luke telleth vs: our SAVIOVR hearing their weeping, and lamenting, he turneth backe,

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and partly to preuent the breaking of his owne tender heart, according to that ſaying of the Apoſtle *Paul*, Act: 21.13. *What doe yee weeping and breaking mine heart? for I am ready not onely to be bound, but alſo to dye at Ieruſalem, for the name of the Lord Ieſus.* But chiefly for the inſtruction of theſe women, and therewithal, to the iuſt rebuke of the wicked multitude: he ſheweth them that they had a more neceſſarie cauſe of weeping, then they were aware of: & that they ought to imploy their teares, to an other end, then they propounded to themſelues. And in this ſenſe, he ſaith, *Daughters of Ieruſalem weepe not for me, but weepe for your ſelues, and for your children.* Not that he doth ſimply reproue their preſent weeping, as if they had done ill in their ſo doing: but he ſpeaketh in way of compariſon, as though hee ſhould ſay, there is greater cauſe why yee ſhould weepe for your ſelues, and your children and poſteritie, then for me. Like to that comparatiue ſpeech of the Prophet *Ioel: Rent your hearts, and not your garments.* And as the Lord ſaith, *I will haue mercie and not ſacrifice.* But why doth our Sauiour Chriſt vtter this, in way of an vnequall compariſon? No doubt both becauſe his preſent condition was not ſo vncomfortable, as they in their naturall affection conceiued: and alſo, becauſe their owne eſtate was much more feareful (yea euen by reaſon of this extreame malice purſued againſt him) then they could thinke of: as hee doth forthwith expreſſe vnto them, in the wordes following. *For behold* (ſaith our Sauiour) *the dayes will come, when men ſhall ſay, bleſſed are the barren, and the wombes that neuer bare, and the pappes that neuer gaue ſucke, &c.* In the which words our Sauiour deſcribeth vnto them, the daies of the moſt heauie and wofull iudgement of God, haſting to come vpon them. And he doth it moſt ſignificantly. For where as naturally men and women, in times of peace and proſperitie, doe deſire nothing more, then to marrie and haue children. (For they cannot, but delight in the increaſe of their owne kind, more then in the increaſe of any other thing, vnleſſe they would put off the affection of nature) and likewiſe whereas it is the ſingular delight of men, to ſolace themſelues, not onely in the ſweete vallies of the earth, but alſo to behold the pleaſant proſpects, which are to be ſeene from the heighte of the mountaines: it muſt needes bee that thoſe times muſt be moſt vncomfortable times, wherin men and women ſhall count the barren bleſſed, when they ſhall ſee their children deſtroied before their faces: wherein alſo, they ſhall wiſh that the mountaines would ouerwhelme them, and couer them as deepe as they are high too. And ſo it came to paſſe, within leſſe then fortie yeares after that *Ieruſalem*, and the people thereof, were moſt miſerably beſieged, and in the ſiege moſt miſerably deſtroied, to the number of eleuen hundreth thouſand, as *Ioſephus* himſelfe being a Iewe, writeth. And the ending of the which ſiege alſo, ninetie thouſand were taken priſoners, and the whole nation of the Iewes diſpeopled, and ſcattered abroad, from being a people to this day. To this purpoſe, like as the wicked multitude, which purſued our Sauiour, wiſhed the curſe of his blood both vpon themſelues, and their children: ſo our Sauiour telleth them, that they had ſpecial cauſe to weepe, becauſe of the feareful iudgments, which they had prouoked againſt themſelues, and their poſteritie. So that happie ſhould they be, whoſoeuer ſhould by earneſt repentance and ſupplication, preuent that fiercenes of Gods diuine wrath. Whence alſo let vs learne to take heed, againſt all ſuch wicked and deſperate courſes, either in preſumptuous curſing of our ſelues, or any other. Thus then, our Sauiour Chriſt by this reaſon, taken from an vnequall compariſon, doth teach theſe pitifull women, in what reſpect eſpecially, they were to weepe, to the end they might, by the mercies of God, be preſerued from that moſt wofull calamitie: and therwithal admoniſheth the cruel multitude, of that merciles iudgement, the which ſhould certainly fall vpon many of them.

The ſame reaſon, doth our Sauiour make plaine, by a familiar ſimilitude: in that he ſaith. *If they doe theſe things to a greene tree, what ſhall be done to the drie?* As though he ſhould ſay, if the fire of Gods wrath, be ſo hote, that it kindleth the

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the greene wood. which yet is more vnapt to burne, then that which is fire: how much more shall it vtterly consume the drie wood to ashes, and that very speedily? Our Sauiour Christ indeed was as woode, a fit matter in it selfe for the Lords anger to burne vpon (insomuch as he tooke vpon him the guiltines of our sinnes) but yet, because he was righteous in himselfe, and the very true Sonne of the Father, that fresh & moist greennes, would not suffer him to consume, though he were laide to the stock as it were. And God himselfe, as it were the maister of the familie, seeing greene wood lying to the fire, commandeth it to be taken away, and calleth for drie wood: that is, for the wicked, which take fire by and by. But in this, they are in worse case then drie wood: because that burneth without all sence of smart, and when it is turned to ashes, it burneth no more: but the wicked they are tormented in burning, and they are burning euermore. The fire of Gods wrath is to them vnquenchable, and they are as an euerlasting matter to cherish, and as it were to feede the same fire.

Wherefore, let vs beloued in the Lord, take our warning from this gracious admonition of our Sauiour, to weepe for our sinnes, and to seeke for mercie with God our heauenly Father, through our Lord Iesus Christ: before the fearefull day of the Lord, come vpon our selues. Insomuch, as it is certaine, that the like daies are comming, and the last day especially, wherein all the wicked, whosoeuer haue spoken or done any thing against the Lord Iesus, shall bee iudged with fearefull iudgement: yea with so terrible a iudgemēt, that they shal wish the same thing, that our Sauiour hath spoken, concerning the Iewes: to wit, that the mountaines and rocks would fall on them, to hide them from the presence of him that sitteth vpon the throne, and from the wrath of the Lambe, as we read. Iude 14. 15. and Reuel: 6. 16. 17.

Now the fift thing, to be considered in this part of the storie, is our Sauiour Christ his refusall of the potion which was offered vnto him, at the place of execution, before hee was fastened to the crosse. The Euangelist *Matthewe* speaketh of it, vnder the name of *vinegre*, *mingled with gall*, to signifie that it was a potion mixed with some sharpe and bitter ingredience; but the Euangelist *Marke* speaketh more properly, calleth it *wine* mingled with *mirrhe*. It was a drinke, most likely offered by some that bare good will to our Sauiour, or at least according to a common commiseration of such as vsed to prepare a potion for the condemned persons, fit to shorten the paines of their death, by causing the blood, to passe more speedily out of the veines, and so to accelerate and hasten death it selfe. But whatsoeuer the potion was, wine, or vinegre, bittered with gall, or sweetned with mirrhe, our Sauiour perceiuing it to be a medicine, he would not drinke of it: to declare his willingnes, yea and to performe indeed, the enduring of that whole passion and paine, which God the Father, had in his iudgement, appointed vnto him for vs. So perfectly louing and pitifull towards vs, in thirsting after our saluation. O therefore, may it please thee O Lord our God and heauenly Father, euen for thy holy Sonne our Sauiours sake, to giue vs grace accordingly, in some measure to loue thee and our Sauiour, to be truly thankful, and dutifully obediēt vnto thee, through faith in his name: that is, in such a measure, as we may neuer securely satisfie our selues, in any measure which in this life, we shall at any time attaine vnto. Amen.

The last thing to be considered, in this first part of the storie, concerning the execution of the sentence of *Pilate* against our Sauiour: is the inscription, or title, the which was set ouer his head, vpon the crosse. The which, it is very likely, was done, together with the setting vp of the crosse it selfe, before our *Sauiour* was fastened vnto it. Wherein, wee are to obserue these three things.

First, the matter of the inscription, or title, as *Pilate* himselfe gaue direction that it should be; and that, in the three principall languages of all the world, *Hebrewe, Greeke, and Latine.*

Secondly,

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Secondly, the sute of the high priests, to haue the title altered.

Thirdly, the constancie of *Pilate* in this point. The which constancie of his, is the rather to be noted, because in all that went before, he shewed himselfe but a light and inconstant man; euen contrary to his owne conscience, seeking by sondry deuises, so long to satisfie the Iewes, that at the last, he doth wholy yeeld vnto them. What moued *Pilate*, in his owne intent, to vse so constant a resolution in this matter: whether because he thought indeed, that according to the answer of our Sauiour vnto him, concerning his kingdome, it might be, that he was appointed of God, to be king ouer them, in another manner then the kings of the earth are: or for that he would therein doe the Iewes that reproach, which he had pointed vnto before, in that he asketh them, *shall I crucifie your king?* As though he should haue saide. This must needes be to the reproach of your whole nation, that your king should be put to so vile and base a death, &c. Thus what the minde of *Pilate* was in the inscription or title, wee cannot precisely say.

Neither may we stand much in the commendation of this his constancie, as any great vertue in him: vnlesse we had seene better fruites of the vprightnes of his heart. For Mark: chap: 15. verse 12. he himselfe speaketh of this title of our Sauiour with like acception as the Iewes would haue him write here. The most that we can say of him, in this action, is this; that he for his part, honoured our Sauiour, no more by this title, then *Caiphas* did by his prophesie. Iohn 11.49 50.51.52. But the most wise, and gracious counsell, and prouidēt hand of God, is most euidently to be seene, and acknowledged: not onely in the action it selfe, but also in all the circumstances thereof. First, in that *Pilate* setteth downe the title so, that it did not directly sound to any reproach against our Sauiour, but rather, as was said before: so as it might be a iust conuiction of the extreame wickednes of the Iewes, as the Iewes themselues sawe, euen according to that which our Sauiour himselfe had set forth vnto them but a litle before, by that parable of the housholder, who let out his vineyard to vnfaithfull, and rebellious husbandmen. Mat: 21.33. &c.

Secondly, in that he commandeth that the title should be written, and set vp in text letters, in the three principal languages of the whole world. *Hebrew*, *Greeke*, and *Latine*: (the which was moreouer and besides any ordinarie inscription of the crime of the condemned) as appeareth in that, as the Euangelist testifieth, many came euen for this cause the rather, out of the citie, to see and to reade it.

Now therefore, insomuch as this action of *Pilate*, was so euidently ordered, as it were by the hand of God, and that he guided his penne, or the penne of the Scriueners, or Painters, from his mouth: so as the Iewes could not in any the least iote, cause him to alter it: let vs the more reuerendly consider of it, and of the excellent purpose of God, manifested therein, for our singular instruction and comfort.

The words of the title, are in themselues very honourable to those that vnderstand them aright, as all of vs ought to doe. For first, they are all of them, of excellent signification: and they are also categoricall and affirmatiue, in such forme, as they are recorded by all the Euangelists, though some set them down more breifly then other: as *Marke*. THE KING OF THE IEWES: as *Luke*. THIS IS THE KING OF THE IEWES: as *Matthew*. THIS IS IESVS THE KING OF THE IEWES: and as *Iohn* most fully. IESVS OF NAZARETH KING OF THE IEWES. Now the word *Iesus*, as we knowe, signifieth a Saviour: yea and the same concerning the most excellent saluation both of bodies and soules for euer. Likewise the word *King*, noteth such a regencie, as is aboue all humane power and authoritie: as it is further expressed, in that elsewhere, our Sauiour is intituled, *The King of Kings*: for he is such a King, as giueth peace and protection, against those most troublsome and terrible aduersaries, which no wisdome or power of man,

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man, is able to restraine. Moreouer, seeing the promise of such a King, was made to the Iewes, who were by the election of God his grace, adopted to be an onely peculiar people vnto him, vntill the time of the calling home and ingrafting of the Gentiles, into the prerogatiues of the same kingdome: therfore he is called the *King of the Iewes*, howsoeuer they shew themselues, at the time of his comming to them, most ranck traitors and rebels against him. And though the word of *Nazareth*, soundeth somewhat base in comparison of the rest, if we looke to the place it selfe, which was accounted an obscure place, where our Sauiour was meanely brought vp: yet, if we consider the counsell of God, which was, that euen from the name of the place of his education, hee might be knowne to be his *Nazarite*, set a part in speciall manner to a most excellent seruice, as some vnderstand the reason of that denomination: or rather that he might be vnderstood to be that branch, which is so honourably prophesied of, vnder the name of *Netsar*, which the name of the city *Nazareth* most naturally importeth as hath beene declared before. Thus then, we see, that insomuch as all the words agree, to make vp a most honourable title, or inscription: and all of them, are affirmatiuely ascribed to our Sauiour, without any indirect insinuation of reproach, as the Iewes in their malice would gladly haue had it: that therefore it was caried and disposed by the gracious hand, and gouernment of God, aboue that which *Pilate* intended or vnderstood.

What therefore was the holy counsell of God herein?

Verily, to declare, that howsoeuer the wicked Iewes, yea and the wicked Gentiles also, *Herod* and *Pontius Pilate* himselfe with their souldiers, made but a mocke of the kingdome of our Sauiour: Yet, he, in good earnest, hath appointed and ordained him to be a king, yea and also an high Priest for euer, to rule not onely in *Sion*, that is in the Church here belowe: but also in the kingdome of heauen, and from heauen, world without end. Yea so, as they onely, who acknowledge him their King, and Prince, and Sauiour: and accordingly doe beleeue in him, loue, reuerence, honour and serue him: shall finde true peace, and saluation, to their soules. But the rest shall be confounded for euer, yea both Kings and Kingdomes of people, whosoeuer will not submit themselues vnto him. For as it is in the 2. Psal: he shall breake them in peeces, not with a reed as they mocked him, but with an yron barre or scepter, which God himselfe hath put into his hand: euen in that hee is the sonne of man, though most vilely esteemed and abused of men.

This, doth the Lord giue plainly to vnderstand, by a solemne proclamation, as it were to the whole world, Iewes, Grecians, and Romans: by this title lifted vp ouer the head of our Sauiour, in these most catholike and vniuersall languages. Accordingly also, as the world hath had further experience of this purpose of Gods counsell, euen by the execution of it, in causing his Gospell to be euery where published, both by preaching, and writing, not onely in these principall languages, but also in many others.

Pilates inscription or title, is therefore to be vnderstood of vs, as a glorious ensigne from the Lord, of that imperiall triumph, whereof the Apostle *Paul* writeth. 2. 14. 15. *And putting out the hand writing of ordinances that was against vs, which was contrarie to vs, he euen took it out of the way, and fastened it vpon the crosse. He hath spoiled principalities and powers, and hath made a shewe of them openly, and hath triumphed ouer them in the same crosse.*

Of the which triumph, there are diuers other declarations and effects, both in the hearts of men, & also in many other insensible creatures: such as are the conuersion of the theefe, the darkening of the Sunne, the renting of the vaile, the quaking of the earth, the opening of the graues, and the astonishmēt of the people: of the which we shall haue occasion to consider more fully hereafter.

To this king therefore, let vs runne; euen to the name of our Sauiour, thus published as it were from heauen: that wee may finde it, as a strong tower, whereby wee may be exalted, according to that we reade, Prou: 18. 10. when

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the wicked shall fall in their resistance and rebellion against him, according to that which our Sauiour himselfe hath threatned, Mat: 21.44. And thus it is to our singular instruction and comfort, as was touched before, that God hath armed vs by this excellent title set vp ouer our *Sauiour*, against all that followeth, concerning that stumbling, and offence, or imputation of follie to the Gospell which otherwise would arise from the blinde pride, and waywardnesse of mans nature: as we haue both the stubborne Iewes, and also the high conceited Gentiles, for notable and fearefull examples. Yea on the contrarie, it is a most effectuall inducement vnto vs, to conceiue reuerendly and honourably of that, which seemeth most base, in any part of the sufferings of our Sauiour: while we carrie this alwaies in our minds, that he which suffereth, is our glorious king and Sauiour, and that euen by the meanes of his most base sufferings, he doth deliuer and saue vs, most graciously for euer: and therefore also, to loue and reuerence him the more dearely and dutifully.

Hetherto, of the first part of the holy storie, concerning the execution of that sentence of condemnation, which *Pilate* gaue against our Sauiour: so farre as appertaineth to his leading away, from the place of iudgement, to the place of crucifying: together with the things, which most likely, were done before he was fastened to the crosse.

NOw let vs come to the second part of the execution of the same sentence of iudgement: that is, to the fastening of him to the crosse, and to those things which doe, as most immediate & neare circumstances, both former and latter, appertaine vnto the same. But first, let vs heare the wordes of the holy storie it selfe, & namely from the Euangelist Luke, ch. 23. verse 33, and the former part of the 34.

Question. What are the wordes of the Euangelist?

Answer. 33. *And when they were come to the place, which is called Caluarie, there (saith the holy Euangelist) they crucified him, and the euill doers: on at the right hand, and the other at the left.*

Explication 34. *Then said Iesus, Father, forgiue them: for they know not what they doe.*

In these words (as was said) we haue both the matter it selfe propounded, and also the circumstances: which also are no light ones, but (as we may say) very materiall, according to the matter it selfe, to be considered vpon.

Of these circumstances (as was further touched) some went immediately before the crucifying of our Sauiour, and some followed immediately. Let vs weigh all things in their naturall course and order.

One circumstance, going immediately before the crucifying of our Sauiour, was this: that the executioners stripped him out of his clothes, and made him so naked and bare, as common honestie, and shamefastnes, would permit them. This circumstance going before, is manifest by that which followed after: concerning the parting of the garmēts, among the souldiers, and their casting of lots vpon his inmost garmēt: euen that knit wastcoate of his, which was entire in it self, without any sowne seame. For if they had not taken his clothes off before, they could not haue taken them off at all: vntill they should haue taken him from the crosse againe, vnles they should haue cut them off.

An other circumstance, more immediately going before the crucifying, was that the executioners lifted him vp, or caused him to goe vp by some ladder or tressel, as high as the tree, or stud of the crosse was: to the end they might at their best aduantage, and ease, fasten him to the same.

The fastening, or crucifying it selfe, was the cruell nayling: first, of the blessed handes of our Sauiour, by driuing great nayles through them, they being drawne, no doubt, as wide vpon the ouerthwart beame of the crosse, as they could well straine them.

And after this, they letting his body settle and sagge downe: wee may with good reason conceiue that beside the poise of the body, the executioners pulled

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pulled and stretched downe his feete to the nether most stay made for the nayling of either of thē. The which they nailed also, not on vpō another, according to the blind popish picture crucifixes: but ech by it self apart, the nailes drouen through the flat and thicke part of ech foote, holding them downe so strained, that doubtles no part, either of armes, legges, or body, had any libertie to stirre themselues. To which ende no doubt, there was some basis or footestoole, as we may call it, tenanted into the stud or tree of the crosse. All which both cruell and painefull nayling of the handes and feete, and racking or taintering of the blessed body of our Sauiour, is plainely testified by the propheticall witnesse of the prophet *Dauid*, in the 22. Psalme: though wee had no historicall testimonie, concerning the manner of the performance thereof. For so we read in that Psalm: verses 14. 15. 16. 17. 18. that *Dauid* speaketh in the person of our Sauiour: *I am like water powred out, and all my bones are out of ioint: my heart is like waxe: it is molten in the middest of my bowels. My strength is dried vp like a potsheard, and my tongue cleaueth to my iawes, and thou hast brought me into the dust of death. For dogges haue compassed me, and the assembly of the wicked haue inclosed me: they haue pierced my handes and my feete. I may tell my bones, yet they behold and looke vpon me.* And then it followeth, *They part my garmentes among them, and cast lotts vpon my vesture.* But this casting of lots, followed after they had fastened our Sauiour to the crosse: and so did also, the dolorous moulting, drought, & fainting of our Sauiour, hanging thus, many houres vpō the crosse: as we are to obserue in the places and seasons thereof. Thus then, the propheticall testimonie of *Dauid*, might suffice for the manner of the crucifying of our Sauiour: seeing we may be sure, that all which hee foretold by the spirit of God, tooke certaine effect. But we haue, besides this propheticall testimonie, and the historie of the Gospell speaking briefly of a matter vulgarly known, we haue other ancient historicall testimonies, to the same ende. Reason also speaketh for the distinct and seperate nayling of either foote of our Sauiour, as wel as of either hand, though not with like expansion, or spreading abroad, which could not be with so perpendicular and down right stretching of the body. For if this had not beene the manner of crucifying, but that one legge had beene lapped ouer another, and so nailed together: how could they as the manner was, haue commodiously broken the bones of either legge, as well as of either arme? We knowe well indeede, that no bone of our Sauiour was broken, as it followeth to be considered: but this was, by speciall dispensation of the diuine prouidence of God afterward: it was not by any breach of the ordinarie course of the fastening to the crosse before.

Irenæus lib. 2. cap. 42.

Ipse habitus crucis, fines & summita-tes habet quinque, duos in longitudine, & duos in latitudine, & vnum in medio, vbi requiescit, qui clauis affigitur.

Now, the circumstances more immediately following the crucifying: were first, that the executioners crucified the thieues, one on the right hand, and the other on the left: and so placed our Sauiour in the middest, as a chiefe and principal malefactor: according as they had before refused him, as one in their malitious estimate more worthy the crosse, then *Barabbas*, that most wicked and seditious murtherer.

The second circumstance, following the crucifying: was that our Sauiour Christ praied for his persecutors, both those that were the executioners, and such as were his accusers, and liked of their wicked dealings against him.

Next vnto this, followed the souldiers parting and casting of lotts vpon the garments of our Sauiour: so soone as they had their part, in their cruell crucifying of him.

But of this, and other things succeeding, we will inquire of them in the next part of the history, concerning the time of our Sauiours continuāce in his most grieuous suffering vpon the crosse. In the meane while, for our further instruction, touching the crucifying it selfe, and the most neare circumstances pertaining vnto it.

First, in that our Sauiour Christ yeelded himselfe to be stripped & left naked for vs: we are very sensible, and feelingly as it were, to consider. First, what our sinnes haue deserued; to wit, that God should bereaue vs of all his blessings,

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both clothing, and whatsoeuer besides: and that the ignominie, and shame of the sinnes, that is, of the nakednes of our soules, should be manifested in the nakednes and shame of our bodies.

Secondly, we haue to consider the wonderfull loue of our Sauiour, in that he vouchsafeth to be outwardly stripped, and left naked for vs; that we might be spiritually clothed, and adorned by the fulnes of that grace, and righteousnes, which is to be found in him: while we by faith, put him vpon vs, as the Apostle teacheth Christians to doe. Gal: 3.26.27. for in him are hid all the treasures of wisdome and knowledge. And in him *dwelleth al the fulnes of the Godhead bodily*. And in him are all the faithfull compleat, Colos: 2. v. 3.9.10. &c. yea euen in him, that was naked for vs. For he being rich, willingly became poore: Yea most poore, and altogether rifled for our sakes, that he might make vs rich, 2. Cor: 8.9. And that of his fulnes, we being of our selues and in our selues, as emptie vessels, yea more then emptie, euen very fustie casks, might receiue grace for grace: & thereby, be both seasoned, & repleni shed, according to that measure of grace, which God of his infinit mercy vouchsafeth euery one. Ioh: 1.16. Thus then, sin maketh vs naked, & ignominious in the sight of God: as we read of the Church of *Laodicia*. Reuel: 3.17.18. And of the Church of *Israel*, Exod: 32.25. And of *Adam*, from the beginning of his defection and falling from God, Gen: 3.7.8.9.10.11. Our Sauiour Christ becomming naked for vs, hath clothed vs againe: in that through his grace, and by faith in him, we put on the new man here in this life. Ephes. 4.24, and shall be clothed with immortalitie, in the life to come, 2. Cor: 5.2.3.4.

Secondly, the lifting vp of our Sauiour on high, vpon the crosse, was a fulfilling of that which was typically giuen forth & pointed vnto (as some good interpreters doe not vnprobably coniecture) by the eleuation (not of the popish host, which is a most idolatrous deuise of their owne) but of the right shoulder of the peace offering, for an heaue offering, by the commandement of God: like as the breast of the same peace offering, appointed to be shaken to & fro from the one hand to another, before the Lord: is thought to prefigure the spreding of the hands of our Sauiour, vpon the crosse. Leuit, ch: 7.29.30. 31.32.33.34. Read also, Exod, 29. v. 26.27.28. And againe, Leuit. 9.21.22. The lifting vp of our Sauiour vpon the crosse, was likewise the fulfilling of that, which was prefigured by the lifting vp of the brasen serpent, to the viewe of all the people in the wildernes: as our Sauiour himself interpreteth this point, Ioh. 3.14. And againe, ch. 12. v. 32. he foretelleth his death, vnder this circumstãce of his lifting vp. *If I were lifted vp from the earth, I will draw all men vnto me.* For the Euangelist expresly testifieth, that our Sauiour spake these words, concerning his lifting vp at his death, least any man should thinke that he spake at that time, of his ascension vp to heauen. Here therefore, obserue we a very prodigious thing: that is, such a thing as may iustly astonish vs, that the Sonne of God should for our sins be hanged vp as an ignominious spectacle betwixt heauen and earth: and namely, because of our pride and presumption, which is euen like to that of our first parents, most proudly aspiring from the beginning.

Thirdly, in the fastening of our Sauiour to the crosse, in such maner as hath bin described: let vs obserue, that the dolour and paine which he was put vnto, and which he most willingly indured for vs, vpon the crosse, euen frõ his first fastening vnto it: was answerable, to the greatnes of the ignominie, and reproach. And the rather shall we see it to be so, if we duly consider, that our Sauiour, being fastened to the crosse to dye the cursed death thereof, did vpon the same, beare the curse of our sin: as 2. Cor. 5.21. *Christ was made sin for vs.* And Gal: 3.13. *Christ was made a curse for vs* (for saith the Apostle from *Moses*) *cursed is euery one that hangeth on a tree*) So then, whereas the nailing in the vainie and sinewish parts of the hands & feet, & the racking of the ioints, vaines, sinewes, and ligaments of the whole body, was exceeding painefull in it selfe: it must needs be so much the more grieuous, the curse comming with all, which is as a most venimous corosiue, to cause the sinews, and vaines, & flesh, and all, to belt

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more tediously, and the blood to drop out of those foure principal parts of the bodie, more vncomfortable: yea so as the paine troubled the very soule of our Sauior, euē frō the beginning to the end: as is euident by the breaking forth of his cōplaint at the last, whē hauing concealed it a long time, he could keep it no longer. *My God, my God, why hast thou forsaken me?* Of the which more hereafter.

Fourthly, in that our Sauiour was crucified, as a notorious malefactor, betweene two theeues: the propheſie of *Isaiah*, chap. 53. 12. was fulfilled, in that he saith, *He was counted with transgressors, &c.* For so the Euangelist *Marke* testifieth chap. 15. 27. 28. where, so soone as he hath made mention of the crucifying of the two theeues, the one on the right hand, the other on the left: *Thus* (saith he) *the Scripture was fulfilled, which saith, And he was counted among the wicked.* To which purpose, our Sauiour himselfe alledgeth the same words, though more generally, Luke 22. 37. to aduertise his Disciples of the troubles that should fall vpon him, before yet he was fallen into the hands of the wicked. In which place of *Isaiah* it followeth also, *and he bare the sinne of many, and prayed for the trespassers.*

In the fift place therefore, we haue at the crucifying of our Sauiour: yea euen from the first fastening of him to the Crosse, the last branch of that propheſie of *Isaiah*, chap. 53. fulfilled, in that he prayeth, *Father forgiue them, they know not what they doe.* For so saith the Prophet in the last words of that chapter, *He prayed for the trespassers.* From the which prayer, O how admirably doth the most pure and bright beames, of most perfit patience & meekenes in himselfe, and of most perfit loue toward his whole Church, shine forth! Of this prayer therefore, let vs stand here, with great admiration to consider a while.

We haue to consider in this prayer, first the petition: and then the reason. Concerning the petition, we are first to weigh well, the matter of it: and then to whom it is directed and made.

The matter of the petition is forgiuenes, a most singular benefite: Yea that wherein principally consisteth our whole comfort and blessing, according to Psal: 32. 1, 2. and Rom: 4. 6. 7. 8.

Our Sauiour maketh his prayer to God his heauenly father, who onely hath power to forgiue sinnes; & who for his names sake, is ready to forgiue sinners. But this is specially to be obserued, that our Sauiour calleth God father, in such sense as no creature else can call him Father: that is to say, as being the essentiall, and only begotten sonne of God, very true God together with the Father. But how then, may some say, doth he pray vnto his Father, if he be one God with him? Wee know, that the sonne of God, our Lord Iesus Christ is both God and man, and so a Mediatour: and in regard thereof, inferiour to the Father, as touching his humane nature. He praieth therefore to God, as hee is man, and as a mediatour in mans nature: but not simply as he is the second Person. Neuertheles, in that God is his Father, euen in respect of his manhood, vnited in one Person to the diuine nature, so as he is Father to no creature beside: this confirmeth plainely, that his prayer must needes be most effectuall with God, aboue all that euer haue prayed, or can pray. Yea so, as no prayer, hath euer beene accepted from any: but as they haue had, doe, and shall haue respect, to the vertue and grace of his mediation and prayer. And herein, our Sauiour Christ performeth one speciall dutie of his most holy office of *high Priesthood*, in that he praieth for sinners: as wel as in that he yeelding to be fastened to the Crosse, offereth vp himselfe an euerlasting, and most propitiatory sacrifice vnto God, that by his blood issuing out, by the wounds of his holy hands and feete, he might wash away the sinnes of all his elect.

Let vs come to the reason, which is this: *For they know not what they doe.* Not that ignorance excuseth the offender, or that he sinneth not, because he knoweth not that it is a sinne which he committeth. This is not the meaning of our Sauiour Christ: for then what neede was there, that he should pray so earnestly for forgiuenes: or vse any prayer at all, to that end? In that therefore, he prai-

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eth, yea seeing he prayeth so earnestly, that they may be forgiuen, though they did not know what they did: it is euident, that their sinne was grieuous in the sight of God, though they sinned of ignorance. And so we read, that God in his law, appointed sacrifices to be offered for sinnes done of ignorance; he giuing therein plainely to vnderstand, that ignorance excuseth not, seeing euery one might haue knowledge, if the fault were not in our owne negligence: but contrariwise, that sinnes done of ignorance, are damnable, if they be not pardoned for Christs sake, vnto whom all the sacrifices pointed. Read Leuit. chap. 4. the whole chapter.

What was the meaning of our Sauiour then in this reason which hee vseth? No doubt, his meaning is, to giue to vnderstand, that there is a great difference betwixt sinnes committed of ignorance, and those that are committed of presumption & malice, against knowledge and conscience: yea betwixt one and the same sinne, committed in so diuerse a manner, & from so differing a ground and originall. For that done of ignorance must needes be sinfull in a lesse degree, then the other: and accordingly pardoned more easily, or with lesse difficulty as one may say.

Our Sauiour therfore, in vsing this reason, would leaue some special ground of comfort, for those of his persecutors, whosoeuer should afterward come to the conscience of their sinne, when their consciences should beare witnes with them, that they did, they knew not what, & so were within the cõpasse of the prayer of our Sauiour: when as on the contrary, he would exclude all such frõ the comfort of it, whosoeuer sinned of malice, & against their knowledge, with a high and presumptuous hand, as some of his persecutors did: as may appeare by his doctrine, concerning the sinne against the holy Ghost, deliuered against them. Matth. 12. 31. 32.

And as *Stephen*, the holy Protomartyr next after our Sa: Christ, doth plainly declare, Act. 7. 51. in that he chargeth them *to haue resisted the holy Ghost*. Concerning all which, the Apostle *Peter* saith, *that our Sauiour committed his cause, to him that iudgeth righteously*. 1. *Epist.* 2. 23.

But how may it be said, that any of those that persecuted our Sauiour Christ, and did execution vpõ him, were ignorant of that sinne which they cõmitted: seeing they knew no cause against him, why they should so deale as they did? For no man can be ignorant of this, that it is a sinne, to do violence against any man, without cause. It is very true. Neuertheless, in this case, our Sauiour may iustly say, that a number of them knew not what they did. For their sinne was greater, then they were ware of; yea though they had beene conuicted in their consciences, to haue dealt vniustly & cruelly, against a righteous man. For they knew not that this righteous man, was the Lord our righteousnes: they knew not that he was the Sonne of God, the Lord of life & glory, &c. For then surely, as it is testified of those whom our Sauiour praieth for, they would not haue crucified him. According as we read Act. 3. 13, 14. 15. 17. 18, 19. And chap. 13. 27, 28. And 1. Cor. 2, 7. 8. *We speake the wisedom of God in a mysterie, &c. which none of the Princes of this world haue knowne: for had they knowne it, they would not haue crucified the Lord of glory.*

Note. It is not onely ignorance, for a man not to know a thoght or action to be a sinne, but also not to know how great and grieuous a sin that is, which his conscience telleth him, though lisping ly, that it is a sinne.

But to conclude the interpretation of this reason of our Sauiours praier: did he onely pray for the forgiuenes of those, that sinned of meere simple ignorance? No doubt, our Sauiour, being most abundant in pitty & compassion, did vnderstand ignorance in as large a significatiõ, as it might possibly be extended vnto. Yea so farre, as if malice were of ignorance, or that ignorance was more then malice: we are not to account any such, whosoeuer were of the elect of God, to be excluded, or excepted by our Sauiour. The which affection, he carrieth still toward all other, that belong vnto God, euen to this day; whosoeuer sinne in the like manner against him, in persecuting of his seruants for his Gospels sake, or in resisting his holy word and ordinances, though none can now so directly iniurie his most holy & glorified humanity as these did.

The vse of all, is briefly this, that insomuch as by ignorance, men are carried headlong

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headlong to rush into so great sin as they are not ware of: therfore, it is the duty of all, to seeke after true knowledge & iudgement, from the word of God: that by the light & direction therof, they may not only auoid sinnes of ignorance, to do they cannot tell how great euill: but that they may be wise to obey God, and in obedience vnto him, to doe more and greater good, then they can see or vnderstand of: as doubtlesse, euery one doth, that walketh faithfully in his calling, as in the sight & presence of God. But of the vses both for duty, and also for comforts, we shal by the grace of God, inquire & consider more fully afterward. Now the course of the holy story requireth, that wee come to the third part, of the execution of the sentence of *Pilate*, against our Sauiour: with the sufferings, and other worthy matters, appertaining vnto it.

This third part of the holy History of the execution, as was obserued, containeth the time, of the continuance of our Sauiour, vpō the Crosse. The which time, we may not vnfitly distribute or distinguish, into these three parts, or spaces & dimensions as it were. First, frō the third houre of the day vnto the sixt.

Secondly, from the sixt houre, to the ninth: thirdly, from thence, vntill the time, that our Sauiour was taken downe from the Crosse.

This distribution of the time, is most fully mentioned by the Euangelist *Mark*. For though *Matthew* & *Luke* mention the sixt & the ninth houre: yet they speake not of the third. And *Iohn* mentioneth onely the sixt, as we haue it cōmonly translated, and that also to note the time of the condemnation of our Sauior. But how that is to be vnderstood, & may best agree with the rest of the Euangelists, we haue as diligently as we could, cōsidered & set down before.

Let vs therfore, for the more full distribution of the time, looke to the testimony of the Euangelist *Mark*: yet so, as we do make a supply, from the other three, of whatsoeuer wee finde recorded by them, which is omitted, or more briefly set downe, by him.

And first, concerning the third houre, which was the time of the crucifying; that is, of the first fastening of our Sauiour to the Crosse, thus we read. *Marke*, chap. 15. ver. 25. *And it was the third houre, when they crucified him.* And of the sixt and ninth houres, we read verses 33. 34 in these words: *Now when the sixt houre was come, darknes arose ouer all the land, vntill the ninth houre. And at the ninth houre, Iesus cried with a loud voice, saying, Eloi, Eloi, &c.* And concerning the time of the taking downe of the body of our Sauiour from the Crosse, we read further, ver. 42. that it was when night was come: or as *Matthew* saith, cha. 27. ver. 57. *When the euen was come*, that is, when it drew toward night.

Now therfore, let vs henceforth, consider of the third part of the holy Story, cōcerning the execution of the sentence of *Pilat* against our Sauiour: & therin, of the sufferings, & other most memorable things, that fel out by the holy prouidence of God: according to the former distribution of the time, into three distinct spaces for order sake, & for some helpe to our vnderstanding & memory.

And first, from the third houre, which was about our ninth: I meane frō the time, after they had fastened our Sauiour to the Crosse, & after they had likewise fastened the two thieues, one on the right hand, & the other on the left: we haue from thence, vntill the sixt houre (besides the continuall dolour that the nailes driuen through his hands & feet, and also the straining of his ioints, did put him vnto for our sinnes the full burthen wherof he did beare) these things, diligently, and reuerendly, to weigh and consider.

1 The parting of his garmēts, by those 4 soldiers which nailed him to the cros.

Secondly, his louing remembrance, and care which he had of *Mary* his naturall mother, notwithstanding all the dolours of his passion, which he was in.

Thirdly, the railings, which all sorts of the beholders cast out against him.

The miraculous conuersion of one thiefe, crucified with our Sauiour.

Of these things: the formost, the parting of the garments of our Sa: is fully recorded by *S. Iohn*, ch. 19. 23. 24. ver. Which are the words of the Euangelist?

Question.

Answer. 23 *Then the souldiers, when they had crucified him, tooke his garments, and made foure parts, to euery souldier a part, and his coate: and the coate was without seame, wouen from the top throughout.*

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24 *Therefore they ſaid one to another, Let vs not deuide it, but caſt lots for it, whoſe it ſhall be.* ——— *This* (ſaith the Euangeliſt) *was that the Scripture might be fulfilled, which ſaith, They parted my garments among them, and on my coate they did caſt lots. So the ſouldiers did theſe things indeede.*

Explicatiõ.

We haue ſeene before, how our Sauiour was ſtripped by the ſouldiers, and nailed naked vpon the Croſſe, ſo farre as common honeſty would permit. Now the Euangeliſt *Iohn* ſheweth vs, what became of his clothes. And he telleth vs, that they were made the fees of thoſe foure ſouldiers, who were the ſpeciall executioners of him. The maner of the parting and diſtributing whereof, he doth alſo deſcribe vnto vs: and that was thus. They diuided the vpmoſt garments into foure parts, to euery man his equall part: but beſide theſe equall parts, there was remaining one coate without ſeame, the which was likely a knit waſtcoate, which he did weare next his ſhirt. The which becauſe it was a remainder of the former diuiſion, and could not it ſelfe be diuided, without the marring of the whole: therefore they caſt lots, who ſhould haue the whole: wherein we are to conſider two things. Firſt, the minde of the ſouldiers in this their doing: ſecondly, the diuine counſell, and prouidence of God.

The mindes of the ſouldiers, were altogether profane, and bent vpon the ſpoile: euery one couetouſly deſiring, to make his part more gainefull to him ſelfe, then any of his fellowes. To this purpoſe, they vſe the lot, not with anie religious regard of the prouidence of God, to whoſe diſpoſition the lot apperteineth: as it is in the holy Prouerbe: and therefore ought not to be vſed, without a reuerend reſpect and attendance therevnto: but euerie one, deſiring that the chance of the die, (much in vſe among the idle ſouldiers) or whatſoeuer other lot they vſed, might by good lucke or fortune, chance vnto him, rather then to any other. So that well may we conceiue by the way, that the apparell of our Sauiour was of ſome value, though he went not clothed, after the manner of thoſe, that be in Princes Courts: as he ſpake in the commendation of *Iohn* the Baptiſt for his ſobriety this way. And in this, we haue a liuely repreſentation of the common practiſe which is in this world, whereſoeuer the contempt of God and godlines, of Chriſt and his Goſpel reigneth. For euery one flieth vpon the good benefites of God, and getteth a ſhare by one meanes or other to himſelfe: the which they conſume vpon their luſts, and altogether to the diſhonour of God: reioycing as it were in the ſpoile of him, as theſe ſouldiers no doubt for their parts did at this time. And as our popiſh riflers, and other heretikes, catch what they can from Chriſt, and care not what they derogate from his moſt holy office, ſo as they may inlarge their owne gaine, by their falſe doctrine, and by the marchandiſe of Popes pardons and indulgences, and of buying ſoules out of Purgatory, &c. Thus much concerning the minde of the ſouldiers, who when they had done their ſport, they ſit downe ſecurely, and without all conſcience, or remorſe of that greeuous ſinne, wherein they, together with all that had any hand in this vniuſt and cruell action, were deepely ingaged and defiled with all: for *they ſate downe and watched him there*: as the Euangeliſt *Matthew* obſerueth, chap. 27. 36. Such alſo is, and hath bin alwaies, the common ſecurity of the wicked, in their moſt wicked proceedings againſt Chriſt and his ſeruants, the true profeſſors of his Goſpel: vntill God, in his due time, do awaken their conſciences, and call them to an account.

But the counſell & prouidence of God, is in the ordering of this matter, and all other, moſt holy and reuerend. And namely, in this diuiding of the former ſort of the garments by theſe ſouldiers, and in their caſting of lots vpon the ſeameleſſe coate, he vſed their couetous & wanton affection & practiſe, to the fulfilling of that holy propheſie, which was giuen forth by *Dauid*, concerning this matter: well neare 1000. years before it came to paſſe. The which propheſie, beſide other things foretold, cõcerning the ſufferings of our Sauiour, as we haue ſeene, is plainly extant in the 22. Pſ. verſe 18. *They part my garments among them, and caſt lots vpõ my veſture.* And all to this moſt graue & comfortable end:

that

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that euerie one that waited for the *Messiah* promised, and all Christians also, to this day, might be confirmed, from the euident fulfilling of this, and all other prophesies giuen forth by the Spirit of *God*: that this is the verie true *Messiah*, without all lingering after any other.

THese things obserued, concerning the first point: which was the deuiding of the garments of our *Saviour* before his face: we come to the second, that is to say, the most louing and carefull remembrance, which our *Saviour* had of his *Mother*, in this time of his bitter suffering vpon the Crosse: as it followeth in the Euangelist Iohn, vers: 25. 26. 27.

Question. What is that which he writeth, concerning so notable & memorable a poinle?

Answere. 25 (*His words are these*) *Then stood by the Crosse of Iesus, his Mother, & his Mothers sister, Marie of Cleophas, and Marie Magdalene.*

26 *And when Iesus saw his Mother, and the Disciple standing by, whom hee loued, hee said vnto his Mother, Woman, beholde thy Sonne.*

27 *Then he said to the Disciple, Beholde thy Mother: and from that houre, the Disciple tooke her home vnto him.*

Explicatiō Here we haue a most excellent testimony of the perfect righteousnes of our *Saviour Christ*, aboue all exception: in that, together, with the most patiēt induring of the bitter griefe & dolour of the *Crosse*, vnder the burthen of our sinnes, layd vpon his holy soule, by the hand of his *heauenly Father*: hee vpon the sight of his naturall *Mother*, sheweth himselfe most kindlie & naturally affected toward her, to the breaking off, of the extremitie of her sorrow, wherewith her soule (no doubt) was pierced, as with a sword, in the beholding of this calamitie fallen vpon *her most deare & onely Sonne*: according to that which *Simeon* had told her, by the *Spirit of Prophesie*, 33. *yeares before*. And in this declaration, of his most kinde & naturall affection, he sheweth himselfe, to haue a most tender care, that shee should be comfortablie maintained, in this latter parte of her life, wherin she was now growing to be of good yeares: & therefore sheweth her, whom he had appointed, to be a speciall stay & comfort vnto her, as a most dutifull Sonne: in stead of him: directing her to *Iohn*, (for he is the Disciple described to be *he whom Christ loued*: for so *Iohn* describeth himselfe, of singular thankfulnes to *Christ*, for the same his speciall affection toward him.) And thē, he cōmandeth *Iohn*, to haue a dutifull care of her, for his sake, euē as if she were his natural Mother. Thus our *Saviour* is vpō the Crosse, an eminent & famous mirrour of all holy obediēce, to the first table, & also to the 2. of the righteous law of God, by these two notable instances, of *Patience* vnder the hand of his *heauenly Father*, & of *loue*, to his natural Mother here on earth. And thus also, he sheweth himselfe, to be a meete *Person* to offer vphimselfe to *God* a meete *Sacrifice* of *Propitiation*, for our sinnes, both against God and Man.

And herewithall likewise, the singular wisedome of our *Saviour* is to be diligently obserued of vs, in the maner of his speaking to her: & in the whole order which he taketh in cōmitting her to the care of his *beloued Disciple*. For in that he calleth her *Woman*, & not *Mother*, & substituting *Iohn* as a *Sonne*, in his stead vnto her, and accordingly willeth her to transfer her Motherly affection toward him: he giueth her to vnderstand, that she is to bend her minde, to conceiue of him far otherwise, *in these his sufferings, then of her naturall Sonne*: that is, that hereby, he doth the office of an high *Priest* vnto *God*, & of a *Saviour* of her & all other of his *elect*: & that he was by these his ignominious sufferings, to enter into his *diuine glory*, & to *prepare a heauenly māsion place for her, together with him*. These things, no doubt, would our *Saviour* giue *Marie* to vnderstand now, according to that she had learned & professed of him long before, euen while he was yet in her womb, Lu: 1, 31. & 38. & ver: 46. &c. that thus he might moderate & rectifie all disorder, or confusion of natural affection, that might assaile her, by occasion of his so rufull a spectacle, as his hanging, & continuance vpon the Crosse, must needs be in her naturall view. This manner of the speach, and order which our *Saviour* tooke, and vttered to his *Mother*, on her behalfe, at this time: as also all other the like moderate mention made of her, in the

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holie Scriptures: as Iohn. 2. 4. Matth: 12. 48. 49. 50. Luke. 11. 27. 28. Acts 1. 14. is the rather to be well pondered and weighed of vs, to the ende we may see the difference, yea the contrarietie of the minde and will of our *Sauiour Christ*, concerning his *Mother*: and the doting of our superstitious and Idolatrous *Papists*, in that against all order, they ordaine the Mother of our Sauiour to be the cõmander of her Sonne, & so pray to her, &c: knowing no measure of estimation or honour, no nor abstaining from any blasphemous derogation against our Sauiour, to the ende they may fulfill their owne deluded fancie, to the aduancing of her.

Neuertheless, the most excellent vertues of the *Virgine Marie the Mother of our Lord*, are not to be neglected of vs, touching that measure of grace wherwith she was by the gift of *God* indued: though not in all full perfection, or without all sinne, as they dreame.

And namely, herein appeareth an excellent *Spirit* to be in her, in that no discomfort of the outward calamitie of her *Sonne*, could daunt her, so that shee should not let him haue the comfort of her presence, nor that shee should not declare her loue toward him, yea and in that there was in her a seede of Hope, concerning a blessed issue, against all outward discomfort.

The like is to be obserued, concerning the other two *Maries*: the one, the Sister or Kinswoman of the *Virgin Marie*, the other beeing *Marie Magdalene*, who could not forget the great mercie of our *Sauiour*, in that he cast seuen Diuells out of her. So here are three *Maries*, notable patternes for the imitation of all Christian women, of what name soeuer they be, to learne from them, not to be ashamed of *Christ*, no not of *Christ* crucified: and so much the rather, because *Christ* that was at this time hanging on the Crosse, is long since glorified, and triumphant in heauen: from whence he shall come in glorie, to iudge all the worlde.

Moreouer, the obedience of *Iohn*, is to be marked of vs: not onely for his commendation, but much rather for our imitation, touching the willing care ouer anie worthie person, or thing, which for the Lordes sake, shall be in his name committed vnto vs. Likewise, the loue of *Iohn*, and his constancie, in abiding by our Sauiour: is to be preferred before the rest of the Disciples, who hid themselues from him. Yet so as both *Iohn*, and euery *Marie*, is altogether silent, and feele their great weakenesse no doubt, in the beholding of this great worke, which was to be wrought, and was indeede performed, by our *Sauiour* alone: hee bearing the whole burthen of it entirely in himselfe: and therfore is to haue from vs, and all his redeemed, the whole glorie and praise thereof. These are briefly, the excellent things to be obserued in this text, concerning the care which our *Sauiour* had of his *Mother*, while he did hang still vpon the Crosse.

THe third thing is now to be considered of vs: to wit, the rayling & scornfull reproches, of all sortes of the beholders, against our *Sauiour*.

Of the which, there were fiue sortes.

1. First, the rulers, that is to say, the high Priestes, with the Scribes, and Elders, and Pharisies.
2. The people of the Iewes.
3. Thirdlie, the Souldiers that attended the execution, not onely those fowre that fastned him to the Crosse, but the rest also that were there, with the Centurion: that is, with the Captaine of an hundreth souldiers, mentioned in this Storie, after the death of our *Sauiour*.
4. Fourthlie, the Passengers, who passing by, came and stayed at their pleasure, to see what the matter was.
5. Fiftlie, the Thieues that were crucified with our *Sauiour*: speciallie one of them, and as it seemeth, both of them at the beginning, though one of them was afterward conuerted, as we are to obserue hereafter.

Of these seuerall sortes of railers, and scoffers against *our Lord and Sauiour*: let

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let vs heare, what the holy Euangelists doe report vnto vs:

And first, of the three former: that is, of the rulers, cõmon people, and Souldiers. And insomuch as S. *Luke* doth most orderly rehearse them, let vs heare what he writeth of them. What are his words?

Question. *In the 23. chap. verses 35. 36, 37. thus he writeth.*

Answere. 35. *And the people stood, and beheld: and the Rulers mocked him with them, saying, He saued others: let him saue himselfe, if he be the Christ, the chosen of God.*

36. *The Souldiers also mocked him, and came and offered him vineger.*

37. *And said, if thou be the King of the Iewes, saue thy selfe.*

Who the Rulers were, who mocked our Sauiour, S. *Matthew* doth most fully expresse, chap. 27. 41. to wit: *The high Priests, with the Scribes, and Elders, and Pharises,* as was rehearsed before.

Explicatiõ And he doth rehearse their scoffing words, more fully then S. *Luke*: as it followeth verses 42. 43. *He saued others, but he cannot saue himselfe: if hee be the King of Israel, let him come downe from the crosse, and we will beleeue him.*

He trusted in God, let him deliuer him now, if he will haue him: for he saide, I am the Sonne of God.

Likewise also, doth S. *Marke* report their words, chap. 15. 31, 32. *He saued other men, himselfe he cannot saue. Let Christ the King of Israel now come downe from the Crosse, that we may see and beleeue.*

Moreouer, as touching the fourth sort of scorners; onely the same Euangelists, *Matthew* and *Marke*, doe tell vs of them: though as it may seeme, in respect of time, something out of order, in that they begin with them: but not without good reason, in some other respect: insomuch as, very likely, they comming as strangers, and being possessed freshly with the matter, and willing to gratifie those, that were readie to make the most odious report that they could vnto them: were the most clamorous mockers among the rest, as their words personally cast out against our Sauiour doe declare. Whereas the Rulers did not so directly vtter their taunts to our Sauiour, but spake them among themselues, as the Euangelist *Marke* testifieth: though like enough, so as he might heare them, to the increase of his griefe. The words, and also the gesture of these fresh mockers, are set downe, both by S. *Matthew*, & also by S. *Marke*.

Question. How doth S. *Matthew* first report them?

Answere. *In the 27. chap. verses 39. 40. thus we read:*

39. *And they that passed by, reuiled him, wagging their heads.*

40. *And saying, Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe: if thou be the sonne of God, come downe from the Crosse.*

29. *And the words of the Euangelist Mark, are like to these. Cha. 15. verses 29, 30. And they that went by (saith he) railed on him, wagging their heads, and saying, Hey, thou that destroyest the Temple, and buildest it in three dayes,*

30. *Saue thy selfe, and come downe from the Crosse.*

Explicatiõ These are then the fourth sort of mockers, and such as haue beene now rehearsed, were their mocking words.

And touching the theeues crucified with our Sauiour, who were numbred for the fift sort, the same Euangelists testifie likewise, that they also reuiled him. As we read *Marke* 15. 32. And *Matthew* 27. 44. The same also (saith hee) to wit the same mocking words, which the Rulers vsed) *the theeues which were crucified with him, cast in his teeth*. But as it appeareth by S. *Luke*, one of them was soone weary of his part: and therefore doth not stand to note him for a railer, seeing his notable repentance did, as it were blot out the beginnings of his vnaduised misdemeanour. And therfore he writeth thus of one only, chap. 23. 39. *And one of the euill doers, which were hanged, railed on him, saying, If thou be the Christ, saue thy selfe and vs.*

Of these seuerall sorts of mockers and scorners, let vs stand a while to consider, for our instruction, and warning, and comfort. And first, to speake generally, let vs well obserue, that all of them did sinne verie hainously, in that they doe thus sport themselues, and take their pleasure in the beholding of a man in outwarde distresse, according as the Spirite of

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of Prophesie giueth vs to vnderstand, Psal: 22. 17. *They pierced my handes and my feete, I may tell all my bones, yet they behold and looke vpon mee.*

If our *Saviour Christ* had bene anie other then hee was, yea a malefactor, (which God forbid wee should once thinke) it had bene an inhumane practise at the least. But seeing he was vniustlie, on their parts crucified: their sinne was the greater, according to that of the Prophet *Obadiah*, verses, 11. 12. (For many of them in whose afflictions the *Edomites* reioyced, were more righteous then they.) But in so much as our *Saviour Christ*, was the most righteous of all men, yea euen the *Sonne of God*: their sinne was so much the more hainous and diuellish. For is it not a strange thing, and euidentlie the speciall worke and instigation of the deuill, working in them, that of common humanitie, they spare the thieues, as touching any reproching of them: but neither religion, nor ordinarie course of iustice, could restraine them, from extremitie of outrage against our *Saviour*. For it may iustly be noted against them, that they deale vniustlie, in that they exceede the iudgement or sentence of *Pilate*: who though hee condemned him to be Crucified, and so to continue till he should be dead: yet he did not giue any commandement, that he should be thus mocked, while he should abide on the Crosse. Moreouer, let it be obserued in generall, concerning these mockings, that all were not cast forth at once, or at one instant: but they continued thus mocking, one or other of them, the greatest parte of the first three howers. Finallie, this ready consent of all sorts, in mocking and reproching our *most blessed and Reuerend Saviour*, euidently sheweth, how apt our wicked nature is to scorne religion and godlines, (yea euen *God* and *Christ* himselfe the author of religion and fountaine of all godlines) if wee should be left to our selues, and to the power of the Diuell but a while, as these people were. And therefore it is, that for a most necessarie admonition against this grieuous sinne, it is set downe in the very forefront and enterance into the holie booke of Psalmes, that *hee is a blessed man, whom* God of his mercie, *deliuereth*, and by his grace, *preserueth from the seate of the scornefull*. Read also, Acts 2. 13. and chapt: 13. verses 40. 41. and Isai. 28. 22. 2. Chron: 30. 10. and chapt: 36. 16. Thus much more generallie, concerning the reproches done against our *Saviour*, hanging on the Crosse.

But let vs come to the consideration of the particular sortes of the scorners: and of their seuerall scornings.

And first, to beginne with those, who, as they were chiefe in outward power, and autoritie, were likewise chiefe in the sinne, euen ring-leaders as wee may say, or rather Lordes of the mis-rule, vnto all the rest: they were as the Euangelist Matthew rehearseth them, of foure sorts. First, the chiefe Priestes, euen those, that by their office, beeing exercised in the offering vp of all sortes of figuratiue oblations and Sacrifices to God, which according to the instructions of his Ceremoniall law, pointed them to *Christ*, the true *Sacrifice*: ought euen now, beholding him to be in sacrificing of himselfe to *God*, to haue better bethought themselues, howsoeuer they had bene blinded before.

Secondlie, the Scribes, that is to say, such as tooke vpon them to be interpreters of the lawe, in a most Clarklie manner, as a man may say.

Thirdlie, the Elders, who were men of speciall estimate among the rest of the people, for wisedome and grauitie, fit to be assistant with the rest, in matters of gouernment and counsell.

Fourthlie, the Pharisies, who were a sect, pretending a more exact course of a iust and holy life, in obseruing of manie traditions, which tract of time had by custome authorised among all the *Iewes*: beside that they also boasted of a *Doctorlie* or *Rabbinicall* knowledge of the lawe. All these, ioyne all their authorities and credits together, still to deface our *Saviour*, as if they would blot out all honourable remembrance of him, among the people of *God*, euen for euer and euer.

Wherin, let vs behold a strange thing: yea a thing altogether monstrous,

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that all these sorts of wise and learned men, should consent in most extreame folly and outrage, giantlike to make warre as it were against God: in turning light into darknes, truth into error, good into euill, &c. Yet so it is, as wee see through the iust iudgment of God, because they did not in truth seek to know the truth, and to apprehend and cherish the loue of it in their hearts: but onely to serue their owne turne, so farre forth as might stand with their owne vaine glory and gaine: according to that we reade *Isaiah*, chap. 28. 14, 15, &c. and ch. 29. 9, 10, &c. compared with Matt. 15. 7, 8, 9, 12, 13, 14. And ch. 13. verse 13, 14, 15. And againe, *Iohn* chap. 12. 37, 38, 39. 42, 41. And chap. 5. 44.

The like heauie iudgement of God, we see euidently vpon the Antichristian Rulers in the Romish Church: who hauing put out their owne eyes, as it were, touching all sound & entire truth of doctrine, know nothing beside their owne deuises and blinde deuotions, seruing to their prowd pompe and filthy lucre and gaine.

Let vs therefore take diligent heede, that we take a better course, that wee may be in the number of those, whom God teacheth: that is, of such as doe vnfainedly humble our selues to learne and obey the truth from him: insomuch as himselfe professeth, that hee will giue wisedome to the simple, and babes, and hide it from such as are wise in their owne eyes: according as our Lord Iesus Christ hath testified, and thankfully confessed to God, Matth. 11. 25. and as we reade in diuers other places of holy Scripture.

But let vs come to the reproches and mockes of the Iewish Rulers. They are three in number. The first against his name or title of *Iesus*. The second against the title *King*, ascribed vnto him. The third against the title *Sonne of God*. All which notwithstanding they doe most truly and properly, and in the highest degree belong vnto him: yet doe they goe about most wickedly, ignorantly, and blasphemously, to disgrace him in them all: yea and after a sort, as much as lay in them, to degrade him from them all. But all in vaine: for as hee receiued not these honours and dignities from them, or any other creature: so could neither they, nor any other take them away from him. Contrary to all indeuours of all the wicked, he remaineth the Sonne of God, a King, yea our King and Sauiour, to be blessed and praised for euer. Let vs a little consider of their blasphemous ignorance. First, say they, *He saued others*: Not minding to acknowledge the truth of his mighty and sauing miracles, in that he deliuered all sorts of diseased and distressed poore soules: but rather to traduce, and weaken the credit of them, as the words next following doe declare: *he cannot saue himselfe*. As though they should say, Hence it appeareth how vaine all his former workes were, in that, if he had diuine power indeede, hee would now especially declare it in his owne deliuerance from this his misery: that is, from this his Crosse, as afterward they doe further expresse their mindes. So then, it is plaine, that they speake here, with like minde, as they are recorded to haue spoken, Matth. chap. 12. verses 24, &c. But as touching their reason, take it in the best sense that may be, and it carrieth no force in it, as euery meane scholler in the schoole of Christ can easily conceiue. Christ doth it not, therefore he cannot doe it. What a reason is this? Nay rather, though he could haue done it, as all his workes before haue plentifully declared, and euen in the entrance into the passion, when in the garden (as wee haue already seene) hee caused all that came to apprehend him, to fall backward at the maiesty of one word speaking, when he said nothing but, *whom seeke yee?* and, *I am he* Ioh. 18 4, 5, 6. And againe, in that he presently healeth the eare of *Malchus*, which *Peter* strooke off with his sword, immediately after the same: though therefore (as wee were about to say) he could as easily haue caused the nailes to haue sprong out of his hands and feete, and immediately haue healed them againe: yet he would not, because by continuing vpon the Crosse, he had a more miraculous worke to doe, that is to deliuer the bodies and soules of all the thousands of Gods elect, from eternall destruction and the euerlasting

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wrath of God, and to purchase for them, eternall life: the which, these deepe learned men, were willingly ignorant of.

Their second reproch is like to the former, but increased by some further amplication: *If he be the King of Israel,* (taking this their taunt, from the superscription ouer his head, as also from the same words attributed to him in the holy Scriptures) *let him now come downe from the Crosse, and we will beleeue him.* In the which their reproch, all the amplification that is in it, is nothing else but a further discouery of their profane ignorance and malice, to their owne further shame. For their reason, implieth a most manifest contradiction. For it is so farre of, that our Sauiour should come downe from the Crosse, to declare himselfe to be the *King of Israel*, that he could not better confirme himselfe to be so, then by continuing still vpon it, to make his full conquest therevpon, ouer all the enemies of himselfe, and euery one of his faithfull subiects. For by the shedding of his bloood, which by his continuance vpon the crosse, still more and more issued out of his bodie, by those foure passages which the nailes had opened in his holie handes and feete, our saluation was to bee purchased, and the couenant thereof to bee euerlastingly sealed: according to that Zech. 9. verses 9, 10, 11. Heb. 13. 20. and in many other places.

Neither when these scorners say, *And we will beleeue him*: doe they meane good soothe: for though he had come downe, they would haue beene ready to say, that he did it by the power of the diuell, or at the least, would haue doubted of the truth of the miracle. Onely their purpose was, to iustifie their owne infidelity, wherein they were already obstinately confirmed, by an imagination of the impossibility which they mention: as appeareth plainly in this: that notwithstanding our Sauiour Christ doth within a while after, worke a greater miracle then this which they speake of, when he rose from the dead: yet they would not beleeue in him.

The third reproch is this, *He trusteth in God, let him deliuer him now if he will haue him: for he said, I am the Sonne of God.* This reproch therefore, standeth in a maligning of this title *the Sonne of God*, as vnmeete for our Sauiour to take vnto him. But be it that Christ were not the Sonne of God, (which God forbid we should once thinke (insomuch as God himselfe hauing testified that he is so: and the witnes of our Sauiour is true concerning the same) yet admit I say, that it were not so, as they make themselues beleeue: what should moue them to traduce the name of God, as to say, *Let him deliuer him now if he will haue him?* For this is most presumptuously, and blasphemously, to challenge the Lord himselfe: and to runne wilfully into that sin, whereof they were expressly forewarned, as we read in the 22. Psalme. And what reason haue they, to tie God vnto their *Now*, as if he must worke his works at their pleasure: or else they wil deny the gratious hand and power of God to be in them? God hath all times and seasons in his hand, to deliuer those that be his, both when, & how he will. And as it is the duty of all the children of God, to put their trust in him cõstantly, & to wait vpon him, vntil it please him in his due season to deliuer them: so that their reproching of our Sauiour, for that he trusted in God, is very wicked and vngodly.

The second sort were the people of whom we need say nothing in particular, because their mocking was the same with the mocking of their Rulers: whose example they followed, & in whose footsteps they trode, & being blind, were most dangerously led by the blind, into one and the same most deepe and perillous ditch.

Let vs come to the third sort, that is, to the mocking Souldiers. Their mockery was partly in action or deede, and partly by word of mouth. Their mocking wordes were like to those of the Rulers: as if, like apt and teachable schollers, they had learned their lesson of them. *If thou be the King of the Iewes, saue thy self.* Their meaning is not, that the matter should be put vpõ this trial, for they scorned it altogether: but it is as much as they should say, thou art no more likely to be the king of the *Iewes*, thẽ that thou being surely nailed to the Crosse,

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Crosse, shouldest deliuer thy selfe from this thy punishment.

Their mockerie by action and deed, was with like bitter contempt and disdaine. For as the Euangelist *Luke* saith, *They did* in this their mocking moode, *offer him vineger*: as though they should haue said, will you drinke Sir? it is like you are by this time very drie, and in a hote fit, &c. O most wretched and diuelish despisers!

The Passengers were reckoned in the fourth place, for the fourth sort of mockers and scorners of our blessed Sauiour: that is to say, such, as trauailing to some other place, espied a farre of, the busines of this execution, and so came to see what the matter was: or such as were comming to *Ierusalem*, against this time of the solemnity of the feast of the Passeouer, made this in their way to goe to the City. And we know also, that vsually the places of execution of malefactors, is neare to some great road or other. Let vs therefore come now to consider, what their mockes and scornings were.

These likewise, had not onely their mocking and reprochfull speeches: but also their disdainfull gestures, answerable therevnto. And in either of these, they were singular, and as was said clamorous, aboue the rest; cōming fresh vpon the matter, and inflamed as it were, with a new heat of the spirit of Satan: soe that not without cause, (in this respect) as was also obserued, doe the Euangelists *Matthew* and *Marke*, rehearse them in the first place, though in order we cannot thinke they were so,

The contemptuous and reprochfull, or disdainfull gesture of these Passengers, as that they in their reuiling of him, *wagged their heads* malapertly: according to that whereof the Prophet complaineth prophetically, Psal. 22. 6. 7. *I am a worme, and not a man: a shame of men, and the contempt of the people. All they that see me haue me in derision: they make a mow, and nod the head, &c.* Concerning the which bitter kinde of gesture, in expressing derision, reade also Psal 44. 14. where the Church complaineth of it. And 2. King. 19. 21. the like gesture ioyned with derision, though ascribed to the Church against the presumptuous pride of the King of *Assur*, by some good interpreters.

The contemptuous speeches, being in themselues very bitter and taunting, were vttered with great vehemency, as also it appeareth by the interiection of contemptuous insulting, or reioycing against our Sauiour, which the Euangelist *Marke* expresseth, *Hey*, say they, &c. The speeches which they vsed to the reproching of our Sauiour, were of two sorts. The one was an vpbraiding of him, by a false imputation of misconstrued words, which he should haue spoken, as we haue already seene, three yeares before. These words they vse as a skornefull description, or nicknaming of our Sauiour Christ: *Thou* (say they) *that destroyest the temple, and buildest it in three daies*: and then they reproch him, as not being able to *saue himselfe*, and therefore altogether vnlike to be a Sauiour of others. This is their first reproch, as touching the title *Sauiour* belonging to Christ, like as the Rulers had reproched him before: so that it appeareth, they were all schollers taught in one schoole, and hauing like Master, were like schollers, &c. The same also, is to be considered concerning their second branch of reproch, which was against the title of *Son of God*: in that they say, *If thou be the Son of God, come downe frō the crosse*: as though they should say, hereby it appeareth wel, that thou dost falsly boast thy selfe to be the Son of God, and to haue a diuine power, because a few nailes are able to hold thee to the crosse, that thou art not able to stir either hād or foot, for the reliefe of thy selfe.

Thus did the Passengers of the Iewes, comming vpon the occasion of the execution, most profanely and contumeliously mocke and deride our Sauiour: so that, what they were behinde in time, that they supplied by their intemperate zeale, and so made themselues companions with the rest, in the outrage of their sinne.

Now the last sort of the reprochers and reuilers of our Sauiour, were the theeues, which were crucified with him.

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The which yet, we are from that which the Euangelist *Luke* writeth, compared with *Matthew* and *Marke*, to vnderstand as we must put a great difference betwixt the one of the thieues and the other: For although it behoueth vs to conceiue from that which Saint *Matthew* and Saint *Marke* do write, that at the first, both the thieues were a like wickedly minded: yet within a while, the one of them, was altogether made another man by the wonderfull mercy and miraculous working of the Spirit of God and our Sauiour Christ in the heart of the poore miserable and sinfull man: of a miserable sinfull and damnable wretch, that is, of one worthy to haue beene condemned for euer to hell, made a most blessed and happy child of God, adopted to be an inheritor of eternall saluation. And therefore it is, that the Euangelist *Luke* doth absolutely report, and as it were brand the one of them onely for a railer. If wee would know what the railings of both the thieues were in the beginning, the Euangelists *Matthew* and *Luke* tell vs, that they were the same whereby the Rulers of the Iewes mocked him. And indeede, as was obserued in the beginning, they were as the ringleaders, or lords of the misrule to all the rest, and so the authors of this hainous sinne of mocking, euen as they were of the crucifying it selfe. All these reuilings were no doubt grieuous vnto our Souiour, and increased the dolours of his soule. For seeing *Lot vexed his righteous soule to see and heare the vnlawfull deedes of the Sodomites.* 2. *Pet.* 28. much more was the righteous soule of our Sauiour Christ, to see and heare these blasphemies of the wicked Iewes: according to that we reade Psal. 22. and Psal. 69. Seeing also it was as the breaking of *Dauids* bones, whē they said to him, where is thy God? and Ps. 42.? The same no doubt was much more greeuous to our Sauiour Christ, &c.

But now touching this part of the holy story, let vs consider of it furthermore, from the report of the Euangelist *Luke*: I meane first, touching the obstinate continuance of the impenitent and obdurate thiefe, in his railing: and then also concerning the miraculous, and most gratious conuersion of the other: which as we may remember, was reckoned to be the fourth thing worthy to be diligently marked of vs, within the space of the first three houres, wherin our Sauiour Christ continued vpon the Crosse. To this end therefore, let vs heare the words of the holy Euangelist.

Question. What doth he write of this excellent matter?

Answer. *His words are these, chap.* 23. *verses* 39 40, 41.

39 *And one of the euill doers, which were hanged, railed on him, saying, If thou be the Christ, saue thy selfe and vs.*

40 *But the other answered, and rebuked him: saying, Fearest not thou God, seeing thou art in the same condemnation?*

41 *We are indeede righteously here: for we receiue things worthy of that we haue done: but this man hath done nothing amisse.*

42 *And hee saide vnto Iesus, Lorde remember mee when thou commest into thy kingdome.*

43 *Then Iesus said vnto him, verily I say vnto thee, to day shalt thou be with me in Paradise.*

Explication In these words of the holy Euangelist, we haue laid before our eyes: first, the obstinacy of the one thiefe, continuing in his railing: and then the repentance of the other; with the fruit and benefit thereof, euen eternall happines and saluation, assured vnto him by our Sauiour Christ.

First therefore, from the euill practise of the impenitent thiefe, let vs conclude the third point of the second part of the story, concerning the execution of our Sauiour: to wit, the railings and mockings of all sorts against him: and so come to the fourth point, to be considered therein.

In this wicked and impenitent thiefe, we are to obserue the greatnes of his sin, in railing against our Sauiour: not onely from his speech, but also frō some other circumstances, not to be neglected of vs, for our owne admonition. And first, becausse hee giueth himselfe to railing, at such time as there being

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but a ſtep (as we may ſay) betwixt him and death he ought now at the laſt, to haue lamented and bewailed his owne damnable life: And though he could not haue apprehended Chriſt now crucified with him, to be that very Chriſt, the only Sauiour of ſinners: yet hee ought moſt humbly to haue craued mercy and forgiuenes of his ſinnes, at the hands of God, for his Chriſtes ſake, according to his promiſe, whoſoeuer he ſhould be. This at the leaſt, he ought now at the laſt to haue done, death ſo neare approaching. The which becauſe he mindeth not, but contrariwiſe addeth ſinne to ſinne, as it were drunkennes to thirſt, as the Scripture ſpeaketh: yea ſeeing he doth that, which being duly weighed, ſhall be found more grieuous then any other of his former ſinnes: this of it ſelfe is ſufficient, to argue the exceeding greatnes of his wickednes.

But beſides this, his ſinne may be diſcerned to be yet ſo much the greater, becauſe he raileth at him, who neuer gaue him any occaſion, wherby he ſhould be prouoked to take ſtomacke againſt him: as the Rulers of the Iewes might haue pretended, though altogether vniuſtly: inſomuch as he did moſt earneſtly reproue them for their great and grieuous ſinnes, of hypocriſie, ambition, couetouſnes, falſe interpreting of the holy Scriptures, &c. And alſo, becauſe this thiefe doth it then, when it cannot be thought, that he ſhould haue any way to benefit himſelfe, by flattering of the Ruler: inſomuch as he had his iudgement and execution already. So that it muſt needs be iudged to be of extreame, and ſheere diuelliſh malice, rather then if he had done it onely before hee was condemned, or while he had not yet been nailed to the Croſſe: as we ſhall haue occaſion to note further, from the rebuke which the penitent thiefe giueth him, ſpeaking by the Spirit of God, afterward. Thus the circumſtances doe amplifie the ſinne of this moſt miſerable man.

The manner of his rayling ſpeech doth in it ſelfe, and as it were from the owne boſome, likewiſe ſufficiently bewray it ſelfe. For in that he ſaith, *If thou be the Chriſt, ſaue thy ſelfe and vs*: he doth not with an humble heart, and of ſimplicity deſire our Sauiour to ſhewe by ſuch a token, that hee is the true Chriſt, that he might be moued thereby to beleeue in him. No, nothing leſſe: but his meaning is flatly to renounce him, as not being the Chriſt: becauſe he accounteth him vnable either to ſaue them or himſelfe. Or at the leaſt, his meaning is flatly, and contemptuouſly to renounce him, as not being the Chriſt: vnleſſe he may ſee and find him to worke that work, which he preſumptuouſly and temptingly preſcribeth vnto him. Now therefore, what man among our ſelues, muſt not needes take in very euill part, the requeſt of ſuch a proud begger, as ſhould profeſſe vnto vs, that if wee will not giue him that which he demaundeth, he will not account vs to be any good or honeſt men? but that we are vnmercifull and cruell perſons, &c. So then, both the ſpeech of this railer in it ſelfe, as alſo all circumſtances going therewithall, doe euidently ſhew, that the ſinne of this man in this his rayling, was exceeding hainous. A fearefull example, to admoniſh vs all, to take heede of entering into any euill courſe of life, preſuming of repentance at the laſt: for we may ſee, how eaſie it is for a man to be deceiued in ſuch a conceite: yea how eaſie a thing it is, for a man to be hardened more and more to his dying day, yea to the laſt houre and moment hee hath to draw his breath: though hee haue neuer ſo mighty occaſions to moue him to repent, as we ſee this thiefe had. For he falleth to railing, notwithſtanding hee hath a moſt excellent patterne of patience in our Sauiour: neither doth he come to any remorſe, notwithſtanding he is rebuked moſt wiſely, and perſwaded withall by him, that was his fellow thiefe: whoſe example of repentance is alſo moſt notably layd before him.

But to conclude this third point, of our ſecond part of the moſt holy Storie of the ſufferings of our Sauiour Chriſt, in the time that he was executed; that wee may rightly vnderſtand it to our full inſtruction and comfort: wee muſt not onely, no nor principally, conſider the malice of all ſorts of theſe mockers and ſcorners of our Sauiour (who for their parts did nothing therein,

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but increaſe their own damnation, vnleſſe happily it pleaſed God, to magnifie his mercy, in ſhewing them their ſinne, and giuing them true repentance: (as we doubt not he did of his infinit goodnes to ſome of them, as appeareth in the continuing of the Storie in the Acts of the Apoſtles:) but wee are chiefly to looke vnto the moſt holy and pure iuſtice of God, in all the reproach caſt vpon our Sauiour for our ſake, to the end he might in the willing and patient enduring of it, ſatisfie Gods iuſtice, in bearing the ſhame and reproach which was due to vs for euer, for our damnable pride, & all other our grieuous ſinnes, and ſinfulnes, againſt the maieſtie of God; and that he might bring vs into his fauour againe. For to this end no doubt and not otherwiſe, did our Sauiour Chriſt beare the ſorrow of all theſe things, which were certainly very grieuous and bitter vnto his moſt holy and righteous ſoule, in ſeeing and hearing the wicked miſdemeanour of all ſorts of his beholders, ſo deepely inraged by the diuell: beſide that we cannot but vnderſtand, that his hanging vpō the Croſſe, by the ſtay of his ſore wounded hands and feete, muſt needes be dolorous to his holy body. So that both inwardly & outwardly, he is a man of ſorrowes for vs: as the Prophet *Iſaiah* ſaid of him, long before: ch: 53. of his holy propheſie.

Theſe things thus conſidered: now we come to the fourth point of the ſecond part of his execution: that is, concerning the miraculous conuerſion of the other thiefe, within the ſpace of the firſt three houres, wherein our Sauiour continued vpon the Croſſe.

And herein, wee are to obſerue the exceeding great goodnes and mercy of God, and our Sauiour Chriſt, euen as before we obſerued the exceeding great ſinne and obſtinacie of the vnrepentant thiefe. For vndoubtedly it was the diuine purpoſe of God, to giue ſpeciall glory to his ſonne our Sauiour, euen in that, whereby his perſecutors ſought his diſgrace, to the vttermoſt that they could. They crucified him in the middeſt of two thieues; accounting him, and deſiring that he ſhould for euer be accounted, more vilie off, then any common malefactor. But God ſo diſpoſeth of the matter, that according, as by the title ſet vp ouer the head of our Sauiour, he proclaimeth him to be the King of his Church, and a Prince of the ſaluation of his people; ſo by this moſt gratious effect, he doth really cōfirme the ſame, both in that he doth moſt miraculouſly & gratiouſly turne the hart of this thiefe by the ſpirit of his Sonne (the whole Trinity conſenting and coniointly working this worke) for a mirrour of his grace, and to manifeſt the admirable efficacie of the ſufferings of our Sauiour before God, euen while he was at this time, in the induring of them: and alſo, in that according to the requeſt of the repēting thiefe, who deſired our Sauiour to remember him in his kingdome, hee doth by his owne abſolute power and princely authority, graunt and aſſure him to be a partaker of the happines, and ioyes thereof: as wee ſhal ſee more fully, when wee come to the words of the promiſe, the which our Sauiour made vnto him, euen while yet he was hanging vpon the Croſſe.

For in this part of our text, we haue to conſider theſe two things. Firſt, the conuerſion of the thiefe: and then the fruit or benefit thereof: either of them proceeding of the moſt free and bounteous grace of God, through our Lord Ieſus Chriſt.

In the firſt place therefore, to the end wee may ſee more fully into the moſt gratious and admirable work of God, in the conuerſion of the thiefe: wee are to conſider certaine circumſtances firſt, and then the manifold and excellent graces, whereby his conuerſion was manifeſted.

The circumſtances, which doe argue the wonderfull mercy of God, were theſe. Firſt, becauſe the party conuerted, was one that had beene accuſtomed to ſin, yea & grown to a great height in it: and therfore was it more hard for him, to turne his heart vnfainedly to God: as we may perceiue by that of the Prophet *Ieremiah*: chap: 13.23. *Can the blacke Moore* (ſaith the Prophet) *change his ſkin? or the ſhee-Leopard her ſpots? then may ye alſo do good, that are accuſtomed to doe euill.* We are by nature prone to ſin; but cuſtome is another nature, which maketh

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keth vs, as wee may say, two-fold more the children, or rather the seruants and slaues of sinne, then we were before.

Secondly, the thiefe was conuerted euen at an instant, aboue all that could be expected: so that herein was fulfilled in one excellent example, and that after a rare maner, that saying of our Sauiour Christ. *Iohn.* 3.8 *The wind bloweth where it listeth, & thou heares the sound therof, but canst not tel whence it cōmeth, nor whether it goeth: so is euery man that is borne of the spirit.* It is a work aboue all that reason can see into. We can perceiue, when our hearts are once conuerted, that God hath wrought a new worke in vs, because we are otherwise minded now, then before: wee delight in the word, in prayer, in the company of the children of God, &c. Which we had no delight in before: but they were of no reckoning with vs, nay they were tedious & irksom vnto vs. But the conuersion it selfe, is a work aboue the comprehension of reason. And specially, such a suddaine and effectuall conuersion, or regeneration, as this of the thiefe was.

And the rather also, because as we are to obserue in the third place, hee was cōuerted without ordinary meanes. For our Sauiour spake nothing vnto him, to informe him in the waies of God, by outward sound of voice, & to the hearing of the eare, which is the ordinary meanes of conuersion. For faith cōmeth by hearing. Neither did any of the Rulers, either Priest, or Scribe, or Pharisie there present, the office of a Preacher, to instruct & exhort him to repentance. No, no: they were so addicted to mock & reproach our Sauiour, that they cared not what became of the soules of either of the poore sinners: no more then they had before, of *Iudas*, when they saw his soule in distresse, for his most wicked treason cōmitted against his Lord & Master. Math. 27.4. *What is that to vs say they? see thou to it.* So heere, none of them all, make it any part of their care. Such careless & vnconscionable Pastors and Guides were they. Nay rather, as the other thiefe was made worse by their example, in mocking our Sauiour: so had this poore soule also, if the Lord had not mightily succoured him, against all contrarie meanes, and occasions of perdition.

Thus then, the circumstances of this work, do serue notably, to magnifie the greatnes of it. But the manifold & excellent graces themselues, wherby it was manifested, are a more full illustration of it. Of these, let vs now consider.

The excellent graces, wherwith the thiefe cōuerted, was immediatly indued, and furnished, were many: but they may be considered, all of thē, from these 4. branches of the text. First, from that which sheweth what his reproofe was, to his fellow, in rebuking his railing. Secondly, frō that which containeth his cō-
• fession, both of his own sins, & the sins of his fellow: together with his acknowledgement of their iust desert, touching the punishment which was inflicted vpon them, by the sentence of the Magistrate. Thirdly, frō that which sheweth how he iustified our Sauiour Christ. Fourthly, from that which setteth forth his prayer which he made to our Sauiour.

The words of the reproofe, whereby he rebuked the railing of his fellow, were these, *Feares thou not God, seeing thou art in the same condemnation?* that is, in the condemnation which *Pilate* pronounced against either of vs, as well as against him: or, seeing thou art *en tō au tō crimati*: that is, in the condemnation it selfe, or present condemnation, as M. *Caluine* interpreteth it. In the which reproofe, first of all, it appeareth euidently, that this repenting thiefe, was effectually touched with the true feare of God: and that also from the conscience of his sin, by occasion of that heauie punishment which he now saw, & felt, by the iust hand of God, to be cast vpon him, for the same. For if he had not been truly taught by the Spirit of God, to make the right vse of his own affliction, he could not in such manner, as he doth, reproue his fellow, in whō he saw these graces wanting. And further, frō this his gratious & earnest reproof, it is likewise euident, that hee was inflamed with a holy zeale to the glory of God, grieuing to heare our Sauiour Christ so blasphemed, & railed vpon: and also with loue and compassion toward his companion, whom he saw to offend so grieuously this way, aboue all his other sins: and therfore if it might haue been, desired to haue

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moued him to repentance, euen as he himselfe, through the rich and tender mercie of God in Iesus Christ, was. Wherefore from this part of the speech of this notable conuert: beside the singular graces which God had wrought in his heart, let vs diligently obserue these two excellent instructions. First, what is the cause, that men doe run into all licentiousnes and disorder of life, in whoring, robbing, &c. to wit, euen because the feare of God is not before their eyes. For where that is, it is a holy bridle to restraine and hold them in: according to the holy Prouerb, *That by the feare of God, we depart from euill.* But where it is wanting, there is no care of shunning any sinne: as we may perceiue by that which we reade Gen. ch. 20. 11. and Rom. ch. 3. 9, 10, &c. 18. Secondly, we are to obserue, what ought to be, and is vnto the children of God, the right vse of all afflictions: whether they be such, as God by his owne hand, doth more immediately cast vpon vs, or by the ministery of those his honourable officers & Magistrates, into whose hands, hee hath put the sword of iustice, to take vengance of euill doers. Not onely to the end that euill might be taken out of the way, and other learn to feare: but also, that the parties themselues, might be brought to repentance by punishment at the last, who would not by any other meanes be reclaimed, so long as they escaped. For to this end, the speech of the conuerted thiefe is notable: as though he should haue said thus to his fellow, Howsoeuer, when we had liberty to doe what we list, and tyrannized at our pleasure ouer poore trauellers, which fell into our hands, in the woods or desert places, as if we had been Lords and Kings ouer them: yet now hath God brought our wickednes to light, and armed the sword of his Magistrate against vs; and we are presently vnder the sentence of our temporall condemnation: wee ought now, all desperate obstinacy laid asid, to call our sins to minde, to lament and bewaile them, and to seeke to God for mercy, that we may happily preuent his eternall damnation. And thus it is euident, from the effects, euen in the first part of the speech of this man: that God had wrought a most gratious cõuersion, & change in his heart: seeing he doth no other thing, but that which God, doth in his holy scriptures, cõmand all his seruants to do, & wherevnto he perswadeth vs by many holy reasons, both in regard of that zeale we ought to haue of his glory, & also for that loue & cõpassiõ which we oweto miserable sinners, if happily we may couer a multitude of sinnes, & to be the blessed instrumẽts of God, to the sauing of their souls. *Leu.* 19. 17. *Ia.* 5. 19. 20. & *Iude.* ver. 20, 21, &c.

But let vs now come to the words of the confession, both of his owne sins, and also of the sins of his fellow thiefe. Wherin he prosecuteth the former motiue, touching the desired repentance of his fellow, and for the profession and declaration of his owne, as it followeth: *We are indeed righteously here: for we receiue things worthy of that we haue done.* Wherein, we haue to consider two other excellent graces, as testimonies of the notable repentance of this man. First, in that he doth not goe about to excuse or lessen his sinne, as hypocrites doe: but he acknowledgeth it to the full, by a simple and plaine confession, and that no doubt with godly sorrow for the same: like as *Achan* doth, vpon the holy and fatherly exhortation of *Ioshua* the Magistratẽ of God. *Iosh.* 7. 19, 20, 21. And *Dauid* Psal. 51. and *Paul* 1. *Tim.* 1. 13, 14, 15, 16.

Secondly, (as a consequent of the former) we haue this further testimonie, of the vnfeined repentance of the conuerted thiefe, that he doth acknowledge the punishment to be iust that was inflicted vpon him, and his fellow: yea though it was a very grieuous and sharpe one. Whereby also, the truth of the former point is argued, touching his acknowledgement of the greatnes of their sinne: which was, no petty pilfering, but cruell robbing, &c.

Thus much briefly, of the second branch of his speech.

The third branch, cõteineth the testimony, which he gaue of the inocency & righteousnes of our Sauiour, in these words: *But this man hath done nothing amisse.* From which words, we may iustly cõceiue, that he was inlightned by the holy Ghost, rightly to know & beleeue in the Lord Iesus Christ, not only as being righteous in himselfe, but to be righteous for him, & for so many as should beleeue in him, according to that of the Prophet *Ieremiah*, *ch.* 23. 6. *They shall call him*

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him the Lord our righteousnes. A further confirmation of this his faith, is his prayer, which followeth in the last branch of his speech: as we shall see by and by, when we come to it. In the meane season, this is singularly to be noted, that our Lord Iesus Christ, being silent himselfe at all the reproches of the wicked: doth neuertheles by this man (thus wonderfully conuerted, and graced) as it were by a mightie and zealous preacher, or martyr, reproue, & reuerse the vniust sentence, both of the Iewes and *Pontius Pilate*, as wel as the vniust railing of the wicked and obstinate thiefe. This verily was a wonderfull worke of God, that he should giue so great a grace to this poore crucified man, that when his choise Disciples fled from him: and *Peter* for all his courage, was vtterly daunted for the time: and though *Iohn* were present & neare to the crosse of Christ, yet was as mute as a fish (as we say in the common Prouerb) that he should from the crosse, as it were from a high pulpet, giue an open and loude testimonie of our Sauiour Christ his innocencie.

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It was, no doubt, a testimonie of a cleare reuelation giuen vnto him by the Spirit of God, and of our Saviour Christ: as also proceeding of a liuely faith, by the gift of the same Spirit. This, as was saide euen now, is very manifest, from the last part of the speech of this conuerted man: that is to say, by his prayer, which is a liuely fruite of his liuely faith, as it followeth reported by the Euangelist *Luke*, in this manner. *And he saide vnto Iesus, Lord remember me when thou commest into thy Kingdome*. For if he had not bin inlightened with a true and liuely faith, he could neuer had a heart to haue praied thus. It is aboue all reason, that he should, without a rare faith, looke vnto Christ, hanging vpon the crosse, with a torne and bloodie bodie, now neare to death, and on all hands, as we may see, reuiled and mocked: and yet for all that, to acknowledge him the Lord of life and glory, and the King and Prince of the saluation of all the elect of God: and that he had power and authoritie, according to the pleasure of his will, to dispose of his kingdome, & to grant remission of sins, & euerlasting life & saluation, to whõ he would. But thus we see he doth, if we doe duly consider the words of the praier, which he vseth. For he calleth him Lord, not as he should speak to one, by vsing a title of cõmon curtesie, or ciuility, &c. as though he should haue said, Sir: but he doth it of religious subiection & reuerence, and by humble supplication, in regard of a diuine and souereigne power, which he now by the eyes of faith, sawe him to haue. Neither would he haue ascribed a kingdome vnto him, vnlesse he had bin perswaded that he was a king indeed, (according to his title vpon the crosse: yea, according to the most holy annointing of God) and that he should ascend vp to the heauenly throne of the Maiestie thereof. Neither could he otherwise, with any comfortable hope of remission of sins, and of the inheritance of his heauenly kingdome, among the rest of his Saints, desire our Sauiour to remember him: that is, to shew him so great and grieuous a sinner, when he should take the possession or sit downe in the throne of his kingdome. And thus we may plentifully perceiue, by these so manifold & excellent graces, wrought so speedily, and without all meanes, yea against all outward lets & hinderances, obiect to his senses by the reproches of the wicked against our Sauiour, & notwithstanding the troublesome paines of his own crosse: that his conuersion was most extraordinarie and admirable: and therefore, a most euident and eminent declaration of the mighty grace and vertue, and merit of the sufferings of our Lord Iesus Christ, in the sight of his father, to reconcile poore sinners, yea euen most great and grieuous sinners vnto him: whosoeuer shall find grace, truly to beleeue in his name, and vnfeinedly to repent of his sinnes, as this great sinner did.

Hinc perspicimus (inquit Caluinus) quam perspicaces ei fuerint mentis oculi, quibus vitã in morte, celsitudinem in ruina, gloriam in probro, victoriam in exitio, regnum in seruitute intuitus est. *In Harm. Euang.*

Where he writeth excellently of this wonderfull conuersion, as of the most rare and memorable example, extant from the beginning of the world.

And hereunto we are to adde, for the conclusion of this point, and for a perfect confirmation of all that hath beene obserued, concerning this rare conuersion: the most gracious answere of our Sauiour Christ to the suppliant and repenting thiefe: the which wee reade in these most sweete, and comfortable words, as the Euangelist Luke doth likewise rehearse them: Then said Iesus vnto him, *Verily I say vnto thee, to day shalt thou be with me in Paradise.*

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O admirable effect of mercie, answerable to the former admirable cause of mercie. I meane that gift of mercie, in the conuersion of this so miserable a sinner, of the most free grace and mercie of God our heauenly father, whose onely fauour, is both the cause, and also the effect of all mercy: he crowning, and rewarding nothing in any of his elect children, but those gifts and graces, which he hath first giuen them.

The greatnes of this grace of our Sauiour, is to be considered from his own words, the faithfull interpreter of his gracious mind: and therefore let vs stand a litle, to ponder and weigh them.

Verily (saith our Sauiour) euen he that is the truth affirmeth it in truth, and with his holy and graue affirmation, vsuall to him in the affirmation of great and weightie points, worthy all credit: to the end he might raise vp the mindes of those to whom he spake, to the more firme and vndoubted faith of them: thus he speaketh to the conuerted thiefe, of a profane thief, being now changed to be a beleeuing and holy Christian. And it is to great purpose, that it be obserued, that he who is thus the truth and the true Sauiour, speaketh it: because whosoeuer else had spoken it, it should haue beene a vaine speech. Yea it is singularly to be obserued, that Christ crucified speaketh it, because it is by the vertue of his sufferings vpon the crosse, that he saueth both him and all of vs. And therefore to magnifie the benefit of his crosse, he is thus gracious and earnest, in giuing assurance of remission of sinnes, and eternall life, to a very great and grieuous sinner.

Neither doth our Sauiour hold him in any long suspence, by making him a promise, for a long time to come: but he assureth him of the experience of his mercy and saluation, euen the same day: the day also, being now halfe spent: to the end, that the poore soule, might be comforted more and more, with the assured hope of a blessed life, against the discomfort of the naturall death, euery minute of the houre, more and more hasting and approaching.

Yea, and he doth not assure him of a small blessing, and fauour: but that hee shall be with him: that is, that his soule shall be with the soule of our Sauiour. Where? Euen in Paradise; that is, in heauen. According to that similitude, whereby the holy Scriptures, doe sundrie times vse to signifie the same: as 2. Cor, 12.4. and Reuel: 2.7. And euen to this end, that the holy delight, and spirituall pleasure, and ioy of heauen, might be familiarly shadowed out from the Hebrewe word *Pardes*: which signifieth a pleasant and delightfull garden or orchyard; principally alluding to that garden of *Eden*, wherein *Adam* was placed at the first, in a very blessed and comfortable estate and condition. To the which ende also, our Sauiour ioyneth these two together, (with me, in paradise) meaning, in the like happie estate & condition for euer (though not in the same degree, of honour, & glory, which is not meet for any creature) according to the most holy prayer of our Sauiour. Iohn, 17.20.21.22.23.24. Such is the most gracious promise, and answere, which he maketh the repenting sinner: he himselfe, as well as the thiefe, hanging yet fastened to the crosse. Wherein notwithstanding, we see how he beginneth his most glorious triumph. The which wordes of our Sauiour, were noe doubt, not onely comfortable to the thiefe that was (though now noe thiefe, but a Saint clothed with the righteousnes of Christ by a true and liuely faith) but also to *Marie* the mother of our Sauiour, and to the other *Maries*, mentioned before: and to *Iohn* his beloued Disciple, who no doubt marked these things, and laied them vp in their hearts. And they may also be exceedingly comfortable to vs, and to all true beleeuing Christians: as we are diligently to obserue in our course and order, among the rest of the comforts.

Hetherto of the first part, or space of time, and the memorable things falling out therein, which we propounded to our selues to consider of: concerning the third, that is to say, the last part of the execution of our Sauiour. The first part, or space of time, as wee haue seene, reached from the fastening of our

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Sauiour to the crosse, which was a little after the third houre, to the sixt houre of the day, which was with them about high noone.

THe second space of time, which we, according to the course of the holy storie, haue propounded to consider of, as it were in another diuision, or seuerall treatise: is from the sixt houre to the ninth, touching those other like worthy and memorable things, which fell out in that time. Of this part of the storie, let vs therefore henceforth set our mindes, with like reuerence and diligence, earnestly to inquire. But this we are to doe, from the ground & testimonie of the holy storie. Which therefore are the words thereof?

44. *It followeth thus in the Euangelist* Luke, *ch:*23.*v.*44.45. *And it was about the sixt houre: and there was darkenes ouer all the land, vntill the ninth houre.*

45. *And the Sun was darkened, & the vaile of the Temple rent through the middest.*

The holy Euangelist, hauing described vnto vs, the notable conuersion of one of the thieues, & the gratious acceptation which our Sauiour vouchsafed him: he telleth vs now, about what time, this gracious worke was accomplished: to wit, about the sixt houre. The which being litle regarded of the scornefull beholders (though indeed it was a very wonderfull and miraculous worke) the Euangelist declareth further, that it pleased God to take an other kind of course to reproue this wicked people then by his insensible creatures. Of the which sort, the Euangelist rehearseth two in our present text. The first, that from the sixt houre to the ninth, God had as it were put out the light among the people: the reason whereof was, that he had taken away the light from the Sun, which had bin from the fourth day of the creation, vntill that time, and so euer since, the ordinarie instrument & lampe thereof. The second reproofe by insensible creatures, was the miraculous rending of the vaile of the Temple through the middest. But as touching the rending of the vaile, in so much as it seemeth that *Matthew* & *Marke* doe rehearse it in the more orderly course, together with a more full narration of other things of like nature: we will deferre to speak of it, till we come to them. In the meane season, let vs diligently consider of this one wonderfull and fearefull worke of God, in casting darkenes vpon the face of the earth. Whereby, no doubt, the Lord God from heauen, would make manifest to the reproofe both of Iewe & Gentile (but specially of the most vnthankfull, wicked and blasphemous Iewe) these foure things. First, the greatnes and grieuousnes of their sin in the own nature, insomuch as most grosse ignorance was ioined with most extreame impietie: the which the Sunne was (as we may say) ashamed to behold any longer, or to cast forth her beames, that any should continue their contumelious gazing vpon this spectacle, most vnworthy their beholding.

Secondly, God doth hereby declare, how grieuous & displeasing vnto him, their sinfull dealing was for their parts, against our Sauiour to be blessed and adored for euer.

Thirdly, as a further consequent thereof, that his most heauie & terrible punishment, should in due time (as it came also to passe within a few yeares after) fall vpon thē, together with grosse blindnes of their vnderstanding, as appeareth to this day. For darknes was a most fit signe, to threaten & portend such a grieuous calamitie in either respect: insomuch as ignorance, & all kind of aduersitie, and the trouble or vexation thereof, is in the holy Scriptures vsually termed by the name of darknes: as on the contrarie, true knowledge, prosperitie, & comfort, is by light, according to that Isay, ch:5.30. & ch:8.22. & 9.1.2. & ch:60.1.2.3. Lament:3.1.2. Ezek:37.7.8. Amos 5.18.19.20. Micah:3.6. and in many other places. Read also, 2. Cor:3.14.15.

Fourthly, God did by this darknes, plainly giue to vnderstand, that the crucifying of the Son of God, so vilely accounted of among these crucifiers: is a matter of most worthy & memorable note, and of the greatest both precedence and consequence (as one may say) that euer hath bin, or shal be, from the beginning of the world, to the end of the same. For to this end, he hath by this strāge darknes, made this time of special note, not onely by holy Scriptures, but also by many testimonies of heathen records.

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The ſtrangenes of this miraculous darknes, is to be obſerued in three things. Firſt in the cauſe of it, which was noe naturall eclipſe, or defect of light, by the interpoſition of the Moone, as it commeth to paſſe in our ordinarie eclipſes, much leſſe by the ſhadowe of any darke cloudie weather: but as the Euangeliſt *Luke* reporteth by the defect of light in the Sunne it ſelfe, and that alſo in the time, when it ſhould haue bin) as we make reckoning) in the full ſtrength and brightnes of it. For as he writeth (guided by the Spirit of truth) about the ſixt houre, that is about high noone, *The Sunne was darkened.* And that it was no ordinarie eclipſe, by the interpoſition of the Moone: the time of the moneth, when this darkenes was vpon the earth, doth of it ſelfe declare: inſomuch as it was at the full, and not in the newe of the Moone, that the Paſſouer was celebrated by the ordinance of God, as well as by the conſtant practiſe and cuſtome of the Iewes themſelues. This therfore, doth firſt of all ſhew, that this darkenes was moſt extraordinarie and miraculous, like vnto that darkeneſſe which God caſt vpon the Egyptians, as a puniſhment for their crueltie againſt the *Iſraelites*, though it continued not ſo long: and of the like nature, with that blindnes which the Angell caſt vpon the *Sodomites*, who made their more then beaſtly aſſault againſt the houſe of *Lot*.

Secondly, the continuance of it, in one equall degree of darkenes, yea of groſſe and vncomfortable darkenes no doubt, by the ſpace of three whole houres, ſheweth that it was no ordinarie eclipſe.

Thirdly, in that although the naturall cauſe of the darknes, was a moſt extraordinarie defect of light in the Sunne it ſelfe, to all the land of *Iſrael*: and by all likelihood, an obſcuring of the aire ouer that part of the world, inſomuch as the cauſe of darkenes was in the fayling of the Sunne it ſelfe: yet God ſo ordered the matter, that from no record it is alledged hetherto, that it was ſo palpable in any place as it was in *Iſrael*. As if the Lord minded to promiſe light, and peace, to the Gentiles, though he threatened warre and miſerie, againſt the obſtinate Iewes. So that in this reſpect, he tooke a contrarie courſe, to that of the darkenes of *Egypt*, which threatened deſolation to the *Egyptians*: when as light at the ſame ſeaſon, ſhined onely to the *Iſraelites* in *Goſhen*, where they dwelt in portion of the land of *Egypt*, as a promiſe of cõfortable deliuerance vnto them. Exod: 10. 21, 22, 23.

And thus, this three houres darkenes, which was (as three Euangeliſts, *Matthewe*, *Marke*, and *Luke* doe teſtifie) continued from the ſixt houre to the ninth: it was a doleful Sermon of three houres long, to a moſt lightſome & vehement reproofe, and condemnation, of the moſt blind ignorance, and moſt deadly malice of the perſecutors of the glorious Sonne of God our bleſſed Sauiour. Thus much briefly, concerning the ſecond ſpace of time, belonging to the laſt part of the execution of our Sauiour.

THe third ſpace, which is the laſt of the third part of the ſtorie of the execution, is now to be henceforth weighed, & pondered of vs: to wit, from the ninth houre, to the taking downe of the body of our Sauiour from the croſſe. Wherein, many things of moſt graue moment, will offer themſelues to vs, as being moſt worthy our beſt conſiderations: as the text it ſelfe, wil moſt faithfully lay before vs. Let vs therefore firſt of all looke vnto that.

Queſtion. Which of the holy Euangeliſts doe moſt fully report, thoſe ſo worthy things, as fell out in the ſame?

Anſwere. *The Euangeliſts*, Matthew, *and* Marke *are moſt large in the moſt points: and the Euangeliſt* Iohn *in ſome other. Neuertheles, though the Euangeliſt* Luke *is moſt briefe, yet he reporteth ſome thing which all the reſt omit.*

It is very true. And therefore it is our parts to inquire what euery witnes ſaith of his certaine knowledge, in euery point. Let vs begin with the Euangeliſts *Matthewe*, and *Marke*.

Queſtion. What write they?

46. *And*

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46. *And about the ninth houre ſaith the Euangeliſt Matthewe (chap: 27. 46. &c. that is (according to the Euangeliſt Marke, chap: 15. 34 &c.) At the ninth houre, Ieſus cried with a lowde voice, ſaying,* Eloi, Eloi, lammaſabachthani? *which is by interpretation. My God, my God, why haſt thou forſaken me? Or as in Matthewe,* Eli, Eli, &c.

47. *And ſome of them that ſtood ther, when they heard it, ſaid, this man calleth Elias.*

48. *And ſtraite way one of them ranne, and tooke a ſponge and filled it with vineger, and put it on a reede, and gaue him to drinke.*

49. *Other ſaid, let be: let vs ſee if Elias will come and ſaue him.*

35. *In Marke, thus. And ſome of them that ſtood by, when they heard it ſaid, Behold he calleth Elias.*

36. *And one ran and filled a ſponge full of vineger, and gaue him to drinke, ſaying, Let him alone: let vs ſee if Elias will come and take him downe.*

Thus indeed, doe *Matthew* and *Marke* ſet down theſe two points, firſt, the lamentable cõplaint of our Sauiour, hauing continued now about ſix houres, in great dolour, and moſt bitter griefe, both of body and ſoule vpon the croſſe, together with the mockings of ſome that ſtood by: and then, the reaching of vineger to our Sauiour. But this laſt point, is more fully layed forth by the Euangeliſt Iohn: and therefore let vs heare it from him.

Queſtion. What are his wordes?

Anſwer. *In the 19. chap: verſes 28. 29. 30. thus he writeth thereof.*

28. *After, when Ieſus knew that all things were performed, that the Scriptures might be fulfilled, he ſaid, I thirſt.*

29. *And there was ſet a veſſell full of vineger, and they filled a ſponge with vineger, and put it about an hyſſope ſtalke, and put it to his mouth.*

30. *Now when Ieſus had receiued of the vineger, he ſaide, It is finiſhed, and bowed downe his head, and gaue vp the Ghoſt.*

Explicatiõ. This is the more full report of the Euangeliſt *Iohn*, touching that point. But yet againe, before this our Sauiours giuing vp of the Ghoſt: *Matthewe* and *Marke* teſtifie further, that our Sauiour in giuing vp the Ghoſt, cried againe with a lowd voyce, chap. 27. 50. and chap. 15. 37. Yea and the Euangeliſt *Luke*, chap. 23. verſe 46. teſtifieth in this point, more then all the reſt: ſetting downe the words, which he vſed in this latter crie. For as he writeth, our *Sauiour cried with a lowd voice, and ſaid, Father into thine hands I commend my Spirit. And when he had thus ſaid, he gaue vp the Ghoſt.*

These then are part of the moſt memorable things, to be diligently weighed of vs, in the laſt ſpace of the time, of the execution of our Sauiour: from the ninth houre, to the time that he was taken downe from the Croſſe. The reſt doe follow: for the report whereof, wee will firſt returne to the Euangeliſt

Queſtion. *Matthew*, as it followeth from the 51. verſe of 27. chapter. What are his words?

Anſwer. 51 *And behold (ſaith the Euangeliſt) the vaile of the Temple was rent in twaine, from the top to the bottome, and the earth did quake, and the ſtones were cleuen.*

52 *And the graues did open themſelues, and many of the bodies of the Saints which ſlept, aroſe,*

53 *And came out of the graues after his reſurrection, and went into the holy Citie, and appeared to many.*

54 *When the Centurion, and they that were with him watching Ieſus, ſaw the earthquake and the things that were done: they feared greatly, ſaying, Truly this was the Sonne of God.*

55 *And many women were there, beholding him a farre off, which had followed Ieſus from Galile, miniſtring vnto him.*

56 *Among whom was Mary Magdalene, and Mary the mother of Iames and Ioſes, and the mother of Zebedeus ſonnes.*

Hetherto, out of the Euangeliſt *Matthew*, from the 51. verſe of this 27. chap. mentioned aboue, euen to the 57. verſe of the ſame. The teſtimony of the Euangeliſt *Marke*, chap. 15. verſes 38, 39, 40 41. is the ſame: though not ſo full in the former two verſes, as the Euangeliſt *Matthew* writeth.

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But in the latter two, *Marke* is something more then he, as we read thus: *There were also women, who beheld a farre off, among whom was Mary Magdalene, and Mary (the mother of Iames the lesse, and of Ioses) and Salome. Who also when he was in Galile followed him, and ministred vnto him, and many other women which came vp with him vnto Ierusalem.* Thus is *Marke* a little more large here, then *Matthew*. And Saint *Luke* (though in the rest more silent) yet both in this testimonie concerning those that were the best sort of the beholders of our Sauiour, and also concerning the *Centurion*: he remembreth something more, then either of them doe, ch: 23. verses 47. 48. 49.

Question. What are his wordes?

Answer. 47. *Now (saith S.* Luke) *when the Centurion sawe what was done, he glorified God, saying, Of a surtie this man was iust.*

48. *And all the people which came together to that sight, beholding the things which were done, smote their breasts and returned.*

49. *And all his acquaintance stood a farre off, and the women that followed him from Galile, beholding these things.*

Explication. Here we see then, that (as was said) S. *Luke* addeth some thing in these points, aboue Saint *Matthewe* and *Marke*: though in other things againe, they are more full then he. And so we perceiue that it is to very good vse, that we diligently compare all the Euangelists together, that wee may lay vp, not onely their seuerall instructions a part, but also one entire instruction from them all, in the treasurie and record of our hearts.

And now againe, before we come to the time of the taking down of the body of our Sauiour, from the crosse: the holy Euangelist *Iohn*, reporteth at large, other things of very worthy note, which none of the other Euangelistes write any word of.

Let vs therefore, here ioine his further supplie vnto the former. And so shall we haue all things gathered together and laide before vs, the which are worthily to be obserued for euer, concerning the last space of the time, that our Sauiour continued vpon the Crosse: that is to say, from the ninth houre vntill the time that his body was taken downe. Which was not (as we shall see afterward) long before the euening.

Question. What is this speciall report of the Euangelist *Iohn*?

Answere. *In the* 19. *chapter thus we reade, from the* 31. *verse, to the* 38.

31 *The Iewes then (because it was the preparation, that the bodies should not remaine vpon the Crosse on the Sabbath day, for that Sabbath was an high day) besought Pilate that their legs might be broken, and that they might be taken downe.*

32 *Then came the souldiers and brake the legs of the first, and of the other which was crucified with him.*

33 *But when they came to Iesus, and saw that he was dead alreadie, they brake not his legges.*

34 *But one of the souldiers with a speare pierced his side, and forthwith there came blood and water.*

35 *And he that saw it doth beare record, and his record is true: and he knoweth that he saith true, that ye might beleeue it.*

Exod. 12. 46. Numb. 9. 12. 36 *For these things were done, that the Scriptures should be fulfilled, Not a bone of him shall be broken.*

Zech. 12. 10. 37 *And againe, another Scripture saith, They shall see him whom they haue thrust through.*

Explicatiō Hetherto, the report of the Euangelist *Iohn*, is in this narration singular aboue the rest. And thus we haue now before vs, in this collection, the whole history of the last space of time, wherein our Sauiour continued vpon the Crosse, and in the which, the execution of *Pilates* sentence of condemnation giuen against him, was perfited: or rather, the sentence of Gods diuine iudgement, and condemnation vpon him, for a time, for vs, and all his elect: that we might for euer be acquited, and saued from our sinnes, and the eternall wrath of God by him.

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In which part of the holy storie, concerning this last space of time: we haue many, most memorable, and worthy things to consider of. Let vs briefly laye them together, so as we may inquire of them, in some commodious course and order, for our better vnderstanding and remembrance of them.

Question. How may that be?

Answere *I haue heard you say, that we may well consider of them all: First, vnder this diuision or distribution of the things: either as they fell out before the death of our Sauiour, neere very neerely approching: or together with his death, and immediately after: and so forth, till he was to be taken from the Crosse.*

It is not amisse, if wee doe so. Let this therefore be agreed vpon. But yet so, as wee doe in no case lightly passe ouer the death it selfe: which is as weightie a point, as any thing else: So that we may (for the auoiding of this so vnworthy an escape) ad it as a third member, though reckoning it in the second place after this manner: considering first of the things as they fel out before his death, now very neerly approching: secondly, of the death it selfe: thirdly, of those thinges which fell out, immediately with, or after his death: and so forth till the time of his taking downe from the crosse.

Question. First therefore, which are those things, which went before his death, now very very neerely approching: to wit, shortly after the ninth houre?

Answere. *Beside the renewing of the light of the Sunne, at the ninth houre. We haue on the one side foure most graue speeches of our Sauiour, to be weighed of vs: the instruction and comfort whereof is greater then is the light of the Sunne when it shineth most comfortably vpon vs. And on the other side, we haue recorded vnto vs, the renewed mocking of some most prophane and contemptuous wretches against our Sauiour, in deriding the first of his speeches.*

These things indeede, are euidently recorded, as we may easily see by laying the sundrie testimonies of the holy Euangelists together.

AND first, as touching the foure speeches of our Sauiour, a little before his death (which wee may account the last wordes of his last will and Testament, and as the ratifying of all that euer he spake, or did, or suffered for vs) they are (after the silence of two or three houres of darkenesse vpon the land, and of the continuance of extreame doloures vnto the soule of our Sauiour) as the breaking forth of light out of darkenes, much more comfortable to our soules, then the naturall light of the Sunne is to our bodies: as it will, by the grace of GOD appeare, in the opening of them.

Question. Which are those foure speeches of our Sauiour that you speake of?

Answere. *The first was in these wordes.* Eli, Eli, lamasabachthani? *which (as the Euangelists Matthewe and Marke say) is by interpretation, My God, My God, why hast thou forsaken me? Mat: 27,46. and Mar: 15,34.*

The second speech was this. I thirst. Iohn 19,28.

The third, It is finished. Iohn, 19.30.

The Fourth, Father into thine handes I commend my Spirit. Luke chapter 23.46.

Explicatiõ The first of these most holy and memorable speeches of our Sauiour, was (as of it selfe, it is cleare and euident) a most dolefull complaint, and effect, of his long continuance vnder the heauie sense of the wrath of God: and namely, in the last three houres of darkenes, which were no doubt vnto him a representation of Hell, the place of vtter darkenes, answerable to the nature of his anguish and torment which was very hellish, so farre forth as for the time might be indured of him: as vncomfortable (out of all question) to him in his naturall sence, as they are spiritually comfortable to vs, in regard of the most sweete fruites and effects thereof, to the soules and consciences of all true beleeuers: whosoeuer haue learned most earnestly, to discerne the extremitie of their eternall miserie, without Iesus Christ, by reason of their sinne.

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But to the ende wee may rightly vnderſtand the minde of our Sauiour: wee muſt take heed, firſt that we doe in no wiſe take them, as if our Sauiour did vtter them either of impatience, and in way of expoſtulating, as if he were ouer hardly dealt withall at the hands of God: or as one in diſpaire, or pretending a thing that was not in truth felt of him: or as if his humanitie were ſimply forſaken of the deitie, and ſo the vnion of both natures, humane and diuine, were diſſolued from being one *Perſon* of the mediator: or that the father were vtterly eſtranged from him, and had reprobated & reiected him, &c. We muſt, I ſay take great heede, that we doe in no wiſe, conceiue any of theſe things. For it is vnpoſsible, that any of them, ſhould befall our Lord Ieſus Chriſt, the Lord our righteouſnes, who neuer knew any ſin, neither was guile at any time found in his mouth: and who (being the naturall Son of the Father, and perpetually loued of him, yea euen in that he is man) remaineth an high Prieſt for euer after the order of *Melchiſedech*, one true, eternall, & euerlaſting God, with the Father and the holy Ghoſt, in the vnitie of one & the ſame diuine nature: as we haue ſeene at large heretofore. For how poſsibly, ſhould the vnitie of the Godhead, be at any inſtant, for one moment, diuided? How could the inſeperable vnion of the Perſon of Chriſt be diſſolued? How could he that was moſt ſincere and void of all guile in his whole life, diſſemble, or pretend that which was not in truth, at the point of his death: when truth eſpecially is required, and wherein God is is eſpecially moſt neere to iudge and trye the heart? How could he that was perfectly righteous, ſin through any impatiẽce, or by charging God with any vnrighteouſnes: as if the moſt dutiful Son, ſhould diſgrace his moſt honourable Father? Finally, how ſhould he that calleth God his God, yea moſt earneſtly, and with a loud voice calleth him ſo, and that in the hearing of all: yea who inſiſteth in it, with an inſtant repetition, *O my God, my God*: Yea and acknowledgeth him the almighty God, able as wel as willing to ſuccour & deliuer out of the deepeſt & moſt dãgerous gulfe of diſtreſſe that may be (for ſo the word *Eli* ſignifieth: as if he ſhould haue ſaid in our language, *O my mighty God, my mighty God*) how therfore, I ſay, ſhuld we think, that he ſhould deſpaire: yea that he ſhould haue any the leaſt diſtruſt, either in the good wil of god toward him, (whom he calleth in moſt ſpeciall maner his God) or in his power, whom he acknowledgeth to be almighty? God forbid, that we ſhould, either to the diſhonour of our Sauiour himſelfe, imagine any ſuch thing againſt him: or to the weakening and deſtroying of our owne faith. For if he were not perfitly righteous, euen to the death: how would we be iuſtified by him in the ſight of God? And if hee had not beene God in our nature without ſeperation, how ſhould he haue preuailed againſt the moſt heauy wrath of God, which for the time, had ouerwhelmed him for our infinite and moſt hainous ſinnes, and for the ſinnes of all the elect: How then (may it be ſaid) are we to vnderſtand the words of our Sauiour: who though he calleth God his God, ſaith neuertheleſſe, *Why haſt thou forſaken me*?

Queſtion. What are we to anſwer to this?

Anſwere. *We are to vnderſtand them, as a moſt humble and dutifull ſupplication, to God his heauenly Father, bewailing and lamenting the extremitie of that dolour and torment, both of ſoule and bodie, which he had now continued in a long time for the ſinnes of his redemed people: marualing withall, through humane infirmitie, though without all ſinfull paſſion of minde, (the Deitie of his Perſon alſo hiding as it were, and withdrawing it ſelfe from the humanitie as touching the comfort thereof, though neuer ſeperated in reſpect of the ſecret and effectuall power and preſence of it) that he hauing in nothing offended God, nay in all things hauing beene moſt perfectly obedient to him, yea both in nature and will, moſt nearely knit vnto him: ſhould, all this notwithſtanding, remaine ſtill thus long void of all comfort, yea full of all humane confuſion and torment, as if he had beene one vtterly reiected and caſt off by God, into the ſtate and condition of the damned in hell: though therewithall he knew, that it was vnpoſſible, that he ſhould finally, and for euer, remaine and abide ſo.*

This

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This was indeede (so farre as wee in our shallowe conceites can comprehend) the minde of our Sauiour: though no doubt, he apprehended more in the vttering of these words (both touching the infinite wrath of God, cast vpon him for our sinnes, and also touching the infinite mercie of God, in minding, for his sake, to forgiue them vnto vs, together with the punishment of them) then we can reach vnto. Hee meruailed, not that the wicked should so molest him: but that God himselfe should so long delay his helpe, and remaine as it were an aduersarie against him. Yet doth our Sauiour marueil and complaine, as he hath in nothing more notably declared the perfection of his most holy obedience, and the perfect vnion of the diuine nature with the humane, then in this, that notwithstanding he was, and had continued, in this most dolefull and lamentable estate so long a time, as was aboue all humane strength to haue indured: yet hee beareth it most patiently in respect of our sinnes, for whom hee suffered: onelie bewayling, and as we may say, bemoaning his pittifull estate, as it were into the bosome of God: nothing doubting, but his owne innocencie and righteousnes together, with his most holy prayer and sufferings, should now at the last in due time, be in due sort; that is, most graciously regarded of him: not onely on his owne behalfe, but also for the eternall benefit of all the elect.

This most excellent minde of our blessed Sauiour: insomuch as it is notably expressed, by the faithfull seruant of God, M *Beza*, whom he hath made wise, among many other, to be an excellent interpreter & teacher of his wil: I will for a further declaration of the minde of our Sauiour in these words, alledge that which he hath publikely preached, and written to the same end. The words of this faithfull seruant of our Sauiour Christ, are these: *In primis (inquit) hoc positum esto, vocibus istis, non exprobrationem, non indignantis animi auersationem, contineri: quasi Iesus Christus cum Patre contenderet, & rationem huius tractationis exposceret (nec enim ad eum vt Deum suum, & quidem iterata voce Dei sui, se conuerteret): sed lamentabilem esse vocem animi, in summis angustijs positi, & quidem filij ad Patris omnia iussa obsequentissimi, sed qui seipsum in hoc agone dum intuetur, putat, nisi aliunde sibi auxilium feratur, fore prorsus imparem tanto ferendo oneri, & quæ sibi essent impositæ perficiendi & ad optatum finem deducendi, quasi Patrem his vocibus compellaret, Euge Pater, adsum & quidem volens in eo statu in quo esse me voluisti, sed furoris tui sensus hos gemitus extorquet, dum miror qui fieri possit, vt nullam sentiam tui fauoris & virtutis præsentiam, sine qua tamen quod tu in me vis efficere, & ego volens & sponte in omnibus tibi parere cupio, nunquam finem sortiri possit effectum.*

Ab hoc igitur puro & integro fonte querela ista manauit, iam olim a Dauide totidem verbis dictata, de seipso etiam in maximis suis angustijs verba faciente Psal. 22. sed tanquam Iesu Christi figura, quod ex Psalmi reliqua parte fit conspicuum. Obiter autem, magna inæqualitas hac in parte, inter figuram et veritatem, est obseruanda. Nam Dauidis hunc Psalmum scribentis, afflictissimus & calamitosissimus status, infinitis partibus erat inferior passionibus quas in cruce Christus patiebatur: siue causam, siue mensuram, siue etiam effecta consideremus. Præterea, licet Dauid non sine fide & spe preces illas fuderit, tamen quod in perfectissimorum etiam Dei filiorum optimis operibus contin it, humanum aliquid passus est, ac proinde reliquiæ superfuerunt vitiositatis, quum fides nostra semper incredulitate mixta sit, & spes aliquo diffidentiæ gradu. At in Christo, qui sine vitio passiones omnes nostras animales induerat, sine vitio & imperfectione, ista, sicut & reliqua ipsius tum dicta tum facta, fuerunt.

Homil. 32. in Historiam Passionis.

That is, first of all (saith hee) let this be agreed vpon, that these wordes containe not in them any waywardnesse of an vpbrayding, or angry minde:

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as though Iesus Christ should contend with his Father, and vrge him to giue an account why hee should thus deale with him (for then hee would not haue betaken himselfe vnto him as to his God, and that by doubling of the word his God) but that they are a dolefull speech, of a mind most deeply distressed, yea euen of a Sonne most obedient to all the commaundements of his Father. Yet so, as while he considereth himselfe being in this agony, hee thinketh that vnlesse some helpe be yeelded vnto him, more then his owne: that he shal be altogether vnable to beare so great a burthen, and to perfit those things which were impos̄ed vpō him, and to bring them to their desired issue: as though he should speake to his Father in these words; Behold O Father, I am heere: yea euen willingly, in that estate wherein it is thy good pleasure that I should be: but the sense and feeling of thy exceeding great anger, doth forcibly draw from mee these complaints, insomuch as I cannot but maruell, howe it should come to passe, that I should perceiue no presence of thy fauour and assistance: and the rather, because without it, that, which it is thy will to worke by me, and wherevnto also I am willing and desirous readily to obey thee in all things, can neuer attaine the kindly issue of it.

So then, from this pure and entire fountaine, hath issued the present complaint, which long since was vttered by *Dauid* in the same words, he speaking of himselfe, in respect of those exceeding great straites which he was in: Psal. 22. 1. Yet as a type of Iesus Christ, as it is manifest from the rest of the Psalme. Wherein notwithstanding, we are to obserue by the way, that there is a great inequality betweene the figure & the truth it selfe. For the state of *Dauid* who wrote this Psalme, though being very full of affliction and calamity, yet was it by infinite degrees lesse then those sufferings which Christ indured vpon the Crosse: whether we consider the cause, or the measure, or the effect therof. And beside, Albeit *Dauid* did not powre forth those his prayers without faith and hope, yet as it falleth out in the best works of the most perfect among the children of God, hee made some humane failing or slip, so that there might easily be some remainder of fault, seeing our faith is alwaies mixed with vnbeliefe, and our hope with some spice of doubting.

But in Christ, who tooke vpon him all our humane passions without sin, these things were without all sin and imperfection, as all other of his speeches and actions were.

Hetherto *Beza* in his 32. Homily, vpon the Historie of the Passion of our Sauiour Christ.

And thus it may be euident vnto vs, how infinitely great and grieuous the sufferings of our Sauiour were: euen from the beginning in the Garden, and before, to the very end of the same, though not in euery moment in like degree: so that well might the same worthie seruant of our Lord Iesus Christ, both preach and write, as he hath done in the beginning of the same Homily: that it is not enough for vs to know and beleeue, that Iesus Christ suffered for vs vnto the death, as it is onely the separation of the bodie and the soule, vnlesse we doe consider this death of his, after a speciall manner, without which, the death of Christ could not be our life. And therefore, as hee saith further, they are exceedingly deceiued, and doe still continue in errour, who looke no further then vpon those griefes which be bodily, sensuall, and naturall, in these sufferings of Christ, and namely in this his death, &c. And a little after; The death of Christ (saith he) was such as our sinnes doe deserue: and therefore it behoued our surety and pledge, to suffer not onely the dolours and vexations which are common to soule and bodie, euen to the last breath: but that vnto these, should come also, that which is the greatest of all other: to wit, the feeling of that horrible wrath of God, euen in the soule it selfe, the which the sinnes of all the elect, which are, haue beene, and shall bee to the end of the world, did deserue.

Moreouer,

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Moreouer, whereas wee are by our sinnes, made debters, not onely to the first death, which is a seperation of the body from the soule: but also to the second death, which beside the torment of the soule for a time, is a renued coupling of the body and the soule, accompanied with the perpetuall curse of God, and all vnvtterable torments to indure for euer. He saith further, that our Saviour Christ our surety, that he might deliuer vs from both, hath suffered the first death, accompanied with all the apprehensions and terrours of the anger of God, whereby the vnbeleeuing that die, passe from the first death to the second. But insomuch as hee willingly indured the sorrowes of the first death, ioyned with the apprehensions and terrours of the second, and that also with a willing, and most holy, and most perfect obedience, cleane contrary to the rebellion of our first parents: therefore hee was freed from the corruption of the body, an effect of the first death; and much rather from the eternall punishments of the second. Nay contrariwise, by the first death, he hath made a way to the glory of the true and perfect life, both for himselfe, and also for all those whom the Father haue giuen him, &c. So then hee hath most mightily and valiantly vanquished, as well the first death, as the terrours and apprehensions of the second: and he hath appeased the wrath of God toward all his elect, the true beleeuers in his Sonne our Lord Iesus Christ. This vertue flowing from the head to the members, not without an exceeding great wrastling of the humanity: out of the which, he himselfe, though hee was most iust, and had receiued the Spirit without measure, could neuer haue gotten foorth, vnlesse his Godhead had vpheld our nature in him, that it should not bee ouercome.

And in the same Homilie, speaking of that dereliction or forsaking, which our Saviour complaineth of: we affirme (saith hee) that this word is to be vnderstood in such sort, as God oftentimes is said, either to come to vs, or to depart from vs: to know vs, or not to know vs: to wit, in respect of his speciall fauour and presence. Wherefore wee will not doubt to say, that in this combate, our nature remained in the Person of Iesus Christ, and shall remaine for euer, without any seperation from the Father and the holy Ghost: but as touching the sensible fauour and speciall presence of the Deitie, wherby he should be released from the horrible and astonishable feeling of the anger of God against our sinnes, the which his iustice must reuenge by most bitter punishments vpon our Surety: it was behouefull, yea necessarie, that it should for a time be left destitute of all fauour and present helpe of the Deitie, except only so farre forth as was necessarie, least it should faile in this incounter. And of this very same thing, haue the ancient spoken exceeding well, and very fitly, concerning this satisfaction for sinne: that the Deitie did as it were rest it selfe: that is, did not put forth the owne operation and working, for the causes alreadie alledged. The which thing, we haue also experience of in our selues: insomuch as, though the body be a sleepe after a sort, yet the soule is not essentially seperated from it, howsoeuer it doth not exercise the actions thereof, as when the body is waking, saue onely that it maintaineth the naturall life: in the which point lieth the difference betwixt a liuing body soundly brought a sleepe, and a dead carkasse.

To the same purpose, writeth the same seruant of Christ, a faithfull and learned Preacher of his Gospell: concerning the trouble of the soule of our Sauiour in the garden. Homily 5. to shew, that how great soeuer and perplexed his sorrow was, yet it was without all sinne. Vnderstand ye further (saith he) a certaine point, most necessarily to be knowne: to wit, that like as the humane nature of Iesus Christ was very naturall, and yet voide of sinne; so also were his terrours without all spot of sinne: howsoeuer the affections of our nature, which is altogether corrupt in it selfe (yea euen when they seeme to be worthie some praise, insomuch as there is remaining some naturall discerning be-

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twixt vice and vertue) they are no other, then corrupt fruites, from a corrupt tree, &c. Finally, that I may couch all in fewe wordes, all the humane affections of the humanitie of our Sauiour Chriſt: the which in the moſt regenerate men, are alwaies mingled with ſome frowardnes, diſtruſt, or deſpaire: they were in him, naturally pure, and therefore defiled with no blot. And as the cauſe of all theſe things were in vs, and not in him, but onely vpon him as vpon our ſurety, in that he ſet himſelfe to anſwere for vs: ſo likewiſe, the puniſhment was in him, that it might not be in vs. O the vnmeaſurable goodnes, and more then incomprehenſible wiſedome of God: that the Sonne of God, ſhould ſo farre abaſe himſelfe, that he ſhould be plunged into the gulfe of hell for vs, to the end that he obtaining the victory ouer our enemies, ſhould therewithall lift vs vp aboue all heauens?

And a while after, to make it cleare how our Sauiour ſhould be thus exceedingly troubled and perplexed in his humane nature, ſeeing he was alſo very true God (hee ſaith further) like as wee rehearſed before: *Wee muſt add, that which is not vnfitly obſerued by one of the Fathers, concerning this myſterie of our redemption impoſed on the Perſon of the Sonne: that it was neceſſarie that our nature in the which he was to ſuffer, ſhould perfectly feele the horrour of that curſe of God, which we had deſerued: and that he ſhould for a ſeaſon behold no other thing in the Perſon of the Father, but that horrible, and euery way terrible, rage of the diuine wrath, the which he muſt for our cauſe goe vnder, and ſwallowe vp. And as touching the Godhead of the Perſon of the Sonne it ſelfe, it reſted for the while, and did not put forth the vertue thereof, repoſing it ſelfe quietly, as it were in the decree of God the Father. The ſame are wee to iudge concerning the Perſon of the holy Ghoſt, who ſuſtained the humane nature being in ſo great diſtreſſe: onely ſo farre forth, that it ſhould not be altogether ſwallowed vp of the diuine wrath. O vnmeaſurable and incomprehenſible wiſedome of God, reuealed vnto vs for our ſingular benefit! yea made ſo plaine, that it may bee felt, whenas yet, the Angels deſire to ſee and ſearch more throughly into it.* 1. *Pet.* 1. 12.

Neither will I neglect in this place, to ſet downe the wordes of this learned Preacher and Writer, which wee reade in his ſhorter notes, both vpon *Matthew* chap. 27. verſe 39. &c. *Chriſt* (ſaith hee) *that he might make a full ſatisfaction for vs, ſuffered and ouercame, not onely the extreame vexations of the body, but alſo of the ſoule.* And vpon the 12. verſe, &c. *The heauen it ſelfe is darkned through horrour, and Ieſus crieth out ouerwhelmed, as in the gulfe of Hell, and in the meane while is ſcorned.* And vpon Marke, 15. verſe, 34. *Chriſt mightily incountering with Satan, with ſinnes, and finally with death, all armed with that horrible curſe of God, his body hanging vpon the Croſſe, oppreſſed with exceeding dolour, his ſoule ouerwhelmed in the gulfe of hell, hee doth for all that, get out crying with a loude voice. And although death hauing wounded him, hee is bereaued of life for a time; he ſhaking all things, both high and lowe, the vaile of the Temple being rent aſunder, and with an inforced teſtimonie from his executioners; he giueth to vnderſtand, that he himſelfe ſhall ſhortly be declared the Conquerour and Lord of all, though the reſt of his aduerſaries remained obſtinate in their ſcornings.*

To conclude. If we would ſee this great point of the extreame ſufferings, and inward perplexed diſtreſſes, and dolours of the ſoule of our Sauiour Chriſt, both in the garden and vpon the Croſſe, opened with great dexterity, and all contrarie ſcruples remoued: let vs read his large annotations vpon the 7. verſe of the 5. chap. to the Heb. The which alſo, I will in a chiefe part ſet downe in engliſh, for their ſakes that could not otherwiſe vnderſtand what he writeth. *But* (ſaith he) *there are ſome alſo, who crie out, that wee bereaue Chriſt of his Deitie, if we admit this interpretation that Chriſt feared, leſt he being ouerwhelmed with aduerſity, ſhould be ouercome, or ſwallowed vp of death. But I demaund, hath not Chriſt not onely taken the nature, but alſo all the affections of man, howe baſe and weake ſoeuer, ſinne onely excepted? Certainly hee that denieth this, is no Chriſtian.*

Wherefore

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Wherefore if it be so, I demand how it should not agree to Christ to feare, yea to feare greatly, and to be sore abashed: seeing he sticketh not to acknowledge himselfe, in that he is man, to be ignorant of the secret counsells of God. Marke 13. 32. And truly, vnlesse our high Priest, had beene tried this way also, yet without sinne: how should he haue deliuered vs from this euill, which is one of the chiefe: to wit, from that inmost sense of the wrath of God, from the trembling feare, and affrighting of the minde, while it should be thinking of that most seuere iudgement of the wrath of God? For whence was that inuincible constancy of Martyrs, but from this, that Christ who felt those terrors, being heard out of them, did answerably take pitty vpon them? For that is of purpose repeated in many places of the same Epistle. But in this point, many things seeme to haue deceiued some. First, because they haue not distinguished what is to be attributed to whole Christ: that is, agreeable to either nature conioyntly, or in that he is both God and man in one Person: and againe, what is to be attributed to the same Christ in the abstracts agreeable to either of the natures apart: that is, either to his humanity, or to his Dietie. Furthermore, this hath deceiued them: that they haue not considered, that there is a peculiar respect to be had, of that time wherein it behoued that mã should be altogether, after a sort forsaken of God, as he himselfe crieth out vpon the Crosse. Not so indeede, as though God were seperated from man (for if that had beene so, he could not haue beene our Sauiour by death) but so farre forth, that he did not exercise that his power in man for the time: insomuch as otherwise, the satisfaction could not haue beene sufficient, vnles man had felt God in very truth most wroth, not properly or simply against him, but against our sinnes. In the last place, this hath deceiued them, because they haue thought, that the affection of feare, and of this a stonishment, whereby he feared lest being ouer-whelmed with euills, he should sinke vnder them, or should be swallowed vp of death: could not arise from any other thing then from distrust, and therefore that it could not be incident to Christ. But I demand of them, what then they doe thinke that Christ feared? was it the torment of the body? verily that is something: for he was man, and nature abhorreth anguish. But we would be ashamed, I thinke, to finde that constancy wanting in Christ, which is euident to be seene in so many thousand of Martyrs. For I say nothing of the *sottishnes* of profane men, nor of the hypocrisie or madnesse of any. Wherefore it must needes be some other thing, that (I doe not say) affected Christ: but which did so strike him, as we haue no where, at any time, such an example extent, of such a commotion. For he is not onely said to feare greatly *ecthambesai*, and to be greeuously distressed, *ademonesai*, (which signifieth to be in a perplexed estate, and not to know what to doe, *perplexum & inopem consilij herere*, *Mark*: 14. 33,) but also, now (saith he) my soule is troubled: and what shall I say? *Father, saue thou me from this houre.* And what meaneth that thrise repeated saying, *Father, let this cup passe from me*? What this, that he sweateth drops of blood, falling downe euen to the ground? What, that he crieth out with so earnest a crie, that he was forsaken? What example of amazednes shall we finde like to this, I pray you? wherefore it is some other thing that vrgeth him so exceedingly: that is he beholdeth that horrible and more then infinite waies terrible iudgement, of the Father being angry. He being one man, fraile, mortall, and weake, beareth not some sinnes of one man, but all of all the elect. And doe we meruaile that he is greatly afraid, that he is amazed, that hee is troubled, that hee weepeth, that he crieth out, that hee doth after a sort intreate those things which cannot well stand together, that he sweateth blood, that he crieth out that he is forsaken? But for all that he neuer distrusted. Be it so, who doubteth of this? But then, feared he not to sinke vnder the burthen, and lest he should be swallowed vp of death? This I doe earnestly deny. Vpon what ground I doe it, it shall from hence, be easie to discerne. If you looke vnto the words, hee doth not pray that his minde may be strengthened, but that hee may be deliuered

Anaisthesia

Vocabulum ademonein significat præ, mœrore conciere animo, & inopem consilij esse. vt idem Beza Hom 5. in Hist. Passionis.

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he ſhould by his ſufferings performe the parts of a Mediator: it is ſo farre off from all abſurdity, that the myſtery of our Saluation, could not otherwiſe haue beene fulfilled. In which reſpect, well ſaith *Cyrill*, That the paſſion of Chriſt vpon the Croſſe, was after a ſort not ſtanding with his will, and yet very willing for the wills ſake of the Father, and to the end we might be ſaued: thou maieſt eaſily perceiue by his prayer, *Father if it be poſſible, let this cup paſſe from me.* Now in that the word of God was God, and naturally life it ſelfe, no man will doubt that he feared death any whit: neuertheleſſe, in that he was made fleſh, he permitteth the fleſh to ſuffer that which belonged vnto it. Wherevpon, as he was very man, he greatly feareth death, now being preſent at the very doore, and he ſaith, *Father if it be poſſible, let this cup paſſe from me. But becauſe it is not poſſible, thy will be done, and not mine.* Thou ſeeſt how the humane nature, euen in Chriſt himſelfe, ſuffereth and feareth that which is naturall vnto it: but by the word which is ioyned with it, it is ſetled in that ſtrong reſolution, which beſeemeth him that is God. And at the length (ſaith *Caluin*) he concludeth thus. Thou ſeeſt euidently, that death was not according to the will of Chriſt, in reſpect of the fleſh. And yet againe, that it was according to his will: inſomuch as for the ſake of it, agreeable to the will of the Father, ſaluation and life is giuen to men. Hetherto *Cyril*. To which end and purpoſe, *Caluin* addeth further, that the infirmity of the fleſh, which Chriſt tooke, is to be accounted, as it is indeede, greatly differing from that which is in vs. For in vs, not one of our affections, is free from ſinne, inſomuch as all of them, doe exceed meaſure, and be not rightly qualified: but Chriſt was ſo troubled with heauines and feare, that yet he did not lift himſelfe vp againſt God, but kept himſelfe in good temper, and within the compaſſe of true moderation. Neither is it ſtrange, that pure and cleare affections, ſhould flow from him, ſeeing he was entire and free from all ſpot of ſinne: howſoeuer they were ſuch, as did declare that there was humane weaknes in him: and on the contrary, that from the nature of man corrupted, nothing ſhould come, but that which is as it were rored, and ſauouring of the dregges. Wherefore let this difference be obſerued, that Chriſt, though hee felt weakenes in his feare and heauines, yet was free from all ſinne: but that our affections are ſinfull, becauſe they breake forth into exceſſe. Now the manner of the affections, wherewith Chriſt was tempted, is to be noted of vs. *Matthew* ſaith, he was ſtricken with heauines and ſorrow, or diſtreſſednes. *Luke*, that he was held with anguiſh. *Marke* addeth, that he feared greatly. But whence was that his ſorrow, and diſtreſſe, and feare, but that he apprehended in his minde, ſome more heauie and horrible thing, in death, then is the ſeperation of the ſoule & the body? And certainely, he died not onely that he might goe from earth to heauen, but rather that hee taking vpon him that curſe wherevnto we were ſubiect, might ſet vs free from the ſame. So then, death was not ſimply, as it is a departure out of the world, a horrible thing vnto him: but becauſe the terrible iudgement ſeate of God was before his eyes, and the iudge himſelfe armed with reuenge, aboue that we can conceiue: and becauſe our ſinnes, the burthen whereof was laid vpon him, did as a huge weight lye ſore vpon him. And therefore no marueil, though the bottomleſſe gulfe of horrible deſtruction, did grieuouſly torment him with feare and great diſtreſſe.

Likewiſe, vpon the next verſe: Here againe (ſaith *Caluine*) the cauſe of ſo great ſorrow, ought to be remembred of vs. For death it ſelfe, could not in ſuch wiſe haue tormented the minde of the Sonne of GOD, vnleſſe it had beene well knowne to him, that hee had to deale with the iudgement of God.

And vpon the next verſe, concerning the prayer of our Sauiour Chriſt, and the geſture which he vſed in prayer, being in the garden: Although (ſaith *Caluin*) the bowing of the knee is commonly wont to be vſed in prayer, for a ſigne of honour and reuerence: yet Chriſt lying downe vpon the ground,

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to make his supplication, disposed of himselfe after a very pittifull manner, answerable to the greatnes of his dolour. *O my Father* (saith hee) *if it be possible, &c.*

Here some doe put themselues to busines in vaine, to shew that here is no prayer described, but onely a complaint. But as touching my selfe, albeit I confesse, that it was a desire vpon a sodaine, yet I am out of doubt that Christ conceiued a prayer. Neither is it against this, that he desireth such a thing to be granted him, as was vnpossible: for the prayers of the faithfull, doe not alwaies hold on in one continued course to the end: they doe not alwaies keepe one euen measure: they are not at all times framed in an exact order: nay rather they being er while intricate and perplexed, they either seeme not well to agree one petition with another, or else they are broken off in the mid way: like as a Shippe tossed by tempests, howsoeuer it is bound toward the hauen, yet it cannot hold on in so strait and euen a course, as if the Seas were calme.

It is true, as I said before, that wee must hold, that the affections of Christ were not disordered, so that (as it falleth out often with vs) they should driue away that due moderation, which ought to haue beene in his minde: but so farre onely as might stand with the soundnes and integritie of the humane nature, he was greatly stricken with feare, and held so perplexed, that he could not but stagger, beeing as it were in the middest of a violent flood of tentations, when hee made one request after another. And this is the reason, why hee hauing prayed against death, doeth by and by restraine himselfe, and submitting himselfe to the gouernement of his Father, correcteth and calleth backe that desire, which had vpon the sodaine fallen from him.

But it is demanded, how he might desire, that the eternall decree of the Father, should be cancelled, seeing hee was not ignorant of it. For albeit he interposeth a condition, *If it be possible*: yet this seemeth vnreasonable that hee should speake, as if the decree of God might be altered. For this wee ought to set downe without all question, that it is vnpossible that God should call backe, that which hee hath decreed. And yet, as it is in *Marke*, Christ seemeth to oppose the power of God to his decree saying, *All things are possible vnto thee*. Neuertheles, it is a mis-alledging of the power of God, if any would hereby, make it vncertaine and changeable, to the weakening of his truth.

I answer, that it is no absurditie at all, though Christ, after the vsuall manner of the godlie, doe lay downe his desire, wherwith he was vehemently affected, into the bosome of his Father, not looking to his diuine counsell. For so it is, that the faithfull, being guided by the wisedome and direction of the Spirit of God, do not alwaies, when they poure forth their prayers, lift vp their mindes so high, as to prie into the secrets of God: neither do they as it were at their leisure, throughly consider, what is possible to be done: but er while, they are carried more speedily, through fernencie of their requests. So Exodus chapter 32. verse 32. *Moses* requesteth to be blotted out of the booke of life: the wordes are these, *Therefore now if thou pardon their sinne*, thy mercie shall appeare: *but if thou wilt not, I pray thee, raise me out of thy booke, which thou hast written*. So *Paul* in his Epistle to the Romans, chapter 9. verse 3. wished to bee made *anathema*: the wordes of the text are these, *For I would wish my selfe to be seperate from Christ, for my brethren that are my kinsmen according to the flesh*.

Neither was this request of Christ, a prayer deliberated vpon: but the force and vehemencie of the dolour, drew this speech from him on a sodaine, the which he by and by corrected.

The same vehemencie, did for the present, bereaue him of the remem-

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brance of the heauenly decree: so that at the instant, he did not consider that he was, on this condition, sent to be the redeemer of mankinde: like as it falleth out oftentimes, that great anguish doeth cast such a dimnesse vpon the iudgement, that all thinges cannot come at once to minde. At a worde, it is no absurditie at all, though a present minding of all thinges, doe not alwayes meete in prayer, to the disposing of thinges in sette order.

And as touching that which Christ saith in *Marke*, *That all things are possible with God*: it tendeth not to this end, that he should set his power, and the vnchangeablenes of his truth and constancie, at any iarre betwixt themselues: but insomuch as he could haue no hope otherwise (as it is vsuall in great distresses) he casteth himselfe vpon the power of God. Vnder the name of the pot or cup, it was saide elsewhere, that the prouidence of God is meant, which disposeth to euery one, his measure of the crosse and afflictions: like as the Father of the familie, doth appoint euerie seruant his allowance, and distributeth to euery childe his portion. And in these words, *Neuertheles not as I will*: wee see how Christ immediately euen from the first beginning, doth moderate his affections and keepeth himselfe in very good order. But here it may first be asked, how his will could be pure from all fault, seeing it did not agree with the will of God. For insomuch as the will of God is the onely rule of that which is good and equall: it followeth that all affections are faultie, which doe dissent from it. I answer, that albeit this is the true vprightenes, to frame all our affections, according to Gods will: yet there is a certaine indirect dissenting in appearance, which deserueth not blame, nor is to be accounted for a sinne: as put the case, a man desireth the peaceable and prosperous estate of the Church, he wisheth that the children of God were deliuered out of their distresse, that all superstitions were vtterly taken away, that the rage of the wicked might be so restrained, that they should be able to doe no hurt at all. These things, insomuch as in themselues they are right and good, the faithfull may lawfully desire them, though it be the pleasure of God to dispose otherwise: who will haue his Sonne reigne among his enemies, his children to be exercised vnder the Crosse, the victorie of their faith, and of the Gospel, to be made the more glorious by reason of the contrarie craftie deuises of Satan.

We see then, how these desires are godly, though in appearance they dissent from the will of God. The reason is, for that God willeth not, that we should alwaies exactly, or scrupulously inquire, what he hath determined: but he giueth vs leaue, to aske that of him, which is meete for vs to aske, so farre as wee are able to discerne. But the question is not fully answered. For insomuch (as it is said a while since) that all the affections of Christ were well ordered, how commeth it to passe, that he doth now correct himselfe? For he doth in such sort subdue his affection to the obedience of God, as if he had passed measure before. Certes, in the first request, that quiet moderation, which I speake of, is not so euident: in that he seemeth, as much as in him lieth, to withdraw himselfe, and to be vnwilling to doe the office of the Mediatour. I answer, that he faulted nothing at all herein, because the terrour of death, being sodainely cast vpon him; there fell vpon him therewithall such an astonishment, that he could not, but, (all other thoughts laid aside) betake himselfe to this request. Neither is it necessarie, that we should curiously dispute here, whether the forgetfulnes of our saluation, could priuily creep into him: for this alone ought to satisfie vs, that at the time when he brake forth into this request against death, none of those things came into his mind, which would hinder & stop the same. Now, if any man shal take exceptiō, that the first motiō was not so wel ordered, as was meet, seeing it shuld haue bin restraind, or euer it had run out so far: I answer, that we cannot perceiue in our nature, as it is corrupted, such an ernestnes

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of affection, accompanied with such moderation, as was in Christ: but we are to giue this honour to the Sonne of God, that we doe not measure him by our selues. For so doe all carnall affections boile in vs, that they doe easilie breake forth into a stubborne wilfulnes, or at the least, they haue some scumme mixed with them. But Christ was in such sort inflamed, through the fervencie of his anguish, and feare, that hee did neuertheles conteine himselfe in his measure. Yea rather, like as diuers sounds, differing one from another are so farre from vntuneablenes, that they doe make so much the more pleasant and sweete melodie: so in Christ, we haue the most notable paterne of the mutuall proportion of the wills of God and man: so as the one may differ from the other, and yet be without all contrarietie or iarre. This place also doth plainely teach, that the old Heretikes called Monethelites, were exceeding sottish, in that they imagined Christ to haue had onely one will. Indeede, in that he was God, hee willed no other thing at all, then that which the Father willed: wherefore it remaineth, that it was his humane soule, which had his affections differing from the hidden counsell of God.

Now then, seeing it behooued, that Christ should captiuate his will, and make it subiect to the authoritie and gouernment of God, although it was of it selfe well moderated: O how carefully ought we to restraine the licentious libertie of our affections, the which are continually both carried with a rash and vnaduised headines, and are also full of wilfull sturdines! But be it, that the Spirit of God doe gouerne vs, that we desire nothing but that which standeth with good reason: yet doe we owe this obedience to God, that we doe take it patiently, though our requests take no good successe. For this modesty beseemeth faith, that we be content, though God doe otherwise determine, then we doe desire. And then especially, we are to goe by this rule, that wee aske nothing, but vnder this condition, that God may fulfill that which hee hath decreed; in such cases, as we haue no certaine and speciall promise made vnto vs. But this cannot be, vnles we doe submit our requests vnto him. Now it is demanded, what Christ obtained by this prayer? The Apostle to the Hebrewes chap. 5. 7. saith, that he was heard in that which he feared. For so ought that place to be expounded; and not as we commonly reade it, for his reuerence. Neither would that fitly agree, if Christ had feared death simply considered: insomuch as he was not deliuered from that.

Wherevpon it followeth, that he was driuen to pray against death, through feare of a greater euill. That is to say, when he saw the wrath of God bent against him, in that he presented himselfe before his iudgement seate, loden with the sinnes of all the world, it could not be, but he must greatly feare the deepe gulfe of death. Wherefore, though he indured death, yet, seeing the sorrowes of death being loosed, (as *Peter* teacheth Acts 2. 24.) hee gat the vpper hand in the combate: the Apostle saith, worthilie that he was heard in that which he feared. Here doe the vnlearned buskell themselues, and crie out, that it is a thing vnbeseeming Christ, that he should feare, lest hee should be swallowed vp of death. But I would haue them tell me, what kinde of feare they thinke it to haue beene, which drew droppes of blood from Christ. For neuer would that deadly sweate haue flowed from him, vnles he had beene in a direfull and strange horrour? If any at this day, should sweate blood, and that also so plentifully, that the droppes should fall downe vpon the earth, it should be as a thing monstruous and incredible: and if it should happen, through feare of death, wee would say such a one to be very effeminate, and to haue small courage in him. They therefore, that doe denie Christ to haue prayed: that the Father would deliuer him from the gulfe of death: they doe impute that faint heartednes vnto him, which were vnbeseeming an ordinarie man. If any shall obiect, that the feare which I speake of, should proceede of infidelitie. The answer is ready: that Christ, so soone as he was stricken with

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the horrour of the curse of God, was in such sort touched in the sense and feeling of flesh, that his faith remained safe, and without all hurt. For the integritie of his nature, caused that vnwoundedly hee felt the same tentations, which doe wound vs by the stingings thereof. And in the meane while, they doe foolishly imagine, that he was a conquerour without the fight, whosoeuer doe exempt him, as hauing no feeling of the tentation. Neither is it lawfull for vs to thinke, that he vsed any counterfetting, while he complained of the heauines of his soule vnto death: neither haue the Euangelists set downe an vntruth, in that they haue reported, that he was sodainely taken with heauines, and to haue beene in great feare. Thus much out of Master *Calvin* in his Harmony of the three Euangelists *Matthew*, *Marke*, and *Luke*: vpon the 37, 38, and 39. verses of the 26. chapter of Saint *Matthew*.

And after all this, vpon the 40. verse of the 27. chapter of the same Euangelist, hee saith that the Sonne of God would abide fastened to the Crosse for our saluations sake: vntill hee had fully indured, both most raging torments of the flesh, and also horrible distresse of soule, euen to the death it selfe.

But let vs come to that which he writeth in the same his Commentaries, concerning the dolefull complaint of our Sauiour vpon the Crosse: 46. verse of the same chapter. Albeit (saith this excellent interpreter) there appeared more then humane strength in the crie of Christ, yet it is certaine that the vehemencie of his dolour, did wring it from him. And truly this was a chiefe conflict, yea more grieuous then all other torments: insomuch as hee was so farre from being releeued in his distresse, by the ayde or fauour of the Father, that he found him after a sort estraunged from him. Neither did he offer vp his bodie onely for the price of our reconciliation with God: but hee suffered in his soule also, the punishments due vnto vs, and so was made a man of sorrowes indeede, as *Isaiah* speaketh chap. 53. 3. And truly, very sottish are they, who setting aside this part of our redemption, doe stay onely vpon the externall punishment of the flesh.

Now nothing is more horrible then to feele God to be our Iudge, whose wrath is greater then all deaths. And therefore so soone as this tentation, was after a sort cast vpon Christ, as if God were his aduersarie, and that he was appointed to destruction: he was sodainely taken with such an horrour, as would haue swallowed vp all mortall men a hundreth times, but he escaped and preuailed by the wonderfull power of the Spirit. Neither doeth hee complaine fainedly, or after the manner of one that plaieth his part in an enterlude, that he was forsaken of God. Likewise, that which many pretend, as if he had spoken according to that which the people conceiued, it is a sottish cauill. For very inward heauinesse of minde, euen by reason of the force and vehemencie thereof, did inforce him to breake forth into that complaint. Neither was that redemption which hee wrought, onely outward to the eyes, as I said not long since, but euen as he offered vp himselfe a surety for vs, so would hee in our stead, indure the very iudgement of God. But it seemeth absurd, that a speech of despaire should fall from Christ. The answer is easie, seeing though in the sense of the flesh, he did apprehend destruction: yet faith abode firme in his heart, by the which he beheld God present, concerning whose absence hee doth complaine. We haue declared elsewhere, after what manner the deitie gaue place to the weakenes of the flesh, so farre as was behouefull for our saluation, to the end Christ might performe euery part of a perfect redeemer. We haue also noted the difference betwixt the sense of nature, and the knowledge of faith. So that nothing letteth, why Christ should not conceiue in his minde, that G O D was estraunged, as his feeling gaue him: and yet therewithall, by faith to holde that G O D was fauourable to him. As it is euident and plaine, from the two braunches of the complaint.

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For before he doth mention the tentation, hee sheweth that he maketh his refuge to God, as vnto his God: and so by the shield of Faith, forcibly beateth backe that appearance of forsaking, which did on the contrary parte, thrust in it selfe.

Diro cruciatu.

To conclude, the faith of Christ was so vntouched in this reuengefull torment, that he bewailing that he was forsaken, did for all that, assuredlie trust, that the assistance of God was neere at hand.

Moreouer, that this was a speach worthie to be in singular maner obserued, hence it appeareth: in that the holie Ghost, to the end he might ingraue it the better, in the remembrance of men, hee would haue it set downe in the *Syrian* language. For this is as if he should bring in Christ continuallie repeating the selfe same wordes, which then hee vttered with his owne mouth. So that the sottishnes of them is the more shamefull, who passe by the great heauines of Christ, and so horrible feare, lightlie, and as it were in sporte. But whosoeuer shall consider that Christ tooke vpon him the *Person* of a *Mediator*, on that condition that he should take vpon him our guiltines, as well in soule as in bodie: he will not maruell, that he should haue to incounter with the sorrowes of of death, as if he had bene in the displeasure of God, cast out into a labyrinth of all miserie.

The same point, doth he notablie lay forth, from the words of our Sauiour, Iohn chapt: 12. 27. in his Commentarie vpon that Gospell, wherin that our Sauiour complaineth that his soule was troubled, hee noteth that it is no maruell, though scoffing persons make all but a matter of laughing: in so much as none can vnderstand what the horrible grieuousnes of the sufferings of Christ meaneth: but such as are humbled with some experience in themselues. And then also, he sheweth that it was not onely behooffull, but also necessarie, that the Sonne of God should be so affected as he was: seeing by his death he was to make satisfaction to God, and to appease his anger, and curse, by taking our guiltines vpon himselfe, &c. Neither (as he saith) was it without reason, that the Sonne of God should be so troubled, seeing the *Deitie* hid it selfe, neither shewed forth the vertue therof, but rested after a sort, that he might make way vnto the satisfaction, &c. And vpon those wordes, *What shall I say? Father, saue me from this houre: but therfore came I vnto this houre*: he sheweth that there are fiue degrees to be noted. First, a complainte, the which brake forth from vnmeasurable dolour. Secondlie, he perceiueth that he hath neede of succour, and therefore lest he should be oppressed with feare, hee inquireth in himselfe, what he should doe! Thirdlie, he betaketh himselfe to his Father, and implореth the aide of him, as of his deliuerer. Fourthly, he calleth backe the request, which he acknowledgeth, would not stand with his calling: and wisheth to suffer anie thing, rather then not to fulfill that which was inioyned him by his Father.

And last of all, preferring the glorie of God alone, hee forgetteth all other things: and maketh no reckoning of them. The which pointes, the interpreter doth notablie open and cleare, against such cauills and scruples, as flesh and blood raiseth against them. But because the same in effect is translated before, wee will rest in that which we haue alreadie seene.

Hee vseth also the like dexteritie in clearing the words of the Apostle, concerning the same matter, Hebrewes, chapt: 5. verses. 7 8. where among the rest, he answereth to this question, *Howe was Christ heard out of his feare, seeing he indured death which he feared?*

The which answere onely, I will here set downe. I answere therfore (saith hee) that wee must consider what the scope of his feare was. For why did he shunne death, but because hee beheld in it, the curse of God: and because hee was to incounter with the guiltinesse of all sinnes, and euen with hell it selfe? Hence was his trembling, and anguishe, in so much as the iudgement of God is more then fearfull.

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So then, he obtained that which he would: to wit, that he might preuaile and get out of the sorrowes of death, that hee might be supported by the sauing hand of his Father, that after a short time of combate, he might get a glorious triumph ouer Satan, sinne, and hell. And in like manner, it commeth often to passe, that we desire this or that, but to another end. And God, denying vs that which wee haue asked, yet findeth out a way to relieue vs.

This excellent, and most necessarie doctrine, concerning the exceeding and incomprehensible greatnes of the sufferings of our Lord Iesus Christ, to make satisfaction to the diuine, (that is the infinite iustice of God for our sinnes) being thus set downe, in diuerse places of the learned Commentaries of this faithfull and learned instrument, (a Scribe spiritually taught of God) it is by himselfe, exactly set downe and notably couched together in his Institutions, 2. Booke. chap: 16. Sections 10. 11. 12. and wee haue it alreadie translated into our language. Neuertheless, it shall be to good purpose, that wee desire the Printer to take the paines to set it downe heere also: and the rather, because he truly disputeth, to the reproofe of all ignorant, or nice and partiall interpreters of this deepe mysterie, that the sufferings of our Sauiour, were so great, that they may iustly be said to be a kinde of Descension to Hell: that is to say, to haue beene so great, that they may without any hyperbolicall, or excelsiue speech, be called very hellish torments, or sufferings.

In that place of his Institutions therefore: Concerning Christes going downe to hell (saith *Caluine*) beside the consideration of the Creed, wee must seeke for a more certaine exposition: and wee assuredly haue such a one out of the word of God, as is not onely holy and godly, but also full of singular comfort. Christes death had beene to no effect, if he had suffered onely a corporall death: but it behoued also that hee should feele the rigour of Gods vengeance: that he might both appease his wrath, and satisfie his iust iudgement. For which cause also, it behoued, that he should, as it were hand to hand, wrastle with the armies of hell, and the horrours of eternall death, wee haue euen now alledged out of the Prophet, that the chastisement of our peace was laide
Isai. 53. 5. vpon him: that he was striken of the Father for our sinnes, and bruised for our infirmities. Whereby is meant, that he was put in the stead of wicked doers, as a surety and pledge, yea and as the very guilty person himselfe, to abide and suffer all the punishments, that should haue beene laide vpon them: this
Act. 2. 24. one thing excepted, that he could not be holden still of the sorrowes of death. Therefore it is no maruell, if it be said, that he went downe to hell: seeing hee suffered that death wherewith God in his wrath striketh wicked doers. For not onely the body of Christ, was giuen to be the price of our redemption, but there was another greater, and more excellent price paid, in that he suffered in his soule the terrible torments of a damned and forsaken man.

According to this meaning, doth *Peter* say, that Christ arose againe, ha-
Act. 2. 24. uing loosed the sorrowes of death, of which it was vnpossible that hee should be holden or ouercome. Hee doth not make it simple death: but hee expresseth, that the Sonne of God was wrapped in the sorrowes of death, which proceede from the curse and wrath of God, which is the originall of death. For how small a matter had it beene, carelesly, and as it were in sport, to come forth to suffer death? But this was a true proofe of his infinite mercie towards vs, not to shunne that death, which hee in himselfe so sore trembled at. And there is no doubt, but it is the Apostles meaning, to teach the same thing, in the Epistle to the Hebrewes, where hee writeth, that Christ was heard
Heb. 5. 7. out of his feare: some translate it reuerence or pietie, but how vnfitly, the matter it selfe, and the very manner of speaking proueth it. Christ therefore, praying with teares, and with a mighty crie, was heard out of his feare: not to be free from death, but not to be swallowed vp of death, as a sinner: be-

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cause in that place, he had put our person vpon him. And truly, there can be imagined no more dreadfull bottomlesse depth, then for a man to feele himselfe forsaken and estranged from God, and not to be heard, when hee calleth vpon him, euen as God himselfe had conspired to his destruction. And euen so farre wee see, that Christ was throwne downe, that by inforcement of distresse, he was compelled to crie out, *My God, my God, why hast thou forsaken me?* For whereas some would haue it taken, that hee so spake, rather according to the opinions of others, then as hee felt in himselfe: that is no cause probable: for as much as it is euident, that this saying proceeded of anguish, euen from the bottome of his heart. Yet doe we not meane thereby, that God was at any time his enemie, or angry with him. For how could hee be angrie with his beloued Sonne, vpon whom his minde rested? Or how could Christ, by his intercession, appease his Fathers wrath towards others, hauing him hatefully bent against himselfe? But this is our meaning, that hee suffered the grieuousnes of Gods seueritie, for that hee being striken and tormented with the hand of God, did feele all the tokens of Gods displeasure, when hee is angry and punisheth. Whereupon, Hilarie argueth thus, that by his going downe, we haue obtained this, that death is slaine. And in another place, hee agreeth with our iudgement, as where he saith, The Crosse, death, and hell, are our life. Againe in another place: The Sonne of God is in hell: but man is caried vp to heauen. But why doe I alledge the testimonie of a priuate man, when the Apostle affirmeth the same, rehearsing this for a fruite of his victorie, that they were deliuered, who were by feare of death, all their life long, subiect to bondage? It behoueth therefore, that hee should ouercome that feare, which naturally doth continually torment, and oppresse all mortall men: which could not be done, but by fighting with it. Moreouer, that his feare was no common feare, or conceiued vpon a slender cause, it shall by and by, more plainely appeare. So by fighting hand to hand, with the power of the diuell, with the horrour of death, with the paines of hell, it came to passe, that hee both had the victorie of them, and triumphed ouer them, that we now, in death, should no more feare those things, which our Prince hath swallowed vp.

Psal. 22. 2. Matth. 27. 46.

Vide Cyril. lib. 2. de rec. fide ad Regi.

Lib. 4. de Trinit. Lib. 2. Lib. 3.

Here, some lewd disposed persons, though vnlearned, yet rather moued by malice, then by ignorance: Crie out, that I doe a hainous wrong to Christ, because it is against conueniencie of reason, that hee should be fearefull concerning the saluation of his soule. And then they doe more hardly enforce this cauillation: saying, that I ascribe to the Sonne of God, desperation, which is contrary to faith. First, they doe but malitiously, moue controuersie about Christs feare and trembling, which the Euangelists doe so plainely report. For a little before that the time of his death approached, he was troubled in spirit, and striken with heauines; and at his very meeting with it, hee beganne more vehemently to tremble for feare. If they say, that hee did but counterfet it, that is too foule a shift. We must therefore, (as *Ambrose* truly teacheth) boldlie confesse the sorrowfulnes of Christ, vnlesse we be ashamed of his Crosse. And truly, if his soule had not beene partaker of paine, he had beene onely a redeemer of bodies. But it behoued that hee should wrastle, that hee might raise vp them that lay downe.

And his heauenly glory is in such sort nothing at all impaired thereby, that euen heerein gloriously shineth his goodnes, which can neuer be sufficiently praised: in that hee refused not, to take our weakenes vpon him. From whence also is that comfort of our anguishes and sorrowes, which the Apostle setteth before vs: that this mediator did feele our infirmities, that he might be the more earnestly bent to succour vs, being in miserie. They say, that that thing which is euill of it selfe, is vnworthily ascribed vnto Christ. As though they were wiser then the Spirit of God, which ioyneth these two things toge-

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ther, that Christ was in all things tempted as we are, & yet that he was without sinne. Therfore there is no cause, that the weaknes of Christ, should make vs afraide, whervnto he was not by violence or necessitie compelled: but of meere loue to vs, and of mercie, was moued to submit himselfe. And whatsoeuer he of his owne will suffered for vs, deminisheth nothing of his power. But in this one pointe, are these backbiters deceiued, that they doe not perceiue in Christ, such an infirmity as is cleane & free from all falt & spot, because he kept himself within the bounds of obedience. For wheras ther can be found no moderation in our corrupt nature, wherin all our affections, doe with troublesome violence exceed all measure, they doe wrong to measure the *Sonne of God* by that standard. But whē man was in his vncorrupted estate, then there was a moderation bearing swaye in all his affections, to restraine excesse. Wherby it might well be, that hee was like vnto vs in sorrowe, dread and fearfulnes, and yet that by this marke hee differed from vs.

Heb.4.15.

Being so confuted, they leap to another cauillation, that though Christ feared death, yet he feared not the curse & wrath of God, from which hee knew himselfe to be in safetie. But let the godly readers weigh, howe honourable this is for Christ, that he should be more tender & more fearfull, then the most of the base sort of men are. Theeues, & other euill doers, doe wilfullie hast to death, many doe with hautie courage despise it, some other doe mildelie suffer it. But what resolution or fortitude were in this, that the *Sonne of God* should be daũted with horrour, & well neare altogether astonished with it? For euen that which among the common sort, might be accounted exceeding strange, is reported of him, through vehemencie of griefe, verie droppes of blood did trickell downe from his face. Neither did he this, to make a shew to the view of other, seeing hee sent vp his grones vnto his Father, out of companie in a secrete corner. And this putteth it out of all doubt, in so much as it was needfull, that *Angells* should come downe from heauen to relieue him, in an vnwonted manner of comforting.

How shamefull, (as I say) should this haue bene, to be so farre tormented for feare of common death, that he should melt with bloodie sweate, & not be able to be comforted, but by the sight of Angells? what? doth not that praier thrise repeated (*Father, if it be possible, let this cup depart from mee*) proceeding from an incredible bitternes of heart, shewe that Christ had a sharper & a harder battel then with ordinarie death? And hence it appeareth, that those triflers, against whom I now dispute, doe boldlie babble of things, which they know not what they meane: for that they neuer considered, what it is, or of how great importance, that we are redeemed from the iudgement seate of God. But this is our wisedome, well to vnderstand, how dearely our saluation did cost the Sonne of God. Now if any man do aske me, whether Christ went then downe to hell, when he prayed to escape death: I answere, that then was the beginning of it, wherby may be gathered, how grieuous & terrible torments he suffered, when he knew that he stood araigned for our cause, before the iudgment seat of God. But although for a moment of time, the diuine power of the Spirit, did hide it selfe, that it might leaue the flesshe to haue experience of the owne weakenes: Yet it is meete, that wee knowe that such was the tentation, through the feeling of sorrowe and feare, that it was not against faith. And thus, was that fulfilled, which is in the Sermon of Saint *Peter*, Actes 2.24. that hee could not bee helde of the sorrowes of death, because when hee felt himselfe, as it were, forsaken of God, yet hee did nothing at all departe from trust in his goodnes. And this doth that his notable calling vpon God declare, wherein, euen for extremitie of paine, hee cried out, *My God, my God, why hast thou forsaken me?*

For although his anguish was aboue measure, yet he ceaseth not to call him his GOD, of whom he crieth out that he was forsaken.

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Moreouer, hereby is confuted, as well the error of *Apollinaris*, as theirs that were called *Monothelites*. *Apollinaris* fained, that the eternall spirit was in stead of a soule to Christ, as if he had beene but a halfe a man. And as who should say that he could cleanse our sinnes some other way, then by obeying his Father. For where is the affection, or desire, & wil to be obedient, but in the soule? And euen therefore, as wee knowe, was his soule troubled, that ours might obtaine peace, and quietnes, all feare being driuen away.

And further, we see, contrarie to the opinion of the *Monothelites*, how at this time, he willed not that thing as he was man, the which he willed in respect of his diuine nature. I omit to speake how he did subdue the aforesaid feare, with a contrary affection. Neither is the shew of contrarietie hard to discerne in this, *Father deliuer me from this houre: but therefore came I into this houre. Father glorifie thy name.* In which perplexitie notwithstanding, there was no such distemper in him, such as is seene in vs, euen then when we most of al indeuour to subdue our selues.

Here also, because the iudgement of our good and faithfull brother Maister *Perkins* (now in heauen) is very circumspect and exquisite, I suppose it will be well liked of all of sound iudgement, that I borrow his words from his exposition of the Creed, for a third witnes: first, when he writeth of the death of our Sauiour, and after of his descension.

Of his death thus: As Christs death was voluntarie, so was it also an accursed death, and therefore it is called, the death of the crosse. And it containeth the first and the second death: the first is the seperation of the body from the soule: the second is the seperation of body & soule from God: & both were in Christ: for beside the bodily death, he did in soule apprehend the wrath of God due to man for sinne: and that made him crie, *My God, my God, why hast thou forsaken me?*

And here (saith he further) we must not omit a necessarie point: namely, how farre forth Christ suffered death. *Answer*: Some thinke that he suffered onely a bodily death, and such paines as followe the dissoluxion of nature: but they no doubt, come too short; for why should Christ haue feared death so greatly, if it had beene nothing, but the dissolution of nature? Some againe thinke that he died not onely the first, but also the second death: but it may be, they go too farre; for if to dye the first death, be to suffer a totall seperation of body and soule, then also to dye the second death, is wholly and euery way, to be seuered from all fauour of God, and at the least, for a time to be oppressed of the same death, as the damned are. Now this neuer befell Christ, no not in the middest of his sufferings, considering that euen then hee was able to cal God his God. Therfore the safest course is, to follow the meane: namely, that Christ died the first death, in that his body and soule were really and wholly seuered, yet without suffering any corruption in his body, which is the effect and fruit of the same: and that withal, he further suffered the extreme horrour & pangs of the second death, not dying the same death, nor being forsaken of God, more then in his owne apprehension and feeling. For in the very middest of his sufferings, the Father was well pleased with him.

And this which I say, doth not any whit lessen the sufficiencie of the merit of Christ: for whereas he suffered very truly the wrath of God, and the very torments of the damned in his soule, it is as much as if all the men in the world had died the second death, and beene wholly cut off from God, for euer and euer. And no doubt, Christ died the first death, onely suffering the pangs of the second, that the first death, might be an enterance, not to the second death which is eternal damnatiõ, but a passage to life eternal. Thus much writeth this good seruant of God, concerning the extremitie of Christs sufferings, in dying the death, with such limitation onely, as was necessarie, considering the most high and diuine excellencie of him that suffered: in whom was no sin, & who could not possibly abide long vnder the curse and torment, though eternally due to vs for our sinnes.

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And againe, vpon the descension, thus he (disputing that question with like good iudgement and faithfulnes.) Others there be (saith he) which expound it thus. *He descended into Hell*; that is, Christ Iesus, when he was dying vpon the crosse, felt and suffered the panges of Hell, and the full wrath of God seazing vpon his sonne. This exposituon hath his warrant in Gods word, where Hell often signifieth the sorrowes and paines of Hell, as *Hanna* in her song vnto the Lord, saith: *The Lord* killeth and maketh aliue, he bringeth downe to Hell, and raiseth vp; that is hee maketh men feele woe and miserie in their soules, euen the panges of hell, and after restoreth them. And *Dauid* saith, the sorrowes of death compassed me, and the terrors of Hell laide hold on me. This is an vsuall exposition, receiued of the church: and they which expound this Article thus, giue this reason thereof: The former words, was crucified, dead, and buried, doe continue (say they) the outward sufferings of Christ: now because he suffered not onely outwardly in body, but also inwardly in soule, therefore these wordes, he descended into Hell, doe set forth vnto vs his inward sufferings in soule, and when he felt vpon the crosse, the full wrath of God vpon him. This exposition is good and true.

Such is the excellent and sound interpretation of these three faithfull witnesses, concerning the greatnes and grieuousnes of the sufferings of our Lord Iesus Christ: whose testimonies may worthily be mentioned in stead of many, who both before and since, haue with like faithfulnes witnessed the same, and may stand us in speciall good stead to helpe against both the defectiue expositions of some hucksters, who goe about to deceiue vs with their ninepennie harps in stead of whole and true currant shillings, and with gold wanting so many graines, as may iustly be refused without further allowance, though wee doe not charge them with the false coyne of brasse and copper: as also against their carnall and vnsauorie cauills, vniust imputations, and causeles confutations, to the discredit of this most holy doctrine. For whatsoeuer may be pretended to the contrarie, by such as in this case (as hath beene truly affirmed) bable out that which they knowe not, because they neuer earnestly considered what it is, nor of how great importance, that we are redeemed from the iudgement of God: let vs as the truth it selfe requireth, be resolued of this, that the sufferings of our Sauiour, were euery way so great for vs, that we cannot possibly erre in conceiuing of them, to be greater then they were, but rather that wee shall alwaies come short of the full comprehension of the grieuousnes of them. And therefore no doubt did our Sauiour himselfe, vpon the crosse, so mightily and plainely publish them, by sound of voice, aboue humane strength: that he might not onely pierce the high heauens, that his complainte might come vp before God, but also to pierce deepe, not into the eares alone of the hearers, but euen into the deepest ground of their harts, to awake them both at that time, and vs to this day, by the preaching thereof, to thinke most seriously of them, as being farre aboue all our thought. For seeing they amazed our Sauiour himself, yea euen from the beginning of them, that he was at a stamme, what to say: and now at the ende, is after a sort confounded to feele himselfe, as one for the time, forsaken of God, not onely for want of comfort, but also for extremitie of anguish, both in body and soule: how should we thinke, that we are able to attaine to the full and perfit knowledge of the measure of them, but onely so farre forth, that we knowe and beleeue, that they were to vs infinite, and aboue the measure of our knowledge, and knowne to Christ himselfe alone, in the infinite wisedome aed commiseration of the diuine nature. Away therfore, all nice mincing, and carnall interpreters, of this high miserie, which vnder a a pretence of singular holines and fauour to Christ doe deepely dishonour and profane both it and him, and suffer themselues rather to be led by the spirit of Sathan, who secretly bewitcheth them, then by the spirit of Christ, who hath thus loud and openly, with stronge and mightie voice, vttered the exceeding greatnes of his owne most deepe miserie: and all for vs, that he might deliuer vs from infinite and perpetuall calamitie, and make vs partakers of eternall glory.

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glorie. To him therefore be the full, infinite and endles gloty of all his sufferings, infinite in measure and valewe, though finite in time, by the infinite power and grace of his deitie, which must of necessitie swallowe vp all torment, with death, and hell it selfe, in full and perfite victorie. Amen.

Hetherto of the first of the foure speeches of our Sauiour, more immediately before his death nearely approaching: and by occasion thereof, a generall rehearsall of the whole doctrine of the Gospell, concerning the incomprehensible greatnes and grieuousnes of his sufferings, for our infinite and most hainous sinnes, both for ours, and for all the elect.

Hereunto, before we proceede to the second, we are to adde in the order of the holy storie, the consideration of that most wicked and profane mockerie which some of the hearers make at this most graue and dolefull lamentation of our Sauiour. For say they by and by, *This man calleth Elias.*

And other saide, *Let be, let vs see if Elias will come and saue him.* Or as the Euangelist *Marke* saith in the same sence, *If Elias will come and take him downe.* O most profane and licentious impietie! Who would haue thought, that the fearefull and strange darkenesse of three houres long before, which no doubt, damped them all, and put them to silence, could no more preuaile with them, then that immediately vpon the renewing of the light, they should returne to the like wickednes againe? But herein, the holy prouerbe is true, chap: 27, 22. *Though thou shouldest bray a foole in a morter among wheate brayed with a pestell, yet will not his foolishnes depart from him.* And we may euidently see in these, the nature of all such as be voide of the true grace and feare of God, who, although they cannot but for the present bee stricken with the speciall declaration of Gods diuine power and anger: yet so soone as God taketh away the tokens of his wrath, they make but a mocke of his iudgement: as *Pharaoh* and his people did sondrie times, vntill at the length he brought a most fearefull destruction vpon them: euen as these Iewes also and other wicked people did, not long after this their contempt of his fearefull threatening, by this extraordinarie darkenes which he sent. And would to God, we our selues did not too lightly and forgetfully passe by the admonitions, which God hath sent vnto vs, by earthquakes, &c. the which for a time, haue something affected vs.

But let vs come to consider a litle what their mockerie was. *Behold, he calleth Elias*, say they. A thing which they could not easily haue spoken of, further from the mind of our Sauiour, who knowing and feeling that he had immediately to doe with the maiestie of God, yea so as no Angel, or any creature could comfort him (and therefore in the garden, minded not the Angel that came to offer his seruice vnto him, but being in an agonie praied the more earnestly to God who alone must be his comfort) there is no doubt but that he litle regarded to seek to *Elias* for helpe at this time. Neither did these think as they spake, but onely through contempt, they drawe the most graue and dolefull words of our Sauiour Christ, into a most ridiculous and vnsauorie iest. For by occasion that our Sauiour, speaking in the holy language, or in the *Syrian* tongue of neare affinitie with it, calleth him *Eli*, that is my God, and doubleth his speech: see say they, he calleth for *Elias*: and so they tolde this speech one to another, as though they should say, he calleth vpon God, but he may as well looke for helpe from *Elias*, as thinke to find helpe with God. The name of *Elias*, is indeed a word that signifieth God, yea the Lord my God: the which no doubt was giuen vnto him, as a profession of the faith of his parents, according to the couenant which God made with his people to be the Lord their God: *Elijah*, *The Lord is my God.* And our Sauiour doth in his words, in special maner looke to the promises of God made to him, as the ground of his couenant toward his people, but nothing at all to the person of *Elijah*. If it had bin his pleasure to haue come downe from the crosse, he would haue done it without the helpe of *Elijah*. Let vs therefore leaue these scorners, branded for euer with their owne iust reproch, for this petulancie and wanton mockerie in so graue a matter as this was, aboue all other that they had to deale with.

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And let vs by beholding their shame, take warning, that we do neuer thinke or speake lightly, of any of the graue matters and mysteries of God: but cleane contrariwise, let vs by all meanes, both by thought, word, and deed, giue all the honour and glory that we can, vnto them; and specially, in respect of those things, which doe concerne our most reuerend and blessed redemption.

NOw let vs come to the second speach of our blessed Lord and Sauiour, which was this, *I thirst*. A short speech indeed: but that which containeth matter of great and large moment: as we may perceiue by that report which the Euangelist *Iohn* maketh of it, as hath beene rehearsed before. Let vs therefore, from his report, consider of it. We cannot denie, but the vineger was giuen to our Sauiour in mockerie, rather then of good will to quench his thirst, answerable to their deriding speeches at the same time, as wee haue alreadie seene. And like enough, that they might euen of purpose, offer him, their vntoothsome potion to drinke, oftener then once, to molest and trouble him therwithall. But seeing we haue already taken our leaue to leaue them, with their wicked scoffings: let vs now looke onely vnto the most graue and holy mind of our Sauiour in these words, *I thirst*, according to that (as was said) which the Euangelist *Iohn* maketh report of them, vnto vs. He therefore giueth vs plainly to vnderstand, that although our Sauiour Christ could not but thirst: and that from a most vehement and continued drought: (more vehement then that of *Sampson*: Iudges ch: 15. verse 18. or then *Dauids* thirst, 2. Sam: 23. verse 15. he hauing passed through many most hote and tedious brunts for so many houres, both on the crosse, and before his fastening thereunto: yet, that hee might in complaining of his most naturall and vehement thirst, make it manifest, that he thirsted more, to doe the will of God, and to procure our saluation, then to take any bodily refreshing: the Euangelist *Iohn* telleth vs that he spake of his thirst, to the ende that the Scripture might be fulfilled in this behalfe. And that for the same cause, he did now tast of this vnpleasant drinke, though he had refused before to tast of it. So then it appeareth plainely, that our Sauiour was most willing to indure the vtmost of that crosse, which was laid vpon himselfe, and whereunto he was afterward fastened; to the end he might make a full satisfaction for our sinnes, that there might be no after reckoning, no not so much as for one farthing, as we may say vnpaied, rather then in the least thing to seeke his owne priuate and naturall reliefe. And this is a very weightie, and worthy matter for vs all, very diligently and thankefully to muse and meditate vpon, as wee shall haue occasion, in the comforts and duties to call to minde againe.

But in the meane while, for the clearing of this point: let vs not neglect the diuine prouidence of God, whereby it came to passe, that these scorners, in vsing their diligence, though mockingly to reach our Sauiour vineger, did fulfill that which was foretold almost a thousand yeares before, by the spirit of prophesie, as we read, Psal: 69. 20. 21. *Rebuke hath broken my heart, and I am full of heauines, and I looked for some to haue pitie on me, but there was none: and for comforters but I found none. For they gaue me gall in my meate, and in my thirst they gaue me vineger to drinke.* This was indured of *Dauid* (to speake metaphorically and typically) for he found a hard diet from the hand of his persecutors: but it was really, and properly, fulfilled in our Sauiour Christ.

Thus much for the interpretation of the second speech.

THe third followed immediate after that hee had receiued: that is, after that hee had drunke the vineger, that was reached vnto him by a sponge put vpon an hyssop (or as some doe thinke rather vpon a Rosemarie stalke) lengthened as *Matthewe* and *Marke* declare by a reed, (a cane reed as it is like) whereunto the end of the stalke was put, that it might be long enough to reach vp to the mouth of our Sauiour vpon the crosse. The speech of our Sauiour

Piscator in Iob: cap: 19. 27. in Scholijs.

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was this, *It is finished.* A short speech like to the former, and of the like weight of a more large and generall extent, as we are now to consider. For it containeth a most large and holy testimonie, euen from the sacred mouth of our Sauiour, who is the truth it selfe, that all things appointed of God, to be indured of him in his passion, were now at the last point, yea that all whatsoeuer was either foretold by the holy Prophets, or prefigured in the lawe, were now fulfilled euen vnto the point of death. So that nothing remained at this instant, for the perfecting of the most holy sacrifice which he was to offer vp, for the satisfaction of Gods iustice and for the eternall redemption, iustification, and sanctification of all the elect of God, but euen the last act as we may say, of the passion, which was death it selfe, and therein, the surrendering vp of his soule into the hands of his Father. So that here wee haue a most full and perfect ground to proue the absolute perfection of the sacrifice of our Sauiour Christ: in that hee offered vp himselfe to be a propitiation for our sinnes and for the sinnes of all the elect, from the beginning of the world to the ende thereof, when once he had died the death. For now there was nothing else remaining, as we may say, but the actuall passion of death it selfe. But the consideration of this perfection of the sacrifice, wee will deferre till wee come to the death it selfe: following the course of the holy story. Onely let vs from hence beare in mind, that we haue from the most graue and testamentary witnesse of our Sauiour himselfe, a most vndoubted and sure ground of the full and absolute perfection of it, to all purposes, for the which it pleased him to tast of death, as the holy Apostle speaketh.

THis *interim* obserued, and laide vp in our mindes, let vs now come to the last, and most immediate speech of our Sauiour, next the same his most holy and propitiatorie death. That was this, *Father into thy hands I commend my Spirit.* A speech likewise of very great importance, full of excellent direction, both for the ground and comfort of a liuely faith, as also for direction in sondrie duties, concerning the right manner of a Christian death. And to note the importance of them, it is to singular good purpose, that the Euangelists both *Matthewe*, *Marke*, and *Luke*, doe all report vnto vs, that our Sauiour Christ, vttered these his last wordes with a loud and mightie voice, as hee had done the former, *My God, my God, why hast thou forsaken me?* For whereas the Euangelist *Matthew* saith, that he cryed againe with a loud voyce: the Euangelist *Luke* telleth vs, that those aboue mentioned. *Father into thy hands I commend my Spirit*, were the wordes which he spake the second time with so loude a voice. The loudenes of the voice therefore, giueth plainly to vnderstand, that as our Sauiour would haue all most audibly to heare them, being there present, and all other to heare of thē, by the preaching of his Gospel, according to the faithfull record of the holy Euangelists: so, no doubt, that he would stirre vp all by this so loud sounding a voice, to consider diligently of them; according to the like practise of our Sauiour, to the same purpose. Iohn: chap: 7. 18, *Then cryed Iesus in the Temple as he taught. &c.* And verses 37, 38. *In the last and great day of the feast, Iesus stood and cryed, saying. If any man thirst, let him come to me and drinke, &c.* And chap: 11, 43. *He cryed with a loud voice, Lazarus come forth.* And chap: 12. 44. *And Iesus cried and said, he that beleeueth in me, beleeueth not in me, but in him that sent me, &c.*

Concerning these words therfore, let vs first cōsider the reasons, why our Sauiour vttered them with so loud a voice, and then the meaning of the wordes themselues.

Touching the loudnes and strength of the voice, our Sauiour being now at the point of death, would giue to vnderstand that he died not as other men, by a meere necessarie fainting and feebling of the spirits of the naturall life, but most voluntarily, to most singular endes and purposes, aboue the death of any other man, according to that which he had said before of himself. Iohn 10. 17, 18.

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Therefore doth my Father loue me, because I lay downe my life, that I might take it againe. No man taketh it from me, but I lay it downe, and I haue power to take it againe: this commandement haue I receiued of my Father. The which words notwithstanding, wee are so to vnderstand, that wee doe in no wise denye the truth of his naturall death, and of his humane infirmitie and passion therein, though by his diuine power hee ouerruled all, so that notwithstanding (as the Apostle *Peter* saith) *Hee was put to death concerning the flesh, yet hee was quickened in the spirit*, and had the power of life and death in his owne hande according to the decree and determination of God, and was not left to the will and pleasure of wicked men, *Iesus Crucifixus, sic ex causa naturali efflauit animam, nimirum ex violentia & cruciatibus, quos in tam crudeli supplicio passus erat, vt tamen separatio animæ a suo corpore procederet a pura ipsius voluntate. Beza.* Hom: in hist: pass. 32. And to the same ende did our Sauiour lay down his life sooner then was ordinarie in that kinde of execution, which caused *Pilat* to maruel, as we read Mark, 15,44, And the *Centurion* before him, verse 39.

Secondly, our Sauiour Christ vttered these last words; *Father into thy hands I commend my spirit*, with like loud voice, as he did those, *My God, my God, why hast thou forsaken me?* that it might euidently appeare, that hee continued yet in the same dolour and distresse. Neuertheles, in the third place, hee would make it known vndoubtedly in his church, to all beleeuing Christians, that howsoeuer his sufferings were exceeding great, yet he did nothing doubt of his preuailing against them, nor of his dying in peace. So that (I say) euen for this cause also, we may well conceiue that our Sauiour Christ to put the matter out of all doubt, would the rather as mightily vtter these words, which are most cleare words of a most perfect and liuely faith, *Father into thy hands I commend my spirit*: as those former words, *My God, my God, &c.* according to that saying of our Sauiour. Iohn 11,41.42. *Father, &c. I know thou hearest me alwaies: but because of the people that stand by, I said it, that they may beleeue that thou hast sent me.*

And to the same purpose, let vs now after the reasons of the loudnes of the voice, come in the next place, to cõsider of the meaning of the words thẽselues.

And herein, that which is in the first place, is worthy to be principally weighed of vs: that as our Sauiour Christ called God his Father, at his heauie enterance into his sufferings, *Father if it be possible, let this cup passe from me.* And in the middest of them. *Father forgiue them, for they knowe not what they doe.* So hee doth now in the conclusion of them, call *God his Father, Father* (saith he) *into thy hands I commend my spirit.* Neither doth he call him so, either then, or now, in respect of the vnitie of the Godhead, and because he is the naturall & eternal Son of the Father onely; but rather in regard of that loue and fauour which he is assured of from him, on our behalfe, euen in respect of this that he is the naturall Sonne of fraile man hauing taken our nature, to his diuine nature, in the vnitie of one *Person* of a mediator, and therein hath fulfilled all righteousnes, and now at the point of death, vttering these his last words had euen perfited his sufferings for our sins, to the full satisfaction of the diuine iustice, and to the reconciling & reducing of vs into the most gratious and blessed fauour of God. In these respects (I say) doth he with most full & perfect assurance of the most full and perfect loue of God, both toward himselfe, and for his sake, toward all whom he had redeemed & reconciled, call him by the name of Father.

And in the same assurance, doth he commend his spirit: that is to say, his soule (for so is the word *Spirit* vsed often as 1. Cor. 6.20. Act. 7.59. Gal: 6.18. &c. 2 Tim: 4.22. Heb: 12.9. & v. 23. Iames 2.16, 1. Pet: 3, 19.) which is the principall and chiefe part of his humanitie, *into the hands*: that is, to the safe custodie and blessed tuition of his Father, as a speciall treasure or Iewell most charily and tenderly to be preserued and kept: to wit, vntill the third day, when it was againe to returne to the body, at the resurrection thereof: as he knew certainly, that his Father would doe it.

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Not as one laying it aside, but alwaies keeping it in his sight, yea wearing it as it were a signet on his right hand: according to that promise, which for our Sauiours sake, he maketh to his Church, and therefore will much rather performe it to Christ himselfe, in whom all the promises of God, are yea, and Amen: Isai: 49. 16. *Behold I haue grauen thee vpon the palmes of mine handes: thy walls are euer in my sight.* And as the church prayeth, Song of Songs chap: 8. 6, *Set me as a signet vpon thine arme.* But what may some say? Hath Christ no care of his body, that he mentioneth his soule onely? There is no doubt, but he committed his body also into the hands of the same most trustie keeper, seeing the soule was shortly to returne to it againe, as was said euen now: according to that, Ps. 16. 9. *My flesh shall rest in hope. For thou wilt not leaue my soule in the graue, neither wilt thou suffer thine holy one to see corruption*: but this as the lesse principall, is comprehended vnder the other, a part being put for the whole. And againe, where it may be further demanded, why our Sauiour should commit his soule into the hands of the Father, seeing he was able to keepe and preserue it safe himselfe? we are to answere, that howsoeuer he was able indeed, in that he himselfe was very true and almightie God with the Father, yet we are to consider that he was now in the time of the infirmitie and abasement of his humane nature; and in such a seruice, as to the performance whereof, he was to take vpon him the forme, and to doe indeede the dutie of a seruant, yea euen the dutie of a seruant of seruants, as we may say in suffering for our sinnes, &c. And therefore as a mediator betwixt God and man, he prayeth to God the Father, both for vs, and also for himselfe.

These words, which our Sauiour thus vseth, seeme to be taken by him from the 5. verse of the 31. Psalme, where they were the words of *Dauid*, in the time of his great affliction and distresse. But our Sauiour Christ vseth them, with some difference as might most fitly agree to his person, and also to his estate. In either of which respects, the wordes of *Dauid*, would not so fitly agree vnto him. *Into thine hand I commend my spirit* (saith Dauid) *for thou hast redeemed me, O Lord God of truth.* Our Sauiour Christ, in stead of the names or titles of *Lord God of truth*; he doth vse in this place, the title *Father*: and then, he omitteth these words: *for thou hast redeemed me.* The reason why he doth in this place vse the title *Father*, was declared before. And now, that he should not ascribe any redemption to God in respect of himselfe, as *Dauid* iustly did; the reason is, because our Sauiour himselfe is sent to be the redeemer, not onely of *Dauid*, who by faith looked forward to him, but also of all other, both before his comming and since: whosoeuer haue any part in the redemption of the Lord our God.

Thus much, for the interpretation of the last speech of our Sauiour, next and immediately before his death: not vppon his death bedde, but vpon the crosse whereon he died: the which ought to prouoke vs, so much the rather, to consider of it the more earnestly, as of a notable ground, both for the comfort of faith, and also for direction of life, yea euen to the point, and shutting vp of our owne life, in such sort, that death may through our Lord Iesus Christ be an enterance into a more blessed life, as it was vnto our Sauiour himselfe. But of the comforts, and duties, we shall haue occasion to speake afterward, in their places by our order assigned vnto them.

IN the meane season, following the course and narration of the holy stories, we are come now to consider of the death of our Sauiour, the which is the full conclusion, and as it were the sealing and ratifying of all his sufferings going before, according to that of the Apostle *Paul*, Philip: 2, 6. 7. 8. *Christ Iesus being in the forme of God, thought it no robberie to be equall with God. But he made himselfe of no reputation and tooke on him the forme of a seruant, and was made like vnto men, and was found in shape as a man. He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.* In which words of the holy Apostle,

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we see plainely that he maketh the death of our Sauiour, as it were the period, and full point, or perfiting of his whole obedience and humiliation in the flesh. And so it was indeede. For all that followeth after: to wit, his resurrection, his ascension, &c. are the manifestation and proceeding of his glorious conquest in himselfe, to the performing and establishing of all the fruites and effects of his whole humiliation, which he yeelded himselfe most willingly vnto, euen to very death, the death of the crosse (as the Apostle saith) for vs. Read also, Heb: 5.9. 10. The ful and perfect sanctification of our Sauiour Christ to the finishing of the worke of our redemption and saluation, consisted in those his last sufferings, euen vnto death: for seeing our sins deserued death, they could by no lesse punishment be satisfied for, to the contentment of the diuine iustice of God.

But that wee may the more orderly proceede in this point, let vs first call to minde the wordes of the holy storie which report it vnto vs:

Question. Which be they?

Answer. *The Euangelist Luke immediately after the former wordes of our Sauiour, vttered with a loud voice, Father into thine hands I commend my spirit: he writeth thus, And when he had thus said, He gaue vp the Ghost.*

Exclamatio

So indeede it followeth in Saint *Luke*: and he doth most fully report this conclusion, and shutting vp of the sufferings of our Sauiour: and that also in the natural course and order, as it may appeare, first by *Matthew*, who testifieth

a phece to pneuma.

that he gaue vp the spirit, immediatly after his second lifting vp of his voice, ch: 27.50. *Then Iesus cryed againe with a loud voice, and yeelded vp the Ghost.* And afterward it may appeare likewise, by the Euangelist *Iohn*, who to expresse the death of our Sauiour, saith that he *bowed his head*: & thereby declaring the departure of all naturall strength and life of the body, he therewithall *gaue vp and deliuered the spirit.*

Paredoco to pneuma.

To whom? Into the handes of his Father, vttering his minde in these very words and that with a loud voice, as the Euangelist *Luke* hath deliuered.

Now therefore that we see the ground and course of the holy storie, concerning this great point of the death of our Sauiour: we must remember that which was duly purposed, (by occasion of the former words of our Sauiour, wherein he testified that all was finished, euen to the death) that is to say, that now we do obserue in the death it selfe, the full perfection of all the most holy sufferings, and sacrifice of our Lord Iesus Christ, in this offering vp of himself, euen to the death of the crosse, for our redemption and saluation.

Question. But how may the full perfection of the whole sufferings of our Sauiour, be perceiued of vs from his death, & the sacrificing of himselfe vnto God therein?

Answer. *To this purpose we are to obserue three things of speciall moment.*

First, that the death of our Sauiour was the very true and reall separation of the soule from the body.

Secondly, that (as hath beene obserued before) the death of our Sauiour Christ, was not constrained, but most voluntarie and willing.

Thirdly, that it was in it selfe a cursed death, in that it was the death of the crosse. Yet so that our Sauiour, by bearing our curse vpon the crosse euen to the death, hath taken it away, and procured most perfect blessing vnto vs, and brought life and immortalitie to light for vs. 2. Tim: 1.9.10.

Explication. and proofe. It is true. For first, the separation of the soule from the body, is manifest by the speeches, wherby the Euangelists doe expresse his death. And secondly, we haue seene it sufficiently cleared before, that the death of our Sauiour was not enforced against his will, but most willing and voluntarie. And so it was necessarie. For otherwise, it could haue beene no meet sacrifice to appease the anger of God against our sins. We may perceiue it from our owne death. For what is the reason why the death of the righteous is acceptable and precious to God; when as the death of the wicked is vile and abominable before him: but because the one is yeelded in faith and obedience, in hope of a better life, &c.

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the other is against the will, without faith, without repentance, &c. as if their heauen and happines were in this world, much rather therefore, yea infinitely much rather, must the death of our Sauiour Christ (in whose death, and for the sake whereof, our is accepted of God) be most willing and holy, with all perfection of faith and obedience. And so it was, according to that Heb: 10. 5.6.7.8.9.10. yet when we say our Sauiour died willingly, we doe not meane, that he was voide of all tentation to the contrarie. But our meaning is this, that albeit (as we haue seene before) he was vehemently tempted by experience of naturall infirmitie and feare to shunne it: yet because he gaue not place to the tentation, but by mightie strife against it, ouercame it, and wholly gaue ouer his owne will and naturall desire to the ende he might obey the will of his Father: therefore we doe both meane and say the rather, that he tooke his death most willingly. Yea euen in so much the more perfect maner, by how much the tentation was the more vehement to the contrarie.

The perfection therefore of the obedience of our Sauiour Christ, to our perfite iustification in the sight of God, is hereby confirmed vnto vs: according to that alledged before, out of the second cha: of the Ep: to the Philippians. And as we may further perceiue, by that which the same Apostle writeth, Rom: 5. v. 6.7.8. &c. For Christ, when we were yet of no strength, at his time, died for the vngodly. Doubtles one will scarse die for a righteous man: but yet for a good man, it may be that one dare die.

But God setteth out his loue toward vs, seeing that while we were yet sinners, Christ died for vs: Much more then being now iustified by his blood, we shall be saued from wrath through him. For if when we were enemies, we were reconciled to God, by the death of his Son, much more being reconciled, we shall be saued by his life. And not onely so, but wee also reioyce in God, through our Lord Iesus, by whō we haue now receiued the attonement. And verse 17. As by one mans disobedience many were made sinners, so by the obedience of one, shall many also be made righteous. And ch. 8. 31. What shall we then say to these things? If God be on our side, who can be against vs? who spared not his owne Sonne, but gaue him for vs all (to death) how shall he not with him giue vs all things also? who shal lay any thing to the charge of Gods chosen? it is God that iustifieth, who shal condemne? it is Christ which is dead, Read also, Ep: 1.7. We haue redemption through the blood (of Iesus Christ) euen the forgiuenes of sinnes, through the rich grace of God the Father. And Colos. 1. v. 19. 20 21. 22. 23. Likewise, we may perceiue it by that we read in the Ep: to the Heb: ch: 2. v. 9. By Gods grace he tasted death for all men. And verses 14. 15. He hath destroied through death, him that had the power of death, that is, the diuel. And he hath deliuered all thē which for feare of death, were all their life time subiect to bondage. Read also ch: 10, 9. 10. & 18. likewise 2, Tim. 1, 9, 10. He hath abolished death &c. And in the former Ep: of the Apostle Peter, ch. 1, 18, 19. we are not redeemed with corruptible things, as siluer and gold, &c. But with the precious blood of Christ, as of a lambe vndefiled, and without spot. And ch: 2. 24. Christ his owne selfe bare our sins in his body on the tree, that we might be deliuered from sinne, &c. And 1. Iohn, 1.7. The blood of Iesus Christ the Son of God (saith the Apostle Iohn) cleanseth vs from all sinne. And chap: 2. 2. And ch: 4, 10. And againe, Reuel: ch: 1. 5. Iesus Christ hath washed vs from our sinnes in his blood. And againe chap: 5. 9. He hath redeemed vs to God by his blood. And *Paul*, Act: 20. 28. God hath purchased his Church with his owne blood. And Rom. 3, 24, 25. We are iustified freely by the grace of God, through the redemption that is in Christ Iesus, whom God hath set forth to be a reconciliation through faith in his blood to declare his righteousnesse, by the forgiuenesse of the sinnes, that are passed through the patience of God. In the which, and like places, let vs obserue, that by the blood of Christ, his sufferings euen to the death, and his death it selfe is noted: because life, as the Scripture saith, is in the blood:

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Gen. chap. 9. 4. and Leuiticus, chap. 17. 11. 14. And becauſe as we are afterward to conſider, that the blood, yea the water and blood which was let out of his ſide by the ſpeare, which the ſouldier thruſt into it, was a certaine proofe, that he was verily dead. Ioh. chap. 19. 34. and 1. Epiſtle, chap. 5. verſe, 6. and verſe 8. And for the ſame cauſe alſo, the death of our Sauiour is noted by the word of ſacrificing, becauſe the ſacrifices of the lawe, which were figures of Chriſts death, were ſlaine, when they were ſacrificed to God.

Now ſecondly, that the death of our Sauiour, was an accurſed death: and that therin he did beare the curſe due to vs: it is euident in that it was the death of the Croſſe. For the Lord himſelfe ſaith, The curſe of God is on him that is hanged. Deut. 21. verſe 23. And that in bearing our curſe, hee remoued it from vs, and procured vs all bleſsing, it is likewiſe euident. Galath. chap. 3. verſe 13. 14. Chriſt hath redeemed vs from the curſe of the law, when he was made a curſe for vs (for it is written, Curſed is euery one that hangeth on tree) That the bleſsing of *Abraham*, might come on the Gentiles through Chriſt Ieſus: that we might receiue the promiſe of the Spirit, through faith. And it ſtandeth with good reaſon, that the Sonne of God, bearing the moſt curſed and ignominious puniſhment (euen a dogges death, as wee vſe to ſpeake of hanging, yea worſe then a dogges death, in this kinde of hanging by nailes) ſhould procure and purchaſe thereby, the greateſt and moſt glorious bleſsing that might come vpon thoſe, for whom, he, according to the will of God, indured ſo miſerable and curſed a death.

So then, inſomuch as by the death of our Sauiour Chriſt, our curſe is remoued: that is, the wrath of God, and all wofull effects thereof: and ſeeing on the contrarie, we are made partakers of all bleſsing, euen as amply as euer the promiſe was made to *Abraham*: the perfection of the obedience of our Sauiour, and the moſt bleſſed fruites thereof vnto vs (howſoeuer for the time moſt bitter and grieuous to him, in the ſenſe and ſufferings of our nature) is euidently argued, as hath beene partly declared already.

But it ſhall furthermore be yet more fully cleared vnto vs, if we conſider, in the perfection of the death of our Sauiour, the perfection of that moſt holy and propitiatorie ſacrifice, which he, our onely high Prieſt, hath once for all, offered vp to ſanctifie vs vnto God for euer. To the which end, let vs reade, and marke well, that which wee read, Heb. 2. 16. 17. 18. Our Sauiour (ſaith the Apoſtle) in no ſort tooke the Angels, but he tooke the ſeed of *Abraham*. Wherefore in all things it became him to be made like vnto his brethren, that he might be a mercifull and a faithfull high Prieſt, in things concerning God, that he might make reconciliation for the ſinnes of the people. For in that hee ſuffered, and was tempted, hee is able to ſuccour them that are tempted. And chap. 4. 14. 15. The which perfection of the ſacrifice of our Sauiour, by his ſufferings vnto death, as alſo the perfection of his high Prieſthoode, by the moſt excellent vertue whereof, the ſacrifice was perfited: they are in the ſame Epiſtle, moſt notably laied forth and confirmed, by a declaration of the excellent perfection of either of them, in compariſon both of the high Prieſts and alſo of the ſacrifices of the law, and of *Moſes* himſelfe, of whom the law beareth the name, and whom God put in ſpeciall authoritie and truſt, to ſee to the inſtitution and adminiſtration of the ordinances thereof: according to that which we read, Heb. chap. 3. 1. 2. 3. 4. 5. 6. and chap 10. from the beginning of the Chapter to the 19. verſe. The which it were needleſſe to ſet downe here, ſeeing all is neare hand, and may eaſily be altogether in the view of euery chriſtian Reader, that will take his bible to peruſe the ſame. But heerewithall, I would intreat him, euen for his owne ſingular benefit, to read that which our very learned and Chriſtian brother M. *Perkins* hath written in his *Expoſition of the Creed*, concerning the excellencie of the ſufferings of our Sauiour Chriſt vnto the death, in this reſpect, that hee thereby offered vp himſelfe in ſacrifice vnto God for vs. For as God hath bleſſed his good ſeruant with ſingular dex-

Leuit 8. & chap. 9.

teritie

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teritie in other things, ſo in this notable point, for one inſtance among the reſt, he hath bleſſed both him, and vs by him in very gratious & excellent manner.

The ſumme of all briefely (if not ouer briefely for ſo excellent and large a Treatie) is thus much: that the perfection of the ſacrifice ariſing from the perfection of the Prieſthood of our Sauiour, becauſe of the Deitie ioyned therein with the humanity, which conferreth an infinite merit, vertue, and efficacie vnto it, is as much aboue all ſacrifices of the lawe, as his Prieſthood is exceeding the Prieſthood thereof, inſomuch as he is a Prieſt of the moſt high order of *Melchiſedech*: who was both a King and a Prieſt, yea infinitely excelling *Melchiſedech* himſelfe: as is euident from his moſt royall and princely triumph vpon the altar, whereon he offered himſelfe. The which, though to ſpeake of the externall matter of it, wee may giue that name vnto the Croſſe, whereon hee was crucified and ſlaine as an heaue offering of eleuation to the Lord: yet ſpiritually, and as touching the moſt perfect holines and ſanctifying power of this ſacrifice, we are to vnderſtand, that the Deitie of Chriſt in that he offered vp himſelfe to God, by the eternall Spirit, was the only altar which ſanctified this moſt high ſacrifice, for euer. The excellencie whereof, and of the moſt high Prieſt himſelfe, is further argued and blazoned as it were, by a moſt princely triumph vpon the ſame Croſſe, as it were from his triumphant chariot, by ſeauen notable effects, as it were banners or enſignes of the ſame.

Firſt, the roiall title ſet vp ouer his head.

Secondly, the moſt gratious and miraculous conuerſion of the thiefe on the Croſſe.

Thirdly, the miraculous darkening of the Sunne, by the ſpace of 3. houres.

Fourthly, the rending of the vaile of the temple, from the top to the bottome.

Fiftly, the mighty earthquake.

Sixtly, the opening of the graues, and cleauing of the ſtones.

Seauenthly, the teſtimony that his aduerſaries are enforced by theſe glorious effects of his diuine Maieſtie, to giue vnto him. I onely mention theſe things, and leaue many other particulars vnmentioned, deſiring, that they who haue not read theſe worthy things, and the reſt handled in that Expoſition: might be the rather induced to reade that Expoſition it ſelfe not only in theſe points, but in all the reſt, for the manifold benefit and fruit thereof.

Hetherto of the death of our Sauiour Chriſt.

NOw it followeth, according to our courſe and order (we following therein the order of the holy Story it ſelfe) that we doe come to conſider of thoſe things, which did either accompanie, or immediatly follow his death, and and thenceforth, ſuch other things, as did ſucceſsiuely followe, till his body was taken downe from the Croſſe. For theſe are the things, belonging to the laſt part of the third ſpace of time, wherein our Sauiour continued hanging vpon the Croſſe, after that he was dead.

Queſtion. Firſt therefore, which are thoſe effects, which did either accompanie, or immediatly follow vpon the ſame?

Anſwer. *There are foure of them.*

Firſt, the rending of the vaile of the Temple.

Secondly, the Earthquake.

Thirdly, the cleauing of the ſtones and rockes.

Fourthly, the opening of the graues. From whence alſo, after that our Sauiour roſe againe, the dead bodies of many of the Saints aroſe out of them, and ſhewed themſelues to many in the Citie.

Queſtion. That we may ſee our ground before vs, let vs call to minde, the words of the text. Which are they?

Anſwer. 51. *And behold (ſaith the Euangeliſt Matthew) the vaile of the Temple was rent in twaine, from the top to the bottome, and the earth did quake, and the ſtones were clouen.*

52 *And the graues did open themſelues, & many bodies of the Saints, which ſlept, aroſe*

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53 *And came out of the graues after his resurrection, and went into the holy Citie, and appeared to many.*

Expli. Here is a plaine record of the foure effects which you rehearsed: and all of them, verie memorable, and in the wisedome of God wrought to singular purposes, euen for the honouring of the most blessed death of our Sauiour: and for the rebuke of his wicked persecutors, to whom, both he and his death, were most vile and reprochfull. Let vs therefore consider as diligently as we can, of the gratious wisedome and purpose of God, in euery of them.

AND first, concerning the rending of the vaile of the Temple, the which being from the top to the bottome, as Saint *Matthew* hath told vs: and also in the very midst of the vaile, as the Euangelist *Luke* sheweth, chap. 23. 45. the Lord would no doubt, hereby declare: first, against the Iewes, the exinanition (as one may say) or making voide of all their former prerogatiues, and whole dignitie which they had aboue other nations: yea, euen the abiection and casting off of the Temple and Citie it selfe. For insomuch as all their prerogatiues, and whole dignitie was founded in Christ, and the promise of his comming, as it was apprehended by faith, of the orthodoxe and true beleeuing fathers and progenitors of the Iewes, and their holie posteritie: it cannot be, but Christ when he is come, being most contumeliously reiected of the degenerate and apostate Iewes: they themselues also, must in the iustice of God, be likewise necessarily reiected and cast off, of him. Reade Rom. 9. 1, 2, 3, 4, 5.

And secondly, as touching the Gentiles, God giueth plainely to vnderstand, the ceasing of all the ceremoniall and figuratiue worship, and the ordinances thereof, whatsoeuer had beene in former times, as the partition wall betwixt them and the Iewes: and consequently, betwixt them and God himselfe, vnlesse they would (while the law stood in force) haue as it were incorporated themselues into the bodie of the Iewes. Reade Heb. chap. 7. verses 11, 12, 13, 14, 15, 16, 17, 18, 19. And chap. 8. verses 7, 13. And chap. 10. 5, 6, 7, 8, 9, 10.

Thirdly, touching all beleeuing christians, both Iewes and Gentiles, God declareth by the renting of the vaile, the vniting of them together, to be one people vnto him, in a most holy and spirituall communion, and fellowship, through our Lord Iesus Christ. Reade Ephes. chap. 2. verse 12, 13, 14, &c. to the end of the chapter.

Finally, God would hereby giue to vnderstand, that in the daies of the Gospel, there should be both to Iew and Gentile (whosoeuer would receiue and imbrace Christ by a true and liuely faith) not onely a more cleare and full knowledge of the mysterie of godlines, but also a more sweet and comfortable apprehension of the ioyes of the kingdome of heauen, and of the power of the endlesse life, belonging to the same. Yea and a more comfortable assurance of the possession of heauen it selfe. And therefore, in the Gospel, the time of the Gospel is often called by the name of the kingdome of heauen, and of God: according to that speech of our Sauiour Christ to his Disciples, at the beginning of his publike administration of the same his kingdome: *Verily, verily, I say vnto you, hereafter shall ye see heauen open, and the Angells of God descending vpon the Sonne of man.* Read also Rom. chap. 8. 14, 15, 16. and chap. 14. 17. *The kingdome of God, is not meate and drinke, but righteousnes, peace, and ioy in the holy Ghost.* And most fully, and plainely, Heb. 9 verses 6, 7, 8, 9, 10, 11, 12, 14.

So then, no lesse elegantly & in choise maner, then fruitfully for the matter it selfe, may learned *Beza*, figuratiuely put this speech, as it were a Sermon (partly to the Gentiles, and partly to the Iewes) into the mouth of the vaile, being thus rent asunder, as it followeth.

The vaile (saith he) whereby the people were restrained, yea euen the Priests themselues, saue onely the high Priest, from the sight of the Sanctuarie, it seemeth first of all to haue answered euen with an Amen, to the Lord, when it was

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was rent asunder from the bottome to the very top of it: and to haue ratified these last words of Christ, *It is finished*: euen as if he had by this vaile, at that time, inuited the whole christian church, vsing these words, Come hether you elect, & search ye out, euen the very secrets of your saluation. For behold this great and eternall Priest, he hath once entred into the true heauenly Sanctuarie, to the end that he being entered in, you might follow him, as they that haue attained such knowledge, as sheweth you, that all these shadowes and figures are now at an end: wherefore goe ye on forward, and boldly enter vnto the throne of his Maiestie, treading as it were in his footesteppes, to whom I giue place, insomuch as the whol time & date of my ministry is now ended, & past.

Legentes illius vestigia.

Thus (saith he) ye haue the Sermon of this vaile clearely and plainely speaking to the elect, although it haue neither mouth, or tongue to speake withall: yea and it speaketh to vs also euen to this day, according as these things are declared more at large, in the 9. and 10. chapter of the epistle to the Hebrewes. What shall we say then of these wretches, who did againe aduance that vaile in the Apostles time, ioyning circumcision with baptisme, according to that expresse mention which is made Act. 15. 1. and thereby were more troublesome to the Apostles, then any other? whom seeing the Apostle doth rightly call enemies of the Crosse of our Lord Iesus Christ: Philip. 3. 18. yea so that he saith, *If ye be circumcised, Christ profiteth you nothing*. Gal. 5. 2. What doe we thinke shall become of them, who in stead of the Mosaicall vaile which they haue in part restored, haue not hetherto ceased, neither yet doe cease to couer whole christianitie with new vailes? who also, haue so farre increased in impudencie, that they doe euen openly restraine the seely people, from the way of the Sanctuary: that is, from the reading and vnderstanding of the holy Scriptures? For they haue disguised the Scriptures, by tuning them into songs, mixed with infinite deuises and lies: the which also, they haue thrust vpon the people, in a strange language, after they haue deceiued them, with the visard of an inwrapped faith.

And now (saith he further) marke another Sermon of the same Preacher, to the enemies and molesters of this crucified man, speaking to them after this manner: Woe vnto you ye cursed people, what doe ye? Ye doe open the way into heauen which hetherto hath beene shut vp, for him whom ye could not abide vpon earth; the which thing I the vaile, here set vp, did make a representation of. Now so it is, that I must lay open the way vnto him, from the bottome to the very vpmost top. And herewithall I doe admonish you, euen you hypocrites, I say, who abuse the vaile of deuotion and godlines, to the murthering of the author and Prince of life, that you are herein, the instruments of your owne destruction, and of the abolishing of this Temple, the which you haue so greatly abused. For I doe open vnto him, who had hetherto figuratiuely dwelt in the Temple, a way for him to goe out of it, neuer to returne thither againe, but to leaue this howse vnto you, voide and desolate, like as hee told you, when with scourges he cast you, and your marchandise out of it, twice before. Iohn 2. 15. Matth. 21. 12. and 25. 28. Such was the Sermon of this vaile vnto this vnthankfull people, with whom at this day there is no Priesthood, no altar, no Temple, to speake in a word, no state of people, (the which truly, though they had them now, yet could stand them in no stead) but, that which is farre worse, vpon whose heart, so great a couering is laide, that they are altogether blinde in the vnderstanding of the old & new Testament. 2. Cor. 3. 15 But alas, by how much the vice of the ingratitude of vs miserable Gentiles, is greater: by so much is our blindnes greater, thē was euer that of the Iewes, insomuch as Pastors (neglecting the direction of the holy Ghost, by whom wee were led, with so great light, into all truth, comprehended in the sacred and very true Apostolike writings, casting foorth an exceeding brightnesse) some through ouer great negligence, other by too great a conceit of their knowledge, and other of ignorance and superstition, haue suffered not onely the Iewish vaile to be sowed together, and set vp

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againe, as is manifest by the Iewish ceremonies, brought againe into christianitie (in witnes whereof, let be holy water, the *Chrisme*, the annealing, lampes and tapers, Priestly garments, and other trifles not a few of this sort) but also they haue suffered a more grosse and thick vaile to be retained, vnder pretence of holines and religion, then hath beene among the Heathen: witnesses, the same their holie water, Altars, Idolls, the names onely whereof are changed, crownes, and goodly vestiments, in the worship whereof they doe also burne incense, and finally, the manifold moppings or busie gesturings, vsed in the Masse: with other new vailes, aboue number, and Sacraments which they haue fained: For the which the Lord, being iustly wroth, he hath vtterly subuerted, and ouerthrowne infinite Churches in the East, in the South, in the North, and in the greatest part of the West. And as touching them that remaine, deseruedly hath the Lord, in the Westerne parts, giuen such power to the Spirit of Error, that Christ suffered nothing at the handes of the Iewes, the which the small number of the children of God yet remaining, euen such whose eyes, God hath opened, doth not suffer at the hands of the *Caiaphases*, Priests, and *Pilates* of this age. And which is farre more to be lamented, wee see darknes, by little and little, cast euen vpon those places, the which that true Sunne had begunne to make lightsome, with his very bright-shining beames. For out of all doubt, there are ouer many euen among those, by whom the spirituall Temple of Iesus Christ beganne to be restored in our age, who (not duly considering that which is purposely said by the Euangelists, that this vaile was rent, not onely halfe way through, or by the third or fourth part, but from the bottome to the very toppe of it) haue grieuously erred, in that they haue a remainder of the leauen, as by experience it selfe we finde: so that if it be not preuented betimes, the whole leauen will waxe more sowre then euer hitherto it hath done. But brethren, let vs giue immortall thanks to the Maiestie of our most gratious God, for that he hath dealt otherwise with this place, and with many other: and yet let vs thinke in good earnest, that if we doe not walke more carefully, as the children of light, following the light of the Gospel, while yet it shineth: as the Lord saide once to the people of the Iewes, Iohn 12. 35. that it will come to passe, that this so great a benefit, shall turne to our greater iudgement, as the Lord threatneth, Luke 11. 26. Whereof, O how many, I speake it with griefe! wicked Atheists are witnesses at this day, who of superstitious ones in the beginning, haue at the last proued Athiests, Libertines, and Epicures, yea euen persecutors of the Church of God, by whom they are deseruedly thrust out of his house, and giuen ouer to the Prince of darknes. This is that which the vaile preached heretofore of old, and it teacheth vs the same things, euen to this day. Hetherto out of *Beza Hom.* 32. vpon the History of the Passion: toward the end of the Homilie.

Missa gesticulationes quas alibi mimicas, & non minus ridiculas, quam superstitiosas, apellat. Hom. scil. 34.

YEa, and because his holy Prosopopie is no lesse fruitfull then delightfull, concerning the other effects, that did either accompanie, or immediately follow the death of our Sauiour: I will not be ashamed to play the truant so long, till I haue borrowed from him, that which I meane to write for the interpretation of the wisedome, and power, and mercie, or wrath of God, signified thereby.

Now therefore, concerning the second effect, which was, as it were, a second Preacher, let vs heare (saith *Beza*) what the earth signified, the which, insomuch as it subsisteth by the most mighty arme of God alone, it is neuer moued, but that arme is likewise moued to shew forth, the great and extraordinarie wrath of God, euen as if he did hardly beare that the earth should beare men anie longer: so that wee are not to sticke in naturall and second causes, which the Lord vseth, when, and how it pleaseth him. But in this place, the historie teacheth vs plainely enough, that the earth would testifie as it were by name, that it detested and abhorred that wicked mischiefe, practised euen against the

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Person of the Creator, as the most wicked practise of all that can be named to haue fallen out at any time: and that it did acknowledge that crucified man, how abiect & of how vile account or appearance soeuer, and by this mouing, yeelded faithfull obedience to him, (to the reproofe of his persecutors) as vnto the Creator thereof: without whom nothing was made, of those things which were made. Iohn 1.3. And furthermore, by this mouing, (as it were by groning) it complained vnto God, that it did vnwillingly susteine and nourish so wicked and mischieuous a people: and therefore did as it were intreat leaue that it might swallow them vp into the bottomelesse gulfe of it, as it did *Corah*, and *Dathan* of old, Num. 16. 31. insomuch as here the cause of a farre more excellent *Moses* was in hand, and of another altogether differing from *Moses*: and so likewise of a crime farre more detestable then that which was committed against *Moses*. And in very deede, not long after, the earth vomited out these men, and the swords of the Romans destroyed them. Moreouer, this Land aboundantly blessed of God, with very great blessings, and specially with extraordinary fruitfulnes, by the mouing of it selfe, gaue witnes to that horrible change, wherevnto it fell: it being by little and little, transformed into a desert, as if it had beene strowed with brimstone and salt, euen as *Moses* manie ages since, hath very expresly prophesied that it should come to passe. Deut. chap. 29. verse 23. Reade also Psal. 107. 34. Loe this was the Sermon which the earth made then, to euerie one of that most deafe auditorie.

But since that time, what Nation is there, where it hath not preached the same, and that also in a more sharpe manner. For how many Cities haue beene ouerthrowne? yea, how many Countries haue beene swallowed vp euen in our remembrance in euery part of the world, by such earthquakes? And that I doe not goe farre off, was not this Church wherein we come together, as also the whole Citie shaken? yea and the whole countrie neare vnto vs, for fiftie miles in compasse, hath it not trembled a few yeares since, vnder the weight of so many huge and high mountaines, remaining euen from the time, that the foundations of the world were laid? And albeit, God hath spared vs, yet he hath not spared all, nor dealt so fauourably with them. For behold, not very long agoe, halfe of the Citie of *Vienna* in the Countrie of *Austria*, a foretresse of these christian parts of the world, was ouerthrowne. And yet who is moued in himselfe? who trembleth? To be short, who learneth to be wise from the example of other?

Thus then we see, how the trembling of the earth at the death of our Sauiour Christ, preacheth the wrath of God, against all sinne: and namely against the most blockish and hard hearted Iewes, whom the most fearefull spectacle of the most grieuous sufferings, and death of our Sauiour, could not cause to feare, though they were laid vpon him for their sinnes: I meane for the sinnes of so many of them, as did according to the election of God, belong vnto him.

Moreouer, the earth by this trembling, acknowledged and testified, that this crucified man, was the onely true Messiah, so to be acknowledged, and reuerenced of the whole Church of God.

Yea, and no doubt, it did therewithall giue to vnderstand, as we may well conceiue, that the effect of the death of Christ, was, and should be, most mightilie for euer before the Lorde, and in the preaching of the Gospel, properlie to the iustification and saluation of the elect: and by accident that is, by reason of the contempt of the wicked, & reprobate: to their most fearefull and eternall condemnation. For thus saith the Lord himselfe, both by prophesie aforehand, Hag. 2. 7, 8, 9, 10. And by faithfull record, vpon the performance of the prophesie by the comming of Christ, and that which followed vpon it: as Heb. 12. 26. *I will shake the heauens and the earth, &c.* And as the prophet *Haggai* saith, *I will moue all nations, & the desire of all nations shall come, &c.* And when as

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euery strange thing, either in heauen, or in earth, eclipses, appearing of comettes, death of Princes, earth-quakes, &c. doe cause vs to expect strange things to follow: why should wee not consider, from the vnwonted quaking of the earth, together with the darkening of the Sunne, and other strange accidents, at the death of our Sauiour: that euery one apart, and much rather, all ioyntly together, were tokens of strange consequences, or things to follow, as also it came to passe, in the open sight of all the world, immediately vpon the same, euen to this day.

The cleauing of the rockes and throwing open the heauie couerings of the Sepulchres, sheweth that it was a mighty earthquake, wherewith God at this time shucked the earth. Item, A memorable iudgement of God, ten yeares before the Preacher preached this doctrine: the which he set downe in writing about twelue yeares since.

AND for a further declaration thereof, let vs come to the third Sermon, euen that which the cleauing of the rockes and stones did preach. For this (as *Beza* well saith) is a very speciall circumstance, not lightly to be passed ouer: to wit, that the very rockes were clouen by the earthquake, and that not to yeelde forth plentie of water, as once they did in the desert, through the exceeding great mercie of God. Exod. 17. 6. but contrariwise, to commence a sore action, against this sturdie-hard-hearted, and incorrigible wicked people. And what shall we say else? Were not (saith *Beza*) the rockes before our eyes, ten yeares since, clouen asunder, the which, we would haue thought, could not haue beene sundered? Were they not roled and tumbled more then a whole mile, breaking downe all whatsoeuer was in their way, with such force, as one would not thinke? And for conclusion, O how horrible a sight was it! Did they not ouerwhelme dwelling houses, meddowes, vineyardes, fields, men, women, children, cattell, and all? yea and all this fell vpon them, (if that be true which is reported of them) of whom that may truly be said, which the Lord saide to the people of his time, concerning those, vpon whom the towre of *Siloam* fell and pressed them to death, Luke 13. 4.

So then, wee want not preachers, no not from those things, which by their owne nature want sense, beside those things which are daily beaten into our eares, out of the word of God, and which conscience it selfe doth night and day tell vs of. But we haue neither eyes to see, nor eares to heare, so that it remaineth onely, that the threatnings of God, so long time despised of vs, be in horrible manner executed vpon vs, while the earth groneth vnder our feete, crauing iudgement and vengeance from God against the wickednes of men, waiting euen with sighes, for that last day: Rom. 8. 20. in the which all things shall be restored. Acts 3. 21. when there shall be new heauens, and a new earth. 2. Pet. 3. 13. Apoc. 21. 5.

Well therefore brethren (saith *Beza*) let vs change our selues betimes, lest otherwise it come to passe, that God bring a change vpon vs. Let vs with feare and trembling, take vnto vs that contrite and humbled heart, which hath through the very long suffering of God, beene offered vnto vs by the preaching of the most holy word of God: that we may once truly and vnfeinedly say vnto him with the Prophet, *O eternall God, rebuke me not in thine anger, neither chastise me in thy wrath.* O that God would giue vs this minde.

In fine Hom. 33. & in principio. Hom. 34.

THE last of these extraordinarie Preachers, is death it selfe. The which, though of the owne nature, it is more deafe and dumbe then any of the former: yet (saith *Beza*) the Sermon thereof, was farre more cleare and notable then the rest. For this hath proclaimed as it were with a shrill voyce, that the man crucified, whom his enemies thought that they had ouerthrowne, did by death euen slay death it selfe: and that in such wise, that those hooked and claspings bonds wherewith it held the dead bound, being loosened, it selfe was constrained, as it were by opening the very chaps of the graue, to let goe the pray: as though it should say, *Goe forth ye captiues euen when ye thinke good your selues.* And if (saith *Beza*) we doe examine the wordes of the Euangelist *Matthew* verie diligently, we shall see that this opening of the graues, did first of all continue the three last howres of the day, mentioned in this storie: and after this, the night and the day of the Sabbath: and then also all that night to

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the beginning of the third day, vntill hee that was the true light, rose againe, and these also whose graues were laid open with him) in the morning of that which we call the Lords day.

But of the resurrection of these, more afterward.

In the meane season, this opening, yea this so long lying open of the graues, immediately vpon the death of our Sauiour, preacheth euidently, to all those that be not starke deafe, and stone blinde as we may say, that it is by the vertue and merit of this most satisfactorie and meritorious death, that we are deliuered from the tyranny and power of death, hell, and eternall destruction it selfe. And thus we may see, that our Sauiour himselfe, said not in vaine, Luke 19.40. *If these should hold their peace, the stones would crie.* For the earth, and stones, and graues, and the heauens haue cried out a lowd, as wee haue seene, so soone as our Sauiour ceased his speech. And note, that by all those graue and reuerend works, God did most fearefully rebuke the most wicked practise of the beholders of our Sauiour, in their mocking and scorning of him.

Hetherto of these things, which did more immediately accompany the death of our Lord and Sauiour Iesus Christ.

NOw we haste to those things which did more remouedly and successiuely follow, euen to the taking downe of his body from the Crosse. These also may wee well call the effects of the death of our Sauiour: but with this difference, that beside they are not so immediately accompanying his death, but somewhat further remooued, they are also workings in reasonable creatures, and not in those that be vnreasonable, yea and without sense, as were the former. Of the Subiects, (as we may say) wherin these effects vttered themselues in their diuers maner of working, we haue fiue sorts to consider of.

The first, were the Centurion, (that is, the Captaine of an hundreth) and his souldiers in generall, or for the most part.

The second, were the multitude, to speake of them likewise generally, and for the most part.

The third, were the Disciples of our Sauiour Christ, who were best affected toward him.

The fourth, were the chiefe of the Iewes: that is, the high Priests and Pharises, and Elders of the people, who were worst affected of all the rest.

The fift sort, were those speciall souldiers, who were the executioners of our Sauiour, and (as it is likely) had the taking downe of his bodie from the crosse, committed vnto them, as well as the crucifying of the same. To whom also, we must adde that one souldier, who of voluntarie wantonnes, or rather of a licentious crueltie, (but yet not without the singular prouidence of God: as after we shal see) aboue all vsual custom, thrust him into the side with his speare.

Of these seuerall sorts, let vs therefore inquire in order. And first, of the Centurion, and his souldiers, more generally considered. Concerning whom, let vs call to minde the words of the holy story.

Question. Which are they?

Answere. *Now (saith Luke, chap. 23.47,) when the Centurion saw what was done, he glorified God saying, Of a surety this man was iust.*

The Euangelist Marke writeth of this point thus, chap. 15. verse 39.

Now when the Centurion who stood ouer against him, saw that he thus crying gaue vp the Ghost, he said, Truly this man was the Sonne of God.

But Saint Matthew, chap. 27.54. he ioyneth to the Centurion those that were with him, in these words.

When the Centurion (saith he) and they that were with him watching Iesus, saw and felt the earthquake and the things that were done, they feared greatly, saying, Truly this was the Sonne of God.

Explicatio This is indeede, the verie true report of the holie storie, and that also, by the consent of the three Euangelists, cõpared together. Whereby we may the more

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clearely, fully, and perfectly vnderstand this point. And that three waies: First, touching the persons affected, who they were: for though *Luke* and *Marke* mention the Centurion alone, as the chiefe: yet *Matthew* expresseth his band also. Secondly, touching the causes, whereby they were affected, not onely as *Marke* saith, for that our Sauiour died in a strange manner: that is, not as a bird, (if a man may so speake in this case) but as a lion, vttering forth a mightie voyce: but also, (as *Matthew* and *Luke* doe further declare) because he felt the earthquake, and saw the other strange things that fell out: such as were the darknes before, and like enough, the cleauing of some stones: obseruing also, no doubt, the constancie of the faith of Christ, in commending his soule into the hands of God in the name of his father.

Thirdly, in respect of their wordes, whereby they declare how effectually they were for the time, affected and moued: for not onely did the Centurion giue glory to God, saying, *He was a iust man*, (as Saint *Luke* saith) but he said also, *that he was the Sonne of God*: as Saint *Marke* testifieth. Neither did he alone say thus, but his company also being stricken with great feare, consented to the same: and so at once condemned both the Iewes, and *Pilates*, and their owne vniust proceedings against him. Thus beneficial (as we see) the conference and comparing of the Euangelists is.

But here we cannot conclude, either from the affection, or from the speeches, either from the Centurion himselfe, or of any of his company, that either he, or they, were truly conuerted to God and that they did truly beleeue in Christ as being perfectly righteous, and the naturall Sonne of God: and that with sanctified hearts, they did giue glory vnto God therein. For not euery one that feareth, (and in feare is moued, from the reuerend workes of the maiestie of God, to see some glimse of the truth, and so to giue glory to God, and for the time sodainely to speake good words) doth truly turne to God For then *Pharaoh* should haue repented, and euery hypocrite and conuicted sinner should truly beleeue and repent. Onely this is certaine, that God minded, by this meanes, to giue great honour & glory to his Sonne to this day, in that he drew this testimony euen from the enemies of our Sauiour: yea euen from this heathen Captaine and his souldiers: and that, by vertue of such euidence, as they could not but see and acknowledge to be very rare, and singularly seruing to this very purpose. And therefore we may iustly admonish our selues, that we doe not rest our selues in such sodaine motions, and as it were passions of the minde, (though the motions in themselues be good) but to trie our own selues diligently whether the knowledge, faith, feare, and loue of God, and other the holy gifts and graces of the holy Ghost be groundedly and vpon good deliberation, setled and confirmed to abide with vs, yea euen in times of tentation or not. It is to little purpose to be well minded at a start, while the earth shaketh vnder vs, or the heauens doe terribly thunder and lighten vpon vs: or while some grieuous disease and sicknes is vpon vs. All the triall lieth in the good vse which we make of such things in the whole course of our life afterward. Neuertheles, we may not deny, but that it may be, that these sodaine motions were vnto some of these thus stricken with feare, the beginnings of true faith, and conuersion to God: yea euen like to that conuersion of that Centurion and his souldiers, whereof we read in the 10. chap. of the Acts.

THus much of the first sort: let vs come to the second sort, which were the multitude generally considered likewise.

Question. What saith the holy story of these?

Answer. *In the 23. chapter of Saint Luke, verse 48. thus we reade.*

And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.

Explication. This second sort, were partly such of the people, as were moued by the instigatiō of the chief priests & elders, to choose *Barabbas* to be he that should be repriened:

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prieued: and contrariwiſe, to crie out *Crucifigatur* againſt our Sauiour, as wee haue ſeene before, Matth. 27. verſe 20. And they were partly ſuch as were moued afterward, vpon other occaſions, to goe ſee the execution, whether by reaſon of the ſtrange ſuperſcription which *Pilate* had ſet vp ouer the head of our Sauiour, according to that we reade, Iohn 19.20. Or otherwiſe of a vaine and curious mind, to feed their eies with ſuch a ſpectacle as was ſeldom to be ſeene.

All theſe are ſaide to be ſtrangely affected at the ſtrangenes of the things, that fell out farre aboue, yea cleane contrary to their expectation: euen to the conuiction of their conſciences, that a hainous ſinne was committed by their Rulers, in the vniuſt crucifying of this moſt righteous perſon: and that they themſelues had grieuouſly ſinned, in ſhewing any liking & allowance of the execution: but ſpecially ſuch as had ſuffered themſelues to be miſled ſo far by their Rulers, that they ſhould eagerly cry out, *Crucifie, crucifie him*, And the rather, becauſe the matter was by *Pilate* called into ſo fauourable a queſtion, whether ſeditious murthering *Barabbas* ſhould be deliuered, or *Hee*.

The very earneſt remorſe of their hearts, is expreſſed by the Euangeliſt, from this euident ſigne and effect of it, that they ſmote their breaſts: like as we read of the Publicane, that hee ſmote his breaſt, in deteſtation of his wickednes, Luke 18.13. As if he accounted himſelfe vnworthy to carry any breath of life in his wretched and ſinfull bodie. Neuertheles, we cannot ſay, that they did ſo truly repent them, vpon this ſodaine remorſe, as this Publicane is deſcribed to haue done. For there is great difference, as was ſaid before, betwixt a ſodaine motion, vpon the outward view of ſtrange things incurring the ſenſes, and a deliberate and ſetled reſolution of the heart. And yet, nothing letteth, that this ſodaine compunction, vpon the beholding of ſo great accidents, ſhould not make way to the beginning of true repentance, ſuch as wee reade of, Acts 2. 37, &c. 41. if not euen preſently, to lay the foundation of it in their hearts, as touching ſo many as ſhould not ſuffer the affection to vaniſh away, as ſodainly as it fell vpon them: but would cheriſh it, vntill by the word, it might be further quickened as it were. For as Maſter *Caluine* well obſerueth, the triall of true profiting ſtandeth in the continuance of of the feare of God, after the aſtoniſhment is well and quietly paſſed ouer: otherwiſe it little profiteth. *Diſcamus (inquit) hoc exemplo, parum aut nihil eſſe, ſi quis ex preſenti Dei potentia, horrorem concipiat, donec ſedata conſternatione, in corde tranquillo reſideat Dei timor.* Let vs learne (ſaith he) by this example, that it is to little, or no purpoſe, for a man to be tremblingly affected at the preſent power of God, vnles the feare of God doe continue, after the aſtoniſhment is ouer, and that the heart is quietly come to the ſelfe againe. This is an excellent, and very profitable rule. And therefore, I pray let vs all marke it well. There be a great many, when they haue ſworne an oath, they will ſay, God forgiue me, I haue done amiſſe. But by and by, they will ſweare againe. Alas, to what purpoſe is this, but euen to our greater condemnation before God? Thus much of the ſecond ſort.

WEe come now to the third: that is, to the beſt ſort of the beholders, which were the Diſciples of our Sauiour. Of which, there were two ſorts: ſome men, and ſome women.

Queſtion. What doth the holy ſtory record of them?

Anſwere. *The Euangeliſt Luke writeth ioyntly thus of them. chap. 23. ver. 49.*

And all his acquaintance ſtood a farre off, and the women that followed him from Galile, beholding theſe things.

Matthew and Marke doe onely mention the women Diſciples, and not the men, and of them alſo ſome particularly and by name, as we read, Math. 27. 55, 56. in theſe words.

And many women were there, beholding him a farre off, the which had followed Ieſus from Galile, miniſtring vnto him.

Among whom was Marie Magdalene, and Mary the mother of Iames and Ioſes, and the mother of Zebedeus ſonnes.

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Expli. The report of the Euangelist *Marke*, is the same with this of *Matthew*, yet with these three or four additiõs: first, that he calleth *Iames* (the lesser) for distinction sake: secondly, in stead of the mother of *Zebedeus* sonnes, hee writeth *Salome*, which as it seemes, was the name of that last described mother, in *Matthew*: thirdly, he maketh mention of the Citie *Ierusalem*, whither many women came vp with our Sauiour at this last time of his going thither. Moreouer, he maketh a more distinct rehearsall of those that ministred to our Sauiour, from the rest, then *Matthew* doth. The words of *Marke* are these. *There were also women* (saith he) *which beheld a farre off: among whom, was Marie Magdalene, and Marie (the mother of Iames the lesser, and of Ioses) and Salome, who also when he was in Galile, followed him, and ministred vnto him, and many other women which came vp with him to Ierusalem*. Now let vs consider of that which the Euangelists write of this third sort of beholders. First more generally, both of the men and women, and then seuerally and apart, of the women.

Generally, it is said of them all, *that they stoode a farre off*: but not in that sense, wherein *Dauid* complaineth that his friends and acquaintance stoode aloofe from him, Psal. 38. 11. For while there remained life in our Sauiour, they kept no doubt, as neare as they could well preasse, for declaration of their loue: they being still also peraduenture in some hope, that he might yet deliuer himselfe frõ the crosse, & out of the power of his aduersaries hãds. For they did not yet throughly vnderstand the mystery of our redemption, concerning the manner of the working of it, as may appeare by the talke of the two Disciples, Luke 24. 21. And as touching the neare approching of some, yea of *Marie Magdalene* now mentioned, it is expressly testified, that she with the Virgin *Marie* the mother of Iesus and *Marie* of *Cleopas*, and *Iohn* the Euangelist, stood verie neare the Crosse, so that our Sauiour spake to him and the Virgine *Maria*, as we haue alreadie seene, Iohn, 19. 25, 26, 27. But after that our Sauiour had giuen vp his Spirit into the hands of God, and was perfectly dead, many of them did withdraw themselues: and yet so, as departing out of the preasse, they could not but turne themselues and make long delaies, before they would altogether depart. Neuertheless, *Iohn* the Euangelist tarried neare by the Crosse still, as the storie it selfe sheweth afterward. Yea and some of the women staied to see him buried: yea and after that came againe to imbalme his body, as we shall see in the processe of the holy history.

But how commeth it to passe (may some say) that we heare nothing of their beating of their breasts, or otherwise how they were affected? I answer, that there was not like cause, why they should be like affected to the multitude, see they had not their hand in the persecution of our Sauiour; neither gaue any allowance vnto it, whereby their consciences should accuse them: and therefore no meruaile though they beate not their breasts. Neuertheles, out of all question, their hearts were full of heauines, like as a riuer vp to the brinke: and therefore the rather withdrew themselues from the rest, that they might the more freely vtter their sorrow, and one to make their mone to the other. And finally, we are not to doubt, but God taught them to make a more reuerend & comfortable vse of all the wonderfull things which they heard and saw, to the nourishing of that seed of good hope which was sowen in their hearts: though as yet it lay buried, and after a sort euen smothered in them, till our Sauiour after his buriall, rose againe out of his graue.

Now concerning the women: the proportion of the report, yeeldeth the speciall praise of the dutifull and gratefull obseruance of our Sauiour Christ, in this time of his speciall humiliation, to the women Disciples. For whereas not one of the men, are mentioned in any of the three euangelists, and none but *Iohn* (by a circumlocution) in the fourth: there are three or foure women named, beside the Virgin *Marie*. The rest of the women also, are more emphatically, or significantly noted to be many, rather then the men. And further also, of these many, a good many are honoured, with this worthie com-

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commendation, that they did not onely with speciall care and trauell, euen from *Galile* to *Ierusalem* attend vpon our Sauiour, for the benefite and comfort of his holy doctrine to themselues: but were likewise, carefull and diligent, to minister vnto him, of their outward riches, to his outward benefite and comfort, with a supply of the benefites and blessings of this life, which were after a sort wanting to him: if in this case, and by any lawfulnes of comparison we may so speake of him, who was the rightfull Lord and heire of all things. Yet so it was, that hee was willing for our sakes, to become poore, to be borne in a stable, to be brought vp in a meane estate, and vnder a Carpenter all the time of his priuate estate, and to labour with his owne hands, not to haue a house of his owne where to rest his head, nor any ordinarie reuenewes, or annuitie for his maintenance, when hee laboured night and day in his publike calling; to the end that by his pouerty and abasement in the whole course of his life, beside his most grieuous and reproachfull sufferings at his death, he might make vs rich in spirituall gifts and graces, and honourable in the sight of God, and that hee might purchase vs the inheritance of an heauenly Kingdome, with euerlasting life and glory in the most blessed presence of the Lord. And yet more particularly, concerning the three women expressly named, it is well worthy to be obserued, to their praise, but chiefely to the praise of God, that as hee had shewed them speciall mercy by our Sauiour Christ: to *Marie Magdalene* deliuerance from 7. diuels, and to the other this fauour, that hee tooke of their children to be his Apostles: so they shew themselues in speciall manner louing and dutifull to Christ: contrary to the practise of many, who the more they receiue, the lesse they yeeld. And last of all, touching the woman last mentioned, her great profiting is heere testified, in that albeit before she fancied the Kingdome of Christ in an earthly manner: as Math. 20. verses 20. 21. Yet now she forsaketh not Christ crucified, but is one of the forwardest among all the rest. Let this, for the present suffice, cōcerning the third sort.

WE hast forward to the fourth sort: to wit, to the chiefe of the Iewes, who continued worst affected of all the rest.

Question. What doth the holy Story say of them?

Answer. *The Euangelist Iohn, chap. 19. ver. 31. continuing the Story writeth thus.*

The Iewes then (because it was the preparation, that the bodies should not remaine vpon the Crosse on the Sabbath day, for that Sabbath was an high day) they besought Pilate that their legges might be broken, and that they might be taken downe.

Explicatiō The time which the Euangelist here speaketh of, when the Iewes (that is, the chiefe of them: to wit, the high Priests, and the Pharises; as wee may perceiue by another like suite of theirs the next day, Math. 27. 62.) besought *Pilate* that the legges of our Sauiour, and of the thieues crucified with him, might be broken, &c. it was no doubt, with as good expedition as they could, after they perceiued that our Sauiour had giuen vp the Ghost, and was dead.

But beside the notation of the time, we haue two things to consider of, from the report of the holy Euangelist.

First, the request of the Iewes what it was.

Secondly, the reasons of the same their request.

Their request was double: First, that the legges of the bodies of the crucified, might be broken vpon the Crosse.

Secondly, that their bodies might be taken downe, from the Crosse. The former of these requests, was but a preparation to the latter. For insomuch as the bodies might not be taken downe, before they were dead: therefore they desire that the bones of their legges might be broken, that by the inflicting of so great a violence, vpon those parts of their bodies, their death might be hastened. But seeing they knewe well, that our Sauiour was dead before: why should they make request, for the breaking of his legges, as well as of the legges of the other two?

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It may be, they were willing to thinke, that peraduenture he was not perfectlie dead. But though they did not thinke so, yet doubtlesse their malice would easily suggest & carrie them forth in desire, euery way to doe as great violence to the dead body of our Sauiour, as they might: according to their dealing against it, while yet he was aliue, euen till they had brought death vpon it, as we haue seene. And so no doubt, they intended, and therefore made the more expedition: nothing daunted by any of the reuerend and fearefull workes of God: they therein shewing themselues more doggish and wooluish, then all the rest: according to that of the Prophet Zeph. chap. 3. ver. 3. *They are as Wolues in the euening, which leaue not the bones till the morning*. This was their wicked minde, though God by his most vigilant and diuine prouidence, otherwise disposed of the matter in this point: as we shall haue occasion to obserue, to the glory of the most prouident wisedome of God, in the order of the Storie, as it followeth.

We see therefore, what either part of the Iewes request was to *Pilate*, who had authority to order the whole execution, as well as to giue the sentence of condemnation. Now what was the reason, why they made this suite to *Pilate*, both for hastening of death, and also for the taking downe of the bodies? As their request was double, so they were led hereunto, by a double reason. First, because God had commanded, that the bodies of such as were hanged, should be taken downe, and buried the same day, because the curse of God is vpon him that is hanged, as the text saith. Deut. chap. 21. ver. 22, 23. That is, God hath cast a speciall reproach, and infamie vpon this kinde of punishment, aboue other. For headding, or stoning, or burning, is not so odious among anie people, as hanging is. And touching our selues, you know, how it is called in speciall reproach a dogges death. And much rather, was this kinde of hanging by nailing to the Crosse, specially odious and reproachfull. Neuertheless, wee must not vnderstand it to be so accursed of GOD, that none dying this death, can be partakers of his blessing. For as touching those that haue grace to repent, wee haue a most comfortable example, in the thiefe repenting on the Crosse. The ground of which comfort is this, that our Sauiour Christ who died to purchase remission of sinnes, died euen this death, and that, in the most reproachfull manner. So grieuous is our sinne, and so infinite was his loue towards vs. How great therefore, ought our duty and thankfulnes to be to him?

As it seemes: though some be of another iudgement. and so pag. 134

Secondly, because the day following, was the Sabbath, yea as it were a double Sabbath by their tradition: because they had put off the celebration of the Passeouer to that day, which by the lawe of God, should haue beene a Sabbath of it selfe: and at this feast, should haue beene eaten the euening before, according to their beginning of the day, at what time our Sauiour Christ did eate it with his disciples. They accounted therefore of that day next following, as of a speciall high day, as the Euangelist sheweth. And for the same also, were readie to be so much the more earnest, in their suite, if neede should haue so required. But without this heaping vp of circumstances, the lawe of God, properly respecting this cause, had beene sufficient of it selfe to haue moued them, liuing then vnder the authority and bond of that lawe. Yet the breaking of the bones of the hanged, was not commanded in that Lawe: neither was that kinde of hanging by nayling to the Crosse, appointed to the Iewes by God, or practised by them, till the iudgement of capitall crimes was taken out of their hands by the Romanes, as hath beene declared before. But seeing the lawe of God, might of it selfe haue sufficed to cause them to procure the taking downe of the bodies, by their meanes at that time hanged vp: why doth the Euangelist so diligently mention the other circumstances? No doubt, he would therein taxe the hypocriticall superstition of this wicked sort of men, who making no conscience of murthering a most innocent and iust man, yea him that was the very Sonne of God: yet pretend great conscience in a matter of externall ceremonie, like as wee sawe before, how they would

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would not goe into the hall of the Gouernour, lest they should haue beene defiled thereby: nothing at all troubled in the meane while, that their soules should be peruerted by outragious malice, and defiled with most innocent blood, as already, euen then, they were.

And this is the common nature of all hypocrites, as our Sauiour himselfe had charged these wicked ones before, saying that they strained at a gnat, but swallowed a Camell. Math. chapter. 23. verse, 23. 24. *Woe be to you Scribes and Pharisies hypocrites: for ye tithe mint, and anise, and leaue the waightier matters of the Lawe, as iudgement, and mercie, and fidelitie. These ought ye to haue done, and not to haue left the other. Ye blinde guides, who straine out a gnat and swallowe a Camell.* Thus farre concerning the fourth sort of men, and the effect which followed in their hearts, vpon the death of our Sauiour Christ: For as was obserued, they could not be ignorant, that hee for his part was dead alreadie, whatsoeuer for the further fulfilling of their vnsatisfied malice, they might pretend.

THe last sort of those, whose dealings we are to consider of, euen vntill the body of our Sauiour, was to be taken downe from the Crosse: they only are now behinde. For as touching that which followeth of *Ioseph*, it may be fitly referred to the act it selfe, of the taking downe of the body of our Sauiour, because hee was the next and immediate instrument of the procuring of it.

Question. Wherefore, before we come to that point of the Storie. What is that which is recorded, concerning the dealing of those speciall souldiers, to whom was committed the breaking of the bones of the crucified bodies?

Answer. *It followeth in the Euangelist Iohn, the 19. chap. from the 32. verse to the 38. in these words.*

32. *Then came the souldiers, and brake the legges of the first, and of the other, which was crucified with him.*

33 *But when they came to Iesus, and saw that he was dead alreadie, they brake not his legges.*

34 *But one of the souldiers, with a speare pierced his side, and forthwith, there came out water and blood.*

35 *And he that saw it, beareth record, and his record is true: and he knoweth that he saith true, that ye might beleeue it.*

36. *For these things were done that the Scriptures might be fulfilled. Not a bone of him shall be broken.*

37 *And againe, another Scripture saieth, They shall see him whom they haue thrust through.*

Explicatiõ In these words, the holy Euangelist declareth what followed vpon the sute of the Iewes to *Pilate*. And we haue these fiue things to obserue in them.

First, that vpon the commission, or commandement of *Pilate*, who granted the sute of the Iewes: the souldiers to whom the execution appertained, brake the legges both of the one, and of the other of those that were crucified with our Sauiour: that is to say, they brake the bones of the lower parts of their legges, betwixt the knee & the ankle: as the Greek word signifieth: the which parts also, were more apt & easie to be broken with some batt or cudgel, which it is like they vsed to that end, according to the custome of that part of the execution. verse. 32. *Tastelo.*

Secondly, we are to obserue, that contrary to the custome, and request of the Iewes, the legges of our Sauiour were not broken. verse. 33.

Thirdly, that moreouer and beside the custome, his side was pierced, euen to the heart, as the effect following vpon it, sheweth: insomuch, as both blood and water issued (as is most likely) from it: the water from betwixt the membrane or thicke skinne that compasseth the heart it selfe, wherein vsually water is contained, for the cooling of the heart, as Anatomistes, and Phisitions, haue by experience obserued: the blood from the piercing of the heart it selfe, and

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from some other passages, the blood, not being as yet cold nor congealed. v. 34.

Fourthly, we haue in the words of the Euangelist, to obserue his earnest asseueration, or testifying of the truth of these things; verse, 35.

Fiftly, the reason how it came to passe, that both contrary to the custome, the legges of our Sauiour were not broken: and also, how contrary and beside custome, his side was thrust through: verses, 36.37. Of these things therefore, let vs a little more fully consider, for our further instruction, as the matter it selfe, in either branch, shall more or lesse require.

And first, beside that which hath beene obserued already, touching the breaking of the legges of both the thieues: let vs onely consider, that howsoeuer our Lord Iesus Christ, had put the greatest difference that might be, betwixt thiefe and thiefe: euen as great difference as betwixt heauen and hell: yet as touching the outward punishment of the ciuill Magistrate, they are as like as one egge of the same kinde is to another. Neither would the Lord put any difference in this behalfe: not that hee minded to take the punishment of the conuerted thiefe, for any satisfaction to his diuine iustice, more then of him, that remained hardened in his sinne: but that we might learne to depend vpon the promise of God, touching our saluation, and not to measure his euerlasting loue and fauour, or his hatred and displeasure, according to these outward trialls and afflictions, whether we be exercised with them, or be freed from them.

Secondly, concerning the not breaking of the legges of our Sauiour, albeit the next and immediate reason thereof, was vnto the souldiers that which is mentioned in the 33. verse: namely, because he was dead already. For seeing the breaking of the legges was inflicted to accelerate and hasten death, there was no cause why they should deale so with our Sauiour: insomuch as they perceiued, that he was alreadie perfectly dead, though the thieues legges were broken, seeing they were yet liuing. Neuertheless, if there had not beene another cause of greater force (though in it selfe further remoued) as is mentioned, verse. 36. the feare of the Iewes complaint to *Pilate*, and of *Pilates* displeasure, for not fulfilling his commandement, would easily haue moued them to haue done to our Sauiour, likeas they had done to the other in outward course, though there was not the like inward cause.

And how hardly they were restrained, it may appeare by that which followeth in the third place, in that sparing his legges, when they brake the legges of the other, they deeply pierce & wound his side, though they touch not theirs. So, they would make sure, one way, that hee should be dead indeede: though they spare him in the other; because they could not but verily thinke, that hee was already dead. And thus no doubt, they thought that they should satisfie the Iewes, and stay all further complaint that might haue beene made to their Maister. For though it was but the acte of one, yet it may well be out of question, that it was well enough liked, and had the consent of all. But heere also there is a higher cause of this, then all their owne reason, or will, according to that we are to obserue, when we come to the 37. verse. Who the souldier was, that thrust our Sauiour into the side, it mattereth not, & therefore the holy Euangelist maketh no mention of his name. It is an ignorant fiction of the Popish, that his name should be *Longine*: belike, because the name of a speare, or iauelin, in the Greeke is *logche*, and hee that carieth the speare *logchaios*, and in Latine *Lancea*, and *Lancearius*: as if by the same dexterity of their skill they should tell vs, that the name of the thiefe conuerted, were *Lestine*, because the Greeke word *leistes*, signifieth a thiefe, or a robber.

It is also as vnconscionable, and fabulous a lie, in that they affirme that this *Longine*, or howsoeuer they will call him, was blinde when hee pierced the side of our Sauiour, and that hee was restored to his sight, by washing his eyes with the bloode and water, which flowed out of our Sauiours side, and so became a Christian forthwith, and afterward a Martyr. This was in those dayes, when they made blinde men souldiers, because they could

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could see so much the better, both to defend themselues, and to annoie their enemies. But let vs send these, and such like their lying legends, packing to the spirit of lyes and errors, whence they came. Onely that which remaineth for vs to consider of, in this third place, is that the holy Euangelist himselfe mentioneth: to wit, that so soone as the souldier had drawne his speare out of the side of our Sauiour, forthwith there came out both blood and water. And in this respect, as it followeth in the fourth place, the Euangelist Saint *Iohn*, is very earnest, in testifying and confirming the truth of this his faithfull report. And that by a threefold asseueration, in that he saith. First, *Hee that sawe it, hath borne record.*

Secondly, *his record is true*: and thirdly, *he knoweth that hee saith true.* wherein he vseth a certaine gradation or increase of speech. For first, hee was an eye witnes, and speaketh not by heare say. Secondly, he doth not faigne a matter or amplifie it aboue that it was: but he maketh a true report. Thirdly, it was a truth, not in appearance onely, in a false perswasion by delusion of senses, as when a man thinketh he seeth that which in truth hee doth not see: but he is wel aduised, and speaketh of his own sure and perfect knowledge, yea so perfectly doth he report it, that we that read it, and heare it testified by him, may and ought vndoubtedly to beleeue it. And euen to this end it is, that hee doth so earnestly affirme it: as he giueth plainly to vnderstand. But it may be demanded, why the Euangelist should be so earnest, in affirming this point? we answere. First, because it is a most reall and actuall proofe, euen to the satisfaction of the executioners themselues, that our Sauiour was not in appearance and shewe, but truly and perfectly dead, and therefore much lesse to be doubted of vs, as some heretiques haue done: or to be thought, that *Simon* the *Cyrenian* was miraculously crucified in his stead, as that Antichristian false Prophet *Mahumet* saith in his blasphemous *Alcoran*. For this is one most necessarie point of our Christian faith, that our Lord Iesus Christ and no other, hath verily and indeed died the death of the crosse for vs. This therefore, may be one weightie reason, why the Euangelist should be thus earnest in testifying the very true and certaine death of our Sauiour, euen his aduersaries being experimentall iudges: as afterward he vseth like earnestnes in the confirmation and testifying of his resurrection, and other like necessarie articles of our faith, chap: 20. 30. 31, and chap: 21. verse 24. Secondly, the reason why Saint *Iohn* is thus earnest, in the affirming and testifying, that water and blood came out of the side of our Sauiour, yea euen after he was dead, and that for a certaine proofe of the same his death: because, as the holy Ghost taught and assured, that this was done, to declare the most sweete and comfortable fruit of his death, suffered vpon the crosse: which was, by his perfect obedience sealed vp thereby, both to make satisfaction to Gods iustice for our sins, to our perfect iustification: and also to procure our sanctification in some measure or part. In which respect in the 5. chap: of his first Ep. the same Euangelist maketh them two assured witnesses (the holy Ghost also beareth witnes thereunto) that whosoeuer beleeueth in our Sauiour Christ, shall be perfectly saued by him. For our Sauiour Christ is not onely the propitiation for our sinnes, but also the washing of our new birth. Tit. 3, 5, 6, 7. And so, this is a matter of singular comfort vnto vs, as we are further to obserue, when we come to the comforts of this point.

Now in the fift place, wee are to consider of the chiefe reason of these two extraordinarie things: first why, that which was intended (and as we may say contended for, by the Iewes) did not take effect: touching the breaking of the bones: and secondly, why such a thing (to wit, the piercing of the side of our Sauiour) should bee done vnto him: which neither the souldiers did purposely intend, when they went about the breaking of the bones: neither had *Pilate* commanded it; neither came it into the mindes of the Iewes, once to desire, or expect it.

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The maine or ſupreme reaſon of all, was this; that God in his diuine counſell and prouidence had ſo determined and appointed. Of the which it is ſaid, that howſoeuer there be many deuiſes in man, yet the counſel of the Lord ſhal ſtand. And againe, There is no wiſedome, nor vnderſtanding, nor counſell againſt the Lord. Prou: 19. 21. and 21. 30.

The ſecond, is like to this: that the holy Scriptures of God, muſt herein be fulfilled. And that in either reſpect, it might be cõfirmed by theſe teſtimonies, moreouer and beſide all other, that this our Sauiour thus crucified, was the true *Meſſiah* and Chriſt, both promiſed by God, and propheſied and foretold of, by the holy prophets, as they ſpake by the holy Ghoſt.

And firſt, concerning the not breaking of the legges of our Sauiour: this was done, ſaith Saint *Iohn*, verſe 36. *That the Scripture ſhould be fulfilled, Not a bone of him ſhall be broken.*

But here, it may be demanded, where in all the holy Scriptures, theſe words are ſpoken of Chriſt? we are to conſider for anſwer, that the Euangeliſt writeth there, not as one ſimply and barely alledging the words of the holy Scripture: but as a holy and faithfull interpreter, (ſpecially allowed and ſanctified of God thereunto) he ſheweth vnto vs, the meaning & purpoſe of God, in that he ordained, by *Moſes*, that not a bone of the *Paſchal Lambe*, which was a figure of Chriſt, ſhould be broken. For therein, he prefigured, euen this, that he purpoſed to performe, & did indeed in due ſeaſon performe, at the death of Chriſt, as the Euangeliſt obſerueth. And ſo, that Scripture which he alledgeth, is written by the Prophet *Moſes* in the 46, verſe of the 12 chap: of Exodus: and repeated againe in the 12. of the 9 chap: of Numbers. And in the ſame reſpect, *Paul* writing of our Sauiour Chriſt ſaith that *Chriſt our paſſeouer is crucified for vs.* 1, Cor. 5, 7. Now in preſeruing of the bones of our Sauiour vnbroken, it may in ſpeciall manner be ſaid of him (according to that we read in the 34. Pſal, verſe 19. 20.) *Great are the troubles of the righteous: but the Lord deliuereth them out of them all. He keepeth all his bones, not one of them is broken.* And herein doth the moſt wiſe and holy prouidence of God, moſt liuely appeare, in that like as he commanded his ancient people, not to breake the bones of the lambe, as a part of obedience to him, becauſe of the haſt of their departure out of *Egipt* (for men (as we knowe) when they are in haſt, doe not, neither can they ſtay, to pickle about bones, or to breake the bones to ſtand pickling out of the marrowe: No more then to ſtay the leauening of bread, &c.) ſo he would not now (notwithſtanding any wicked haſt of theſe latter moſt ingratefull and rebellious Iewes, to violate the commandement of God) ſuffer any bone of this ſacrifice to be broken: to the end that all true beleeuers might the more clearely ſee, that our Sauiour Chriſt is that lambe of God, whereby wee ſhall haue our moſt ſpeedy and proſperous deliuerance out of the hands of all our enemies: if we for our parts ſhall not ſlack the time to come vnto him, that we may keepe the ſpirituall feaſt of his *Paſſeouer* with him: not in old leauen, neither in the leauen of malicioufnes and wickednes: but with the vnleauened bread of ſinceritie and truth: as the Apoſtle *Paul*, in the place before alledged, exhorteth.

But here, another queſtion commeth to be anſwered: and that is this, how the Apoſtle *Paul* is to be vnderſtood, where he teacheth vs, that the body of our Sauiour Chriſt was broken for vs: as we read, 1. Cor. 11, 24. ſeeing the holy hiſtorie of the Goſpell, (according to the type and figure commanded in the lawe) freeth him as we ſee from the breaking of any bone? The anſwere is eaſie, if we conſider that there is a breaking of the fleſh, as well as of the bones. And therefore, inſomuch as the fleſhe of our Sauiour Chriſt was grieuouſly broken, and torne, both by whipping with rods, and crowning with thornes, and alſo with nailing: and laſt of all, with this thruſting of the ſpeare into his ſide, yea euen to his very heart, as was ſaid: well may the Apoſtle *Paul* ſpeake as he doth: and yet therein ſay no more then our Sauiour Chriſt did, when he

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saide, that his body is giuen for vs. For it was giuen to that death of the crosse, wherein his flesh was thus wounded and broken, that it might be a binding vp, and a healing to vs. For as the Prophet *Isaias* propheſied long before. *Hee was wounded for our tranſgreſſions, hee was broken for our iniquities.* Yea ſo as body and ſoule were broken as it were, and rent a ſunder, for a time.

Hetherto, concerning the not breaking of the bones of our Sauiour, what the chiefe reaſons of it were, and how it was foretold in the holy Scriptures, that it ſhould come ſo to paſſe.

It remaineth that wee doe likewiſe conſider of the chiefe cauſe, whence it came to paſſe, that the ſide of our Sauiour was pierced. This alſo, as ſaith the Euangeliſt *Iohn*, was done, that another Scripture might be fulfilled, in that it ſaith in another place: *They ſhall ſee him whom they haue thruſt through.* This Scripture is written in the 20. verſe of the twelfth chapter of the Prophet *Zechariah*. The whole verſe is this, *And I* (ſaith the Lord by his holy Prophet) *will poure vpon the houſe of* Dauid, *and vpon the inhabitants of Ieruſalem, the ſpirit of grace and of ſupplication, and they ſhall looke towardes mee whom they haue pierced: and they ſhall lament for it, as one mourneth for his onely ſonne: yea they ſhall bitterly mourne for it, as one mourneth bitterly for his firſt borne.* Or more neare to the wordes, *They ſhall doe it, by taking it bitterly, or grieuouſly, amaricando, &c.* We reade it alſo, more vſually thus: *and they ſhall lament for him*: by a change of the perſon, as though the Lord, would therein by his ſpirit of propheſie, point as it were with the finger, from himſelfe, to our Sauiour Chriſt: in whoſe piercing, hee accounted himſelfe pierced, yea in ſpecial manner pierced as it were, aboue al other their grieuances and vexations of his holy ſpirit.

the Heb: word is tranſlated compaſsion, but ſupplication (to wit, for mercie & forgiuenes) is more agreable to this argument, ſeeing the ſame word yeeldeth this ſignification alſo.

But howſoeuer we read the relatiue (for him) by a changing of the perſon, or, (for it) in the neuter gender, reſpecting the wickednes of the rebellious dealing it ſelfe: the Euangeliſt *Iohn*, writing by the ſame holy ſpirit of God, by the which the Prophet *Zechariah* propheſied: he putteth the matter out of all queſtion, that the Lord putting his people in minde of all their former rebellions and ſtubborne behauiour againſt him, wherewith he accounted himſelfe wounded, and as it were pierced through the ſides (according to that which is ſaide of curſing and blaſpheming: that it is a kinde of piercing the Lord, as the word *nakabh* giueth to vnderſtand, Leu. 24. 11.) Yet he doth more particularly looke vnto this piercing of him with the ſpeare, in the ſide of his Sonne. Yea and to the other piercing of his handes and feete alſo with nailes. The which, with all other their moſt cruell proceedings againſt him, was as the filling vp of the full meaſure of their moſt traiterous rebellion againſt God himſelfe, their ſoueraigne Lord and King. For though the Euangeliſt doth vpon the ſpeciall occaſion, apply the Scripture of *Zechariah* to the piercing of our Sauiour in the ſide more particularly, and principally: yet this doth not exclude the other piercings, but they may iuſtly bee comprehended alſo within this propheſie. For the word *dakar* which *Zechariah* vſeth, may note as well the one as the other: the piercing with ſword or ſpeare, or dart, or arrowe, or naile, or any thing that hath a point, to pierce. And ſo may the Greeke words *nuſſo, or nutto & centeo or execenteo* which the Euangeliſt vſeth.

But how may it be ſaide, that the Iewes did thus, ſeeing it was a ſouldier of the Romans that thruſt our Sauiour into the ſide: and ſuch likewiſe were they that nailed him to the croſſe?

The Iewes are neuertheles, iuſtly charged with it, becauſe they were the chief cauſers of all that violence which the Romans vſed againſt him: like as *Pilate* is ſaid to ſcorn our *Sauiour*, ſeeing he appointed that the thing ſhould be done, though he did it not himſelfe. So that we may ſee, it is nothing the leſſe ſinfull before God, when we commit wickednes by any euill inſtruments which we ſet a-work, or giue them any incouragement therevnto: though we doe it not with our own hands. Nay rather, our ſin is ſo much the greater, by how much we drawe more perſons with vs into the fellowſhip and guiltine of our ſinne.

Neuertheles,

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Nenertheles, in theſe wordes of the Prophet *Zechariah*, which the Euangeliſt *Iohn* alledgeth, wee haue not onely to conſider, an admonition and reproofe, giuen to the wicked concerning their ſinne (whether we looke to the Actors in this particular, or to any other peircers of God and our Sauiour Chriſt by their wicked deedes, or blaſphemous words) together with a moſt fearefull ſubindication and threatning of the wrath of God againſt them for the ſame, whoſoeuer ſhall not repent them thereof in due ſeaſon, before the day of Gods wrath doth come: but alſo, (as touching thoſe that ſhall truly repent, both Iewe and Gentile, mourning for their ſinnes) here is contained, a moſt gracious promiſe of mercie and forgiuenes, ſo that all ſuch may behold Chriſt thus pierced for them to their comfort: yea though he was after a ſort pierced by them, and of vs all. The text of the Prophet is plaine. And thus alſo, doth the Euangeliſt other-where rehearſe theſe words, as ſeruing notably, to either vſe and purpoſe: as Reuel: 1.7. *Behold, he commeth with clouds, and euery eye ſhall ſee him: euen they that pierced him through: and all kinreas of the earth ſhall waile before him, Euen ſo, Amen* ſaith the holy Euangeliſt vnto it.

Finally, from the wordes of the holy Prophet, let vs diligently note, that as touching all theſe, which either haue, doe, or ſhall repent of their ſinnes, done againſt the Lord our God, and his Chriſt: this is the worke of God in their hearts by his owne moſt gracious and holy ſpirit: as Ier: 31.18.19. & 2. Tim: 2.25. And againe, that true repentance is not without very earneſt and godly mourning for ſinne: as in the ſame place of *Ieremiah*: and 2. Cor: 7.10.11. Yea euen in this reſpect, that they were the cauſe, and euen we our ſelues by them, that our Lord Ieſus Chriſt was moſt bitterly crucified, wounded, and pierced, not onely in his holy fleſh, but alſo in his very ſoule. This, I ſay, is diligently to be marked of vs, leſt we deceiue our ſelues, in miſtaking the nature of true repentance: and leſt wee denie God, the glory of the ſame his moſt gracious worke, ſo ſingularly tending to our owne ſaluation and comfort.

AND thus, hauing conſidered all things, recorded in the holy ſtorie, from the death of our Sauiour, vntill the taking down of his bleſſed body from the curſed croſſe: let vs now, renewing, and whetting as it were our care and diligence, proceede likewiſe, to conſider of the taking down of his body from the croſſe, together with thoſe things that doe belong to the ſame: and thereunto, let vs annexe the hiſtorie of the buriall of the body of our Sauiour, and the appurtenances thereof, like the warpe and the woofe, cloſe together.

Queſtion. Firſt therefore, which are the wordes of the text, wherein theſe things are recorded vnto vs?

Anſwere. *The holy ſtorie is continued by the Euangeliſt Iohn, in the ſame his 19. chap: from the beginning of the 38. verſe to the end of the chap. in this manner.*

38 *And after theſe things (ſaith Saint Iohn) Ioſeph of Arimathea (who was a Diſciple of Ieſus, but ſecretly for feare of the Iewes) beſought Pilate, that he might take downe the body of Ieſus. And Pilate gaue him licence. He came then, and tooke Ieſus body.*

39. *And there came alſo Nicodemus (who at the firſt came to Ieſus by night) and hee brought of mirrhe and aloes mingled together about an hundred pound*

40. *Then tooke they the body of Ieſus, and wrapped it in linnen clothes, with the odours, as the manner of the Iewes is to burie.*

41. *And in that place, where Ieſus was crucified, was a garden, and in the garden, a new ſepulchre, wherein was neuer man yet laide.*

42. *There then, laid they Ieſus, becauſe of the Iewes preparation day, for the ſepulchre was neare.*

Explicatiõ In this text, we haue, according to that which was ſaide before, the narration of the taking downe of the body of our Sauiour Chriſt, and of his buriall nearely knit together. We haue the inſtruments, both of the one and alſo of the other, by the Euangeliſt deſcribed vnto vs: and likewiſe, the manner, both

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of the procuring of that, and also of the performance of this. Of these things therefore, let vs stand a while, as diligently as wee can, to consider: and that, withall such holy supply, as the other Euangelists, doe in diuers points afford vnto vs.

And first, touching the time of the taking downe of the body of our Sauiour, the Euangelist *Matthewe* reporteth, that it was when the *euen was come*, chap: 27. 57, And Marke, *when night was come*, chap: 15. 42. So that both compared together, it is euident, that it was delaied as long as might be. And the Euangelist *Marke*, doth herewithall, mention the reason, which moued *Ioseph*, in this delay (beside that honour which he did beare to our Sauiour Christ) to take an honest and godly care of the taking downe of his body from the crosse: namely, because it was the day of the *preparation, which is before the Sabbath*. And this was thought reason sufficient, to the malitious Iewes, to moue them to intreat that the legges of our Sauiour might be broken. But being disappointed of that, it was with them, a reason of no weight, to moue them to haue care of his honest buriall. And no maruell.

Herein therefore, is an exceeding great difference, betwixt *Ioseph*, and them.

This *Ioseph*, was the sole instrument of procuring the honest and seemely taking down of the body. Indeed, in the buriall, *Nicodemus* was a worthy companion with *Ioseph*, as wee shall see anone: but it seemeth that *Ioseph* was all alone, in the procuring of the fauourable and reuerend taking downe of the body of our Sauiour. The manner of his procuring of it, was this. Hee knowing that *Pilate* had the power of the disposing of the body: according to that which we read was prophesied, Isay: 53. *The people gaue his graue to the wicked, and to the rich*, euen to their owne destruction, (according to their imprecation against themselues: *His blood be vpon vs and our children*) as *Tremelius* and *Iunius* doe well translate and interprete those words of the Prophet: *Ioseph* therefore, is a Sutor to *Pilate*, that he would grant him this fauour, that he might take it downe, and bestowe it. For as the three Euangelists, *Matthewe*, *Marke*, and *Luke*, tell vs; *he asked the body of Iesus*: that is, not onely to take it downe from the crosse, but also, that he might bestow it in buriall, as the effect it selfe declareth. For so soone as *Pilate* had granted him licence to doe that which he had requested, he did not onely take downe the body, but also he buried the same. And in the procuration of the taking downe, and burying of the body, the Euangelist *Marke* obserueth, to the commendation of *Ioseph*, that he vsed boldnes in this his sute, howsoeuer it might seeme to be a matter wherein hee indangered himselfe (at the least, through the malice of his wicked brethren, the Rulers of the Iewes) to some displeasure and rebuke, in that he should shewe himselfe fauourable, to the body of one that was executed vnder the crime of a rebell against *Cæsar*. But through the goodnesse of God, it fell out otherwise toward him. For hee gaue him fauour with *Pilate*. By whose answere, it appeareth that *Ioseph* in his sute, had informed *Pilate*, that he the rather desired, that *Pilate* would forthwith grant him the body, not onely because it was neare the euening, but also because hee had beene dead a good while since. For as the Euangelist *Marke* saith, *Pilate marueiled if he were dead already, and called vnto him the Centurion* (who was now returned from his watch at the execution) *and asked of him, whether he had beene already dead*. Wherevpon (saith the Euangelist further) *when hee knewe the truth of the Centurion*: that is, when hee had confirmed that which *Ioseph* had saide before to *Pilate*: *hee gaue the body to Ioseph*. Thus then, after that *Pilate* had commanded, that the body should be deliuered to *Ioseph*, as the Euangelist *Matthewe* writeth, he is said to take it downe. So that, whether the souldiers did it with their owne hands, or other whom *Ioseph* brought with him to doe it more tenderly, and reuerendly, then the Souldiers were like to doe it: it is ascribed to *Ioseph*,

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as if he had done it with his owne hands, seeing as was saide in the beginning, he was the procurer of it: and could no doubt, haue found in his heart, most gladly to haue laide his owne handes vnto the worke: for the reuerence, that he did beare to the body of Christ, whom before, he had religiously honoured. So good and godly a man, was this *Ioseph*.

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In this respect, we must not neglect, to consider that diligent description, and honourable testimonie, which euery one of the Euangelists giue concerning *Ioseph*.

The whole collection, and rehearsall whereof, out of them all, may be in this order.

First, he is described, from the place of his birth, which was a towne or citie of the Iewes, called *Arimathea*, as both *Luke* and the rest doe write. The which *Arimathea*, was no other citie, then that *Rama* in the tribe of *Beniamin*, neare to *Gibeon*, and not farre from *Ierusalem*: of the which wee read Iosh. 18. 25. Though in the *Syrian* language (according to the dialect thereof,) somewhat otherwise called, then it is in the Hebrew, as learned interpreters doe obserue.

Secondly, he is described from his outward estate, first that hee was a rich man. Secondly, that he was an honorable Counseller or Senator, one of the chiefe Elders and gouernours of the people: and therefore in either respect, more worthy commendation, in that he feared not the enuie, and danger, that might the rather haue risen vp against him.

Thirdly, he is described from his inward vertues and graces: and that also two waies. First, in respect of his ciuill, or more common conuersation among men; in which respect, he is commended for two notable vertues, insomuch as he was both a good man, and also a iust man: the difference whereof reade. Rom: 5. 7. And Ps. 112. 5. *A good man is mercyfull & lendeth.* These were his more common vertues, euen such as doe specially concerne cõmunion and conuersation toward men. He is described also, in respect of his religion, more directly toward God. First, that he was a disciple of our Sauiour Christ: that is, such a one, as was willing to be informed concerning the truth, in matters of the religion, and worship of God then in question, and much corrupted and depraued among them: though he was so in secret for feare of the Iewes, as the Euangelist *Iohn* obserueth. Secondly, for a speciall note of his religion, the Euangelist *Luke* saith, that he was one of those that waited for the kingdome of God, like as it is saide of *Simeon*, Luke ch: 2. 25. that he waited for the cõsolation of *Israel*. And as now all good Christians are described to be such as waite for the second cõming of our Sauiour Christ, Tit: 2. 13. 2. Tim: 4. 8. Read also, Marke chap: 13, verse 33. &c. & Luke ch: 12, 35, 36, 37, 38. 39, verses.

Discipulus christi is est, qui quæ vera sunt, cum delectatione recipit. Iosephus Antiquit: Iudaic: lib. 18. cb: 4.

Thirdly, for a note of his religious and godly heart, it is testified of *Ioseph*, that he did not consent to the counsell and deede of them that put our Sauiour Christ to death. For *Ioseph* had learned from the lawe of God not to followe the multitude to doe euill: no though they be of the more mightie sort, who decline to ouerthrowe the right: as *Tremellius* interpreteth Exo: 23. 2. But is this enough, not to consent with them? Or is it not rather the dutie of euery one to stand against, and to hinder their wrongs? It is no doubt, the dutie of euery one that hath power in his hand to doe it. But it was at this time, as the ouerflowing of the raging sea with the wicked Iewes. And what was *Ioseph* that hee should be able to hinder the the same? wherefore seeing hee could not staie their rage, it was a great grace in him, to withdrawe himselfe from them. This is the notable description and testimonie which the holy Euangelists doe giue this worthy and notable man *Ioseph*, who tooke this honourable care, concerning the body of our Sauiour. So that a most honourable cause or action and an honourable and worthy person are well met here together. God of his infinite mercie giue vs grace to followe these his excellent vertues,

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and namely his holy and resolute boldnesse in the open profession of his singular loue and reuerence toward our Sauiour Christ in a time of speciall reproach and danger: whereby the former blemish of his fearefulnes is through the increase of the grace of God in this behalf (vz. by this resolute act of his) remoued, and as it were buried with the honourable burial of our Sauiour Christ. The which description and testimonie of the holy Euangelists, that it may be the more clearely in our viewe, as a goodly cleare glasse for vs to looke into: it shall be profitable, that we set downe the wordes of the other three, as well as we haue done before, the words of Saint *Iohn*.

Question. Which therefore are they?

Answer. *Mat.27. verse 57.* *The words of Saint Matthew are these. And when the euen was come, there came a rich man of Arimatheah, named Ioseph, who also himselfe had beene Iesus Disciple?*

58. *He went to Pilate and asked the body of Iesus. Then Pilate commanded the body of Iesus to be deliuered, Chap. 27. 57. 58.*

The words of Saint Marke are these.

Mark. 15. verse. 42. *And now when night was come (because it was the day of the preparation that is before the Sabbath.)*

43. *Ioseph of Arimathea, an honourable Counsellor, who also looked for the kingdom of God, came and went in boldly vnto Pilate, and asked the body of Iesus.*

44. *And Pilate marueiled, if hee were already deade, and called vnto him the Centurion, and asked of him whether he had beene dead any while.*

45. *And when he knewe the truth of the Centurion, hee gaue the body to Ioseph, ch: 15. 42. 43. 44. 45.*

The words of Saint Luke are these.

Luke. 23. verse. 50. *And behold, there was a man named Ioseph, who was a Counsellour, a good man and a iust.*

51. *He did not consent to the Counsell and deede of them he was of Arimathea a Citie of the Iewes: who also himselfe waited for the Kingdome of God.*

52. *He went vnto Pilate and asked the body of Iesus.*

Explicatio. Hethereto therefore, of that part of this historie which concerneth the taking downe of the body of our Sauiour from the crosse, the time when it was, the person by whom it was procured, and the manner how: performed principally, yea in a manner solely by *Ioseph*. The buriall followeth, wherein *Nicodemus* had an honourable partenership with him, as the Euangelist *Iohn* declareth, and as we haue alreadie rehearsed out of his text. Neuertheles, because he is iustly to be accounted the first and principall in this dutie also, let vs begin with him: and see what the other Euangelists doe say more a part of him: and then, we will come to consider of that which the Euangelist *Iohn* recordeth of *Nicodemus* apart, and also ioyntly, both of *Ioseph* and *Nicodemus* together.

Question. First therefore, what doe the other Euangelists report, concerning *Ioseph*, in respect of the buriall of the body of our Sauiour?

Answere. The words of Saint *Matthew* followe thus in the holy Storie, as wee reade, chap: 27. verse 59. 60.

Mat: 27. verse 59. *So Ioseph tooke the body, and wrapped it in a faire linnen cloth.*

60. *And he put it in his new tombe, which he had hewen out in a rocke, and rowled a great stone to the doore of the Sepulchre, and departed.*

The words of Saint *Marke* are these, chap: 15. verse 46.

Marke 15. 46. *Pilate gaue the body to Ioseph, who bought a linnen cloth, and laid him in a tombe that was hewen out of a rocke, and rowled a stone vnto the doore of the Sepulchre.*

The wordes of Saint *Luke* are these.

chap: 23. 53. *Ioseph tooke downe the body and wrapped it in linnen clothe, and laide it in a tombe hewen out of a Rocke, wherein was neuer any man yet laide.*

54. *And that day was the preparation, and the Sabbath drewe on.*

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Thus then wee see how the Storie is set downe by these three, vnder the name of *Ioseph* alone, because he was the principall. Let vs therefore consider, first of that which doth properly belong to him: and then of that which is properly belonging to *Nicodemus*: and last, of those things which by Saint *Iohn* are attributed to them both.

That which is ascribed, as proper to *Ioseph* is. First that he (comming from *Pilate*, after he had obtained his sute, that he might haue the taking down & bestowing of the body of our Sa:) in the way, as he came through the citie bought, and brought with him, such a quantitie of fine linnen, as was fully sufficient, in the best & most seemely manner, to be imploied about this busines. In which respect, the Euangelist *Iohn* speaketh in the plural number, that he had prepared linnen clothes. Chap: 19. 40 And againe, Chap: 20. 7.

Secondly, whereas the same Euangelist *Iohn* writeth, that neare to the place where our Sauiour was crucified, there was a garden, and in that garden, a new Sepulchre, wherein was neuer yet any man laied: it seemeth by the testimonie of the Euangelist *Matthew*, that both the garden was belonging to *Ioseph*, and also, that the tombe hewen out of a Rocke, was the tombe which *Ioseph* had prepared for himselfe: or at the least, for some of neare and speciall account with him.

That which is proper to *Nicodemus*, concerning the buriall of our Sauiour Christs body, was that he brought a great quantitie, euen about a hundreth pound weight of *mirrhe* and *aloes* mingled together: such spices as were vsed about the buriall of the dead, hauing a sweetening and preseruatiue qualitie in them, vsually imploied in this kinde of dutie toward the dead, to nourish in themselues yet liuing, the hope of the resurrection of the dead, and thereby also to encourage themselues against the feare of death. To the which end likewise, they vsed to wash the bodies of the departed, and to doe other offices of solemnitie, as may appeare in the histories of the holy Scriptures, recording the manner of buriall among the people of God. Gen: 50. verse 2. and 26. Reade also Act: 9. 37. The which, like enough, should haue beene done with a more full solemnitie, saue that (as the Euangelist expresseth) the Sabbath drewe on, and the euening was euen at hand, when, with them, the Sabbath beganne.

Neither is it to be omitted, concerning *Nicodemus*, that the Euangelist *Iohn* testifieth, that howsoeuer, at the first, he was timorous and fearefull (as he remembreth from his first comming to our Sauiour, which was by night for feare of his fellowe Pharisies and Rulers, according to that wee reade, chap: 3. 1. 2.) yet afterward growing somewhat more bould, as wee reade, chap: 7. 50. 51. God giueth him now, an excellent courage, in professing so openly, his singular reuerence toward our Sauiour, that it cannot bee obscure and hidden to any, but that hee was from his heart, a faithfull and true Disciple of his. And this fact of his, as well as the other of *Ioseph*, was euen as much, as if the one as well as the other, was willing to put their whole state in hazard, rather then they would faile in this declaration of their loue toward our, and their, blessed Lord and Sauiour.

But nowe, let vs come to those things, which are ioyntly ascribed, both to *Ioseph* and *Nicodemus*, in this honourable dutie of the buriall of our Sauiour.

First, as the Euangelist *Iohn* saith, they together with their companie, which they brought with them to helpe in their businesse; tooke the body of Iesus, and wrapped it in linnen clothes, with the odours, as the manner of the Iewes is to burie.

Secondly, they by their seruants, yea so farre as was needefull, no doubt, not standing aloofe, but setting their owne hands to the worke; did in seemely manner carrie & accompanie him to the garden, which was not farre off from the place where he was crucified.

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Thirdly, they lay him in that new Sepulcher mentioned before, wherein neuer any was yet buried.

Finally, they couer the tombe with a stone, yea a very heauy one, as may appeare by this, that though they had some company with them, yet it was ot that weight, that they could not well remoue it, but by turning it ouer and ouer, till they had got it on the Sepulcher. And so, saith the Euangelist *Marke* expresly, Cap. 16.4. that the stone was a very great one. Which done, as the Euangelist *Matthew* saith, they departed.

Such therfore, is the historie of the buriall of our Sauiour Christ, the which the Lord God would in his diuine prouidence haue to be performed, in a reuerend and honourable manner, by these reuerend and honourable persons. For, notwithstanding his buriall was a further confirmation of his very true death: a matter most necessarie both to be suffered of our Sauiour (as hath beene declared) & also to be beleeued of vs: (and so was consequently, though without all sense of paine, a remainder of his humiliation, in that his body was to remaine in the state of the dead, euen in as sound a sleepe as is ascribed to their bodies, and to lie in the graue as vnder the power of death though not corrupted, nor subiect to corruption, as all other bodies of the faithfull are) yet I say, the Lord would haue it performed in an honourable manner, as a seemly preparation to the glorious resurrection of his body, which was shortly to followe. Yea so to followe, as it might be most euident, that it was the very true body of our Sauiour that died and rose againe, and not the body of any other.

For the which cause it was, that God so exactly disposed in his most wise prouidence (he tendering the weakenes of our faith, and also by this meanes, as by other following, prouiding against all cauills of the wicked that might be, to the obscuring of the resurrection) that *Ioseph* should lay the body of our Sauiour in a new tombe as S. *Matthew* writeth; wherein no man was euer buried before, as both *Luke* and *Iohn* doe expresly record.

NOw, if as an appendix to this part of the holy Storie concerning the buriall, wee shall consider in a word, that which the Euangelists *Matthew*, *Marke*, and *Luke*, doe obserue, concerning the women disciples mentioned before, wee will proceede to that which followeth, touching the time, wherein the body of our Sauiour continued in the graue.

Question. What therefore, is that which the Euangelists set downe, concerning these women?

Answer. *Saint Matthew writeth thus Chap. 27. 61.* Math. 27.

61 *And there was Marie Magdalen, and the other Marie sitting ouer against the Sepulcher.*

The words of S. Marke are these, Chap. 15.47.

47 *And Marie Magdalen, and Marie, Ioses mother, beheld where hee should be laid.* Marke. 15.

S. Luke is more large in this point, and writeth thus, Chap. 23. ver. 55. 56.

55 *And the women also (saith he) that followed after, who came with him from Galile, they beheld the Sepulcher, and how his body was laid.* Luke. 23.

56 *And they returned, and prepared odours and ointments, but rested the Sabbath day, according to the Commandement.*

Explicatiõ Touching this memorable appendix, by comparing the holy Euangelists together, we may easily perceiue, that not onely the two *Maries* (as the most forward, and obseruant disciples) but also diuers other women attended vpon the buriall, to see where the body should be bestowed: and that, as S. *Luke* sheweth; euen with this minde, that they knowing where it was intombed, they also (the women disciples) might afterward, shew some fruite of their reuerence and loue, toward the body of their Maister, as the men-disciples, *Ioseph*, and *Nicodemus*, had done. Yea, they are so held in their affection, and longing after our Sauiour, (though now dead and buried) that they cannot

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eaſily finde in their hearts to depart from the ſight of the tombe, wherein his body was laid. Neuertheleſſe, when time it ſelfe earneſtly preſſed them (the night being euen at hand, and therewithall, the Sabbath approaching) they depart, laying vp this in the purpoſe of their heart, that they would returne againe to imbalme the body of Chriſt. And to that purpoſe, they laide their purſes together, and prepared odours, and oinments, either the ſame euening, or the euening of the next day, the Sabbath being ended: as S. *Marke* ſeemeth to affirme. For the next day they were ſo early in the morning, that they could haue no time to doe it.

Now where it is asked, whether the women did well, in this their purpoſe or no? we will put ouer the anſwer heereof, to the ſpeach of the holy Angell which he vſeth to them, when they come to put that in practiſe, which now they intended. Neither will wee then more or leſſe reproue it in them, then the Angell doth. For he is the beſt moderator, that we can finde in that caſe. In the meane ſeaſon, we may be bold to affirme, that their reuerend, and dutifull affection of inward loue and honour toward our Sauiour, is exceeding commendable, and worthy to be imitated of all good and faithfull Chriſtians. Yea, and they are likewiſe to be greatly commended, as very diſcreet and godlie women, in that they preferre the expreſſe commandement of God, for the ſanctifying of his Sabbath, before their owne affection touching that purpoſe of theirs, in a matter of no preſent neceſſitie. Wherein alſo, they may worthilie be excellent paternes to all good Chriſtians, from whence wee may learne what a holy regard we ought to haue of the daies and times ſpecially appointed to the diuine worſhip and ſeruice of the Lord our God. And on the contrary, their practiſe is a iuſt conuicting, and condemning of all looſe and negligent worſhippers of God: but moſt of all, of ſuch as doe wickedly prophane, and peruert the right vſe of the Lords Sabbathes: that is, the daies now appointed to Chriſtians, for the worſhip of God, and our Sauiour Chriſt: euen the day of the reſurrection of our Lord Ieſus Chriſt, in the weekely recourſe thereof, in ſtead of all the daies of the Iewes legall Sabbathes. Finally, their excellent vertue, and truly religious minde herein, may well be illuſtrated by vs, from the compariſon of the wicked dealing of their vngodly rulers, euen on the ſame Sabbath day, as it followeth in the holy Storie. Matthew. 27. 62. &c. as by the grace of God, we ſhall ſee further by and by. For we referre the comforts of faith, as alſo the duties concerning the buriall of our Sauiour, to their proper places aſſigned to them in our preſent courſe.

AND we come now, as the Storie it ſelfe guideth vs, to conſider of the time, wherein the body of our Sauiour continued in the graue.

Queſtion. What ſay you therefore, to this? How long lay it thus buried?

Anſwer. *The body of our Sauiour Chriſt, lay buried in the graue, a part (though but a ſmall part) of the day of the Iewes preparation, which was the ſixt day of the weeke: from whence it continued the whole day, both the night, and the day of their Sabbath, which was the ſeuenth day.*

It continued alſo, well neare the whole night of the firſt day of the weeke, euen till a little before the breaking forth of the morning.

Explication and proofe. So indeede the Euangeliſts giue plainely to vnderſtand, if wee diligently compare, Luke, 23. 54. *That day was the preparation, and the Sabbath drew on:* with Iohn chap. 20. 1. *The firſt day of the weeke came Mary Magdalen while it was yet darke:* And with Matthew, chap. 28. 5. where, by the ſpeach of the Angell, comforting the women, (while yet the keepers were aſtoniſhed, and feared, as if they had beene ſtriken dead) it appeareth, that our Sauiour was riſen but a while before they came.

So that, the time that our Sauiour Chriſt, continued in his winding ſheete, his body ouerwhelmed with odours, the graue cloſe ſhut vp, was at the leaſt 36. houres: and ſo a moſt full proofe of his very true death, when as we know halfe

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halfe that time, will ſhew that the coarſe laid forth by the walls in open aire, is paſt recouerie. And thus, was the tipe of *Ionas* the Prophet fulfilled in our Sauiour, in that hee reſembled himſelfe vnto him, in regard of his abiding three dayes and three nights in the belly of the Whale-fiſh. Matthew, 12. 39. 40.

But it may be obiected, that the body of our Sauiour Chriſt did not continue full three daies, and three nights, in the heart of the earth: but onely one full day, which was the ſecond, and but a little portion of the firſt day wherein he was buried, euen neare vpon the euening: and onely the night of the third day.

Queſtion. What is to be ſaid to this?

Anſwer. *We doe not read, that our Sauiour ſaid, that he would continue three daies full and compleate: neither did hee euer purpoſe to doe ſo, but rather to preuent the time, for the more euident demonſtration of his diuine power in riſing from the dead: as hee had done before, in the laying downe of his life among the dead, ſooner then it was thought, that by the courſe of nature, he could.*

Explicatiõ & proofe. So indeede, doe the effects themſelues, in either reſpect, really, actually, and ſenſibly declare. And that it was not the meaning of our Sauiour, to determine the time of continuance in the graue, to be three whole daies, it is euident from his owne words, Matthew, chap. 17. 23. and chap. 20. 19. *The third day ſhall the Sonne of man riſe againe*: to wit, the third day after the crucifying, or after the beginning of his ſufferings: beginning at his apprehenſion in the garden. For that was the beginning of the ſufferings of the firſt day, by the ſpitefull dealing of the Iewes: and ſo we may well reckon, according to that of *Cleopas*. Luke, 24. 21. *And as touching all theſe things, to day* (ſaith hee) *is the third day that they were done.* Neither doth our Sauiour Chriſt ſay, three daies after I am crucified, *I will riſe againe*: as the text it ſelfe is plaine. And ſo againe, Marke, 9. 31. and Luke, 9. 22. And Iohn 2. 19. *In three dayes, I will raiſe it vp againe*: that is, within the ſpace of three dayes.

And ſo are wee to vnderſtand Marke: chapter 8. 31. though in another phraſe of ſpeach *meta treis emeras*, as *Beza* in his large Annotations doth diligently diſpute, and cleare it, from the vſe of the ſame prepoſition *meta* in the Greeke language. Yea hee cleareth it, from the ſpeach of the aduerſaries of our Sauiour Chriſt: Matthew, 27. 63. 64. Where the Euangeliſt reporteth their ſute to *Pilate*, which was, that the Sepulcher might be made ſure till the third day: becauſe they remembred that he ſaid, while he was yet aliue, *Within three daies I will riſe*. This their reaſon, Saint *Matthew* expreſſeth in this phraſe of ſpeach, *meta treis emeras*: the which if wee ſhould not vnderſtand, as it hath beene interpreted, it were a reaſon reaſonleſſe. For if the wordes ſhould ſignifie, *I will riſe after three daies*, they ſhould rather haue deſired that the watch ſhould be ſet at the end of the third day.

Thus then we ſee, how long, our Sauiour being buried, continued in the graue, in the ſtate of the dead, touching his body: and euen as it were among the dead, vnto whom hee in his buriall deſcended, according to the vſuall phraſe of the holy language: as we read Gen. 37. 35. and chapter, 42. 38. and 1. Kings, 2. 6. 9. and Numbers, 16. 33. where it noteth a corporall deſcending into the earth, though not by buriall. But of this more afterward. As for the comforts and duties of faith in this reſpect, they ſhall, God willing, be ſet downe in their ſeuerall places, as wee come vnto them. And therefore I pray the Reader to turne thether vnto them.

It remaineth onely, touching this part of the holy Storie, that wee doe briefely conſider of that malicious practiſe of the Rulers of the Iewes, while our Sauiour continued in the graue: in ſeeking if poſsibly they could, to haue hindered his reſurrection.

Queſtion. How is this their moſt wicked and malitious practiſe reported vnto vs?

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Answer. *The Euangelist Matthew, Chap. 27. from the 62. ver. to the end of the Chapter, reporteth the whole matter in these words.*

62 Now (saith hee) the next day that followed the preparation (of the Sabbath) the high Priests and Pharisies assembled to Pilate, 63. And said, Sir, we remember, that that deceiuer said, while he was yet aliue, within three dayes I will rise.

64 Command therefore, that the Sepulcher be made sure vntill the third day, lest his disciples come by night and steale him away, and say vnto the people, He is risen from the dead: so shall the last errour be worse then the first.

65 Then Pilate saide vnto them, ye haue a watch: goe, and make it sure, as ye know.

66 And they went, and made the Sepulcher sure with the watch, and sealed the stone.

Explication. Heere is a wicked conclusion, fitly agreeing to the whole pursute of their malice going before. Wherein, we are to consider: First, the sute which the rulers of the Iewes, with a readie consent in their wickednes, made vnto *Pilate*.

Secondly, the grant which *Pilate* yeelded vnto them. And thirdly, their execution of the same.

In the sute of the Rulers of the Iewes: to wit, of the high Priests, and Pharisies, we are to marke: First, what it was: Secondly, the reasons which moued them to make it: Thirdly, their earnestnes or rather eagernes, in going about it.

Touching the first of these points. Their sute was, that sure prouision might be made, and due order taken by *Pilate* (who had authoritie to command, and giue order in such manner of watching and warding, as they required) that the graue wherein the body of our Sauiour was laid, might be made sure, and watched, vntill the third day. This was their sute. Now let vs heare their reasons. First, that they might by this meanes, proue our Sauiour Christ now a liar, in certaine words which they called to minde he had spoken, while he liued: to wit, that hee would rise againe, within three daies after his death. For that this was their intent, it is euident by their blasphemie, in terming our blessed Sauiour, euen the truth it selfe, a deceiuer. Secondly, that they might preuent the fraud of the Disciples of our Sauiour, whom, most vniustly they suspected, to haue in purpose, to steale his body out of the graue, and so to make other beleeue, that he should be risen from the dead. So (say they) the last error should be worse then the first. O extreame malice! To what outrage and blasphemie, will it not driue them, that once yeeld themselues ouer vnto it, in resisting of the holy truth of God? These wretched men resisted our Sauiour, while he was aliue: they cannot now desist, though he be dead, no though (according to the prouerbiall saying, *Liuor cessare solet in mortuos*) fewe enuie or spite the dead. And thus they add sinne to sinne against God, and heape vp wrath vpon wrath, as it were with full measure, pressed downe, and running ouer, against themselues: which doubtlesse, long since hauing come to the full measure, hath swept them away like a floud, from the face of the earth, and reserueth them, to further punishment, against the finall declaration of the vengeance of God, against all wicked sinners, which haue spoken and practised their wicked deuises against him, and his glorious Sonne. O therefore, let vs take warning betimes, that we neuer begin to set our selues against the truth of God, in any part. Nay rather, hauing by the grace of God, begun to imbrace the truth: let vs cleaue fast vnto it, labouring euerie day to loue it, and to beleeue it, and to obey it, more and more resisting and suppressing to our power, all gaine-sayers and blasphemers of it: whether Iewes, or any heathenish Athiests, or heretikes, whosoeuer. And touching these aduersaries heere mentioned: what could they haue spoken more wickedly, and blasphemously, then first to call the appearance of the Messiah our

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Sauiour in our nature, a deceiuing: and then his reſurrection, and the doctrine thereof, an increaſe of the error? And ſee I pray you, how through the ſuggeſtion of the diuell, they were more rife in remembring the words of our Sauiour, to the oppugning of his reſurrection, then his poore ſorrowfull Diſciples were, to comfort themſelues, againſt the diſcomfort of his death. Finally, that in the height of their malice, they ſeeke as much as they can, for euer to hinder the knowledge of his reſurrection: the effect it ſelfe declareth, in that, as afterward it followeth, Matth. 28, 11, when it was by their owne watchmen certified vnto them, that he was indeede riſen againe: they vſe as diueliſh meanes as poſſibly might be, to ſmother the ſame.

Thus, the wickednes of their reaſons, is conuinced by the wickednes, and iſſue of their very actions: howſoeuer they would couer the ſame with their faire and counterfet pretences of preuenting error. Now thirdly, their earneſtnes in their moſt wicked ſute, is euident from the notation of the time, wherein they aſſembled themſelues, and made their reſort to *Pilate*: to wit, euen vpon their high Sabbath, and afterward alſo, in the ſame gathered together their ſouldiers, and ſet them in this their wicked watch, gaue them their charge, and ſealed the graue. In all which vnholy buſying of themſelues by the inſtigation no doubt of the diuell: they haue no ſparcle of conſcience in defiling themſelues, nor in violating the holy reſt of the Lordes Sabbath.

Thus much, concerning the wicked and malitious ſute of the chief Prieſts and Phariſies: What it was, what reaſons moued them, and how earneſt they were in it. Theſe things conſidered more fully, we neede ſpeake the leſſe of the other two points: that is, of the grant which *Pilate* made to their ſute very readily, euen as themſelues would haue wiſhed. For hee giueth them liberty to appoint the watchmen themſelues, and to make it ſure as they ſhould thinke good: *Pilate* giuing them commendation alſo to be men wiſe enough, how to diſpoſe of all things, to their beſt aſſurance. And likewiſe, we neede ſay the leſſe of their diligence, yea of their double diligence, in putting their commiſſion in execution to the full.

Onely, let vs, for an interim, marke the wonderfull wiſedome, and prouidence of God, moſt gratiouſly turning all things, ſo much the more pregnantly to their confuſion, by how much they had thought themſelues, to haue made the moſt exquiſite and full prouiſion, to haue it as it were reedified the Tower of *Babell*, that would haue reached not onely to heauen, but againſt heauen, and euen againſt God himſelfe. For by all theſe meanes, the reſurrection of our Sauiour Chriſt was made the more famous and certaine to all, both Iewes and Gentiles, whoſoeuer doe not willingly ſhut their eyes againſt the light which ſhineth more cleare then the light of the Sunne. But of this more afterward.

AND thus might we now, in the orderly courſe of our iniquirie, proceede from the holy hiſtory and grounds of the ſuffetings & humiliation of our Sauiour Chriſt, ending in his buriall, and continuance in the graue: to the generall or ſummary meaning of theſe words, *He ſuffered vnder Pontius Pilate, was crucified, dead and buried*: and ſo forth on, to the comforts, and duties, ariſing and pertaining to the ſame ſaue that certaine words, interpoſed in the Articles of our Creed: to wit, *He deſcended into Hell*; giue vs occaſion, to ſtay that our ſo ſpeedy a paſſage, vntill wee ſhall haue weighed and conſidered of them a while.

Queſtion. What therefore is to be ſaid concerning them?

Anſwere. *I haue beene taught, that albeit the whole doctrine of the ſufferings and humiliation of our Sauiour Chriſt hath beene fully and perfitly deſcribed, and deliuered vnto vs, by the holy Euangeliſts, (the chiefe Secretaries and pen men of the holy Ghoſt) without any mention of theſe words, Hee deſcended into Hell. Yet inſomuch as wee finde*

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them expressed in our Creede, after these words, Crucified, dead, and buried: and that with the generall consent of the Church of God, for many hundreth of yeares: and seeing that they may beare a good and profitable interpretation, with warrant from the holy Scriptures: that we are therefore not so much to inquire how they came into the Creed, as how to vnderstand them rightly and to make good vse of them, for the edification and comfort of our faith.

Explication. So it is very meete indeede. And the rather, because the mis-understanding of them, hath giuen occasion to sundry errors, among many that haue not aduisedly examined and weighed them. Where by it hath come to passe, that in stead of the imbracing of the truth, they haue in this point, fancied a lie: and instead of beleeuing an Article of faith, they haue deceiued themselues with an imagination, concerning that which neuer was done, nor once intended by our Sauiour Christ, as by the grace of God, we shall declare in the discourse following.

Question. But what course are wee to take, which may bee most commodious to this end?

Answere. *First, insomuch as either of the words are of diuers signification, wee are to consider from the holy Scriptures, which those significations are, as well of the one, as of the other.*

And secondly, we are to obserue, how they are ioyntly to be vnderstood, in the same present Article, or proposition; according to the same the holy Scriptures of God: that is, in what sense, it is to be beleeued, that our Sauiour Christ descended into Hell.

Explicatiō The course is good. And therefore, though it require some studie and labour, and will peraduenture seeme hard and troublesome at the first: yet seeing, through the blessing of God, it shall in the end be found worthy, both all the labour, and also all the trouble, whatsoeuer shall be imployed about it: let vs willingly vse all diligence that we can, to the clearing of the same. For if we shall not, vpon good warrant from the holy Scritures, grow to a right perswasion, concerning the true meaning of these words of our Creed: how may we professe in truth, that we vndoubtedly beleeue the same, as an Article of our faith?

And when I say, that wee must haue ground, and warrant, from the holy Scriptures: it is to be vnderstood, that in this Question, we must haue a speciall respect, not onely to the best translations, but also euen to the originall text of the Hebrew in the old Testament, and of the Greeke in the New. For by them, of necessitie, specially by the Hebrew, which the Greek followeth, must both the Latine, and English, and all other Tongues, yea & the hearts also of all Christians of euery Nation and language, be ouer-ruled. Let vs therefore examine this point.

Question. ANd first touching the word to Descend: Which are the diuers significations thereof?

Answer. *First, and most properly, it signifieth to remoue the body, or to come downe bodily, from the higher place to the lower.*

But in a borrowed vse of speech, when it is referred to man: it signifieth an alteration, or change of a mans former more comfortable and prosperous estate, or condition, to a contrarie, or very differing estate, either of soule, or body, or any other way, without any bodily moving at all.

And sometime againe, when it is in a borrowed signification, referred to God: it noteth the manifestation of his diuine presence, without any either alteration of estate, or motion of bodie from place to place.

Explication. It is true. So we reade 2. King. 1. 4. where according to the first signification, *Eliah* willeth the Messengers of *Ahaziah* King of *Israel*, to tell the King, that he should not come downe frō the bed, on the which he was gone vp, but should die the death. And in the same cha. verse 8. the messengers of the King say to *Eliah*, sitting on the top of a mountaine, *O man of God, the King hath commanded that thou come downe.* And againe verse 11. In the which chapter also,

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fier is said to come downe from heauen, at the prayer of *Eliah*. And in many other places, the raine is said to descend, or come downe from heauen. And on the earth, the running of it, from the higher ground to the lower, is called from the same word, a descending. The like is the vse of the Greeke word *katerchomai*, and also of *katabaino*: either of them signifying to descend, or come down: as we may see Matt. 17 9. *As they came downe from the mountaine* (catabainonton) compared with Luke chap. 9. 37. *And as they came downe from the mountaine*, catelthonton. So, Iames chap. 9. 17. *Euery good gift, commeth downe from the Father of lights*, catabainon. And chap. 3. 15. *This wisedome* (that is, bitter enuying, &c.) *descendeth not from aboue*. Ouc estin anothen caterchomene. And Matt. 7. 25. 27. *catebe e broche*. The raine fell or descended, &c.

Secondly, in a borrowed vse, the same words, being referred to man, signifie the extreame alteration, and change of a mans estate, from that which was prosperous and comfortable, (as was said) to that which is aduerse and greeuous. As Deut. chap. 20. verse 20. *Thou shalt make forts against the Citie that maketh warre with thee, vntill thou subdue it*. Word for word, *vntill it descend*: that is, vntill it be ruinated, and so caused to humble it selfe, and to stoupe downe vnto thee, as some not vnaptly doe expound it. And thus, it is said of the wicked Iewes themselues. *Their glory shall descend. And man shall be brought downe, but the Lord of Hostes shall be exalted*. Isai. 5. 14, 15, 16. And concerning the King of *Babell*, *Thy pompe is brought downe* (the word is caused or made to Descend) Isai. 14. 11. And verse 15. *Thou shalt be brought downe* (or made to descend) *to the graue, to the sides of the pit*. And chap. 63. 6. The Lord speaking of his enemies, saith, *I will treade downe the people in my wrath, and make them drunken in mine indignation, and I will bring downe their strength* (or cause it to Descend) *to the earth*. And Ezek. 30. 6. *The pride of the power of Ægypt shall descend, or come downe*. Likewise Zech. 10. 11. *The pride of Assur shall be cast downe*, (or caused to descend) *and the scepter of Ægypt shall depart away*. And for affliction of soule, noted by this word, reade 1. Sam. 2. 6. *The Lord killeth and maketh aliue: bringeth downe* (or causeth to Descend) *to the graue, and raiseth vp, &c.* Likewise, when *Dauid* praiseth God for that he had brought his soule out of the graue, and reuiued him, from them that goe downe (or Descend) into the pit: he acknowledgeth, that his soule was before as it were Descended into the pit: that is, exceedingly troubled and distressed. And so againe, Ps. 71. 20. 21. and Ps. 86. 13. But of this more afterward. Wee also in our owne language vse to say, of one that is fallen from prosperity to aduersity, from a rich or honourable estate to a base and poore degree, that such a one, is greatly come downe. We vse the word also of Descending in a contrary sense to note the noble parentage or stocke, of the which one is descended or come. But of this enough.

Let vs now proceed from mans descending, to the descending of God. This, as was said, doth onely note the speciall representation of his diuine presence, without any moouing of himselfe from one place to another. For seeing the godhead filleth all places, yea, comprehendeth all places, but is comprehended of none, it must needes be so vnderstood. As namely, where it is said, that he descended vpon *Mount Sinay*, Exod. 19. 18. 20. And Psal. 18. 9. Isa. 46. 1, 2, 3, 4. Hab. 3. 3. through the whole praier of the holy Prophet, cõteined in that chapter. Like vnto this, was the descending of our Sauiour, before he tooke our nature, Gen. 18. 20. 21. And the descending of the holy Ghost at the baptisme of our Sauiour Christ. For the Deitie it selfe, to speake properly of the person of the Son, or of the person of the holy Ghost, did not descend: but onely manifested their speciall presence in that manner, and by those bodies which they did for the time assume and take. But as touching the Sonne of God, our Lord Iesus Christ, there is yet a more speciall reason of his appearance, in our humane nature, by his incarnation: insomuch as therein he vnited the same our humane nature, to his diuine nature, in a personall vnion to continue firme and indissoluble for euer: in which respect he saith most particularly, & most properly of himselfe, Iohn 3. 13. *No man ascendeth vp to heauen*

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but he that hath descended from heauen, the Sonne of man which is in heauen. Neuertheleſſe, our Sauiour Chriſt euen in theſe words alſo, muſt needes be vnderſtood, to ſpeake figuratiuely, and in reſpect of the great myſtery concerning the vnion of two natures in one perſon, attributing that to both, which is onely proper to one. For the Deitie of the Sonne of God, did no more deſcend by locall mouing from one place to another, then the humanity was then in heauen, when he ſpake theſe words to *Nicodemus*, or could afterward aſcend vp to heauen, but by bodily motion. Onely the deſcenſion of the Deitie, muſt be vnderſtoode of that moſt ſpeciall manner of the manifeſtation thereof, in the perſonall aſſuming and vniting the humane nature to the diuine. The which alſo, becauſe it is moſt neare and firme in one *indiuiduum*, (that we may vſe the Logitians terme) therefore it is ſaid, that the Word: that is, the Sonne of God, being very true God, was made fleſh: Iohn. 1. 14. And 1. Tim. 3. 16. *God is manifeſted in the fleſh*. And therefore alſo is our Sauiour, very God and very man, called by the name of *Immanuell, God with vs*. Matth. 1. 23. euen by the appointment of God himſelfe. Thus much ſhall ſuffice for the diuers acceptions of the firſt word, to Deſcend. Whence, vpon due conſideration, wee may eaſily ſee firſt, that the deſcenſion, attributed in one tenure and courſe, to our Sauiour Chriſt crucified, dead and buried, doeth not belong to his Deitie, which cannot be ſaid properly to deſcend: but to his humanitie, whereunto all that is beleeued concerning conception, birth, life, death, reſurrection, aſcenſion, ſitting at the right hand of God, and comming to iudgement, as well as his deſcenſion, doth properly apperteine. But how this deſcenſion doth properly belong to the humanitie of our Sauiour Chriſt, whether to the ſoule or to the bodie alone, or ioyntly to both: we ſhall better conceiue, after that we haue conſidered the diuers ſignifications and vſes of the latter word Hell, as we haue of this former word to Deſcend.

SHew you therefore in like manner, the diuers ſignifications of the word Hell, according to the Hebrew word *Sheol*, and the Greeke word *Haides*, engliſhed Hell, in this Article of our faith.

Queſtion. Which are theſe diuers ſignifications?

Anſwer. *Firſt and moſt properly*, (as I haue beene taught) *they ſignifie the graue.*

Secondly, they are by a trope, as the learned ſpeake, or figuratiuely, applied to ſignifie manie other things.

Explication. The truth herein hath beene taught and deliuered vnto you. For firſt, that they ſignifie the graue, and that alſo in the moſt proper ſignification: the words themſelues may giue to vnderſtand. Firſt, the Hebrew word *Sheol*, which hath his name of the verbe *Shaal* to aske, yea to aske as a greedie cormorant, that can neuer be ſatisfied: according to that in the booke of the holy Prou. chap. 30. 15. 16. There be three things which will not be ſatisfied, yea foure which ſay not, It is enough. And of theſe, *Sheol* the graue, is reckoned for the firſt. Likewiſe Hab. 2. 5. The prowd man hath inlarged his deſire as the graue, and is as death, which cannot be ſatisfied. And Iſa. 5. 14. And then the Greeke word *haides*, which commeth of *eido* to ſee, and the priuatiue letter *a*, according to the Greeke deriuation: and ſignifieth a place of darknes, which hideth the buried within the earth, from the ſight of the liuing which walke vpon it: Iob. 10. 21, 22. and chap. 17. 13. But let vs ſee ſome teſtimonies of holy Scripture for this ſignification. And firſt, that *Sheol* ſignifieth the graue, in the olde teſtament: we reade Gen. 37. 35. Surely (ſaith *Iaacob*) I will goe downe (or deſcend) into the graue, vnto my Sonne, mourning. And chap. 42. 38. My Sonne to wit *Beniamin*, ſhall not goe downe with you: for his brother is dead, and he left alone: (to wit, of thoſe children which he had by *Rachell*) if death come to him by the way that yee goe, then ye ſhall bring (or cauſe) my gray head with ſorrow (to deſcend) into the graue. Likewiſe, by the ſame word, the graue is noted, 1. King. 2. verſe 6. King *Dauid* ſpeaking to his ſonne

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Salomon, of *Ioab*, who murthered *Abner* and *Amasa* very wickedly: doe therefore according to thy wisedome (saith hee) and let not his hoare head goe downe (or descend) to the graue in peace. And of *Shimei*, who cursed him being his soueraigne Prince, with a horrible curse: he saith in like manner, Therfore thou shalt cause his hoare head to descend downe to the graue with blood. And in this sense, the opening of the earth is called the graue of *Corah*, *Dathan*, and *Abiram*, and of their rebellious company: but yet with a speciall declaration of the wrath of God against them, by such an vnwonted, strange, and fearefull kinde of buriall: as we reade Num. 16. 29. & 33. They descended, or went downe quicke into the pit, or graue. *Sheol*.

But in the Psalmes, the graue ordinarily vsed to buriall, is oftentimes signified by the same word *Sheol*: as Psal. 6. 6. *In the graue who shall praise thee?* And Psal. 16. 10. Thou wilt not (saith *Dauid*, propheſying of the resurrection of our Sauiour Christ) leaue my soule, (that is, that part of my humane person which is subiect to buriall) in the graue, *Sheol*. Neither wilt thou suffer thine holy one (that is, the body of me whom thou hast graciously receiued to thy fauour) to see (that is, to haue experience) of corruption, *shacath*: that is, to lie so long in the graue, that it should rot and turne to dust, as the bodies of all vse to doe. Psal. 49. 9. Man can by no meanes redeeme his brother, &c. That he may liue still for euer, and not see the graue: the word is *shacath*, corruption, as before. But *sheol* againe, verse 14. 15. of the same Psalme. *Like sheepe* they lie in the graue: to wit, like the rotten carkases of sheepe cast out into ditches. For the Prophet speaketh of the wicked, that die in their wickednes and in a hautie conceit of themselues. To the which purpose he saith further, Death deuoureth them, vntill the righteous shall haue dominion ouer them in the morning: that is, at the day of the resurrection; and vntill that the graue (that is, Hell, as we are afterward, in the next signification further to obserue) do consume their beauty: that is, the beauty of the wicked, or their forme and substance which they shall at the last day receiue againe to their further condemnation, both in soule and bodie together, euen from the house (that is, the graue) which belongeth vnto it: to wit, as a prison house for the wicked vntill that day of their great Gaile-deliuery. But God (saith the Prophet, speaking in the person of all true beleeuers) will deliuer my soule from the hand: that is, from the power of the graue, (to wit, so farre forth that it shall not preuaile finally against me) *for he will receiue me. Selah.* A matter worthy to be obserued as an effect of the diuine and almighty power of God, as by the word *Selah*, the Psalmist giueth to vnderstand. Moreouer, Psal. 31. 17. *Sheol* is vsed for the graue. *Let the wicked* (saith *Dauid*) *be put to confusion, and silence in the graue.* And Psal. 55. 15. *Let death seaze vpon them: let them goe downe quicke into the graue*: the Prophet, as it is likely, alluding to that iudgement of God vpon rebellious *Korah* and his company, Num. 16. as was alledged before. And againe, in the same sense, though in other words, *They that seeke my soule to destroy it, shall goe into the lowest parts of the earth.* Yea generally, Psal. 89. 48. *What man liueth* (saith the Prophet *Ethan*, speaking as well of the godly, as of the wicked) *and shall not see death? shall he deliuer his soule from the hand, (that is, from the power) of the graue?* that is, so deliuer him, that he shall not returne againe to dust, from whence he was taken. *Selah.* In the like manner doe the other Prophets vse the word *Sheol*, as Isai. chap. 28. 18. where the holy Prophet speaking of the wicked, saith, That the couenant which they seeme to themselues to haue made with death, and their agreement which they fancie to be betwixt them and the graue, it shall be disanulled, and not stand. Isai. chap. 28. 15, 18. Reade also Ezekiel chap. 31. verse 15, 16, 17. and chap. 32. 27. In which chapters, these speeches are vsed in the same sense, *to goe downe to the pit, and to descend, or goe downe to the nether parts of the earth*: wherewith the Lord threatneth the wicked in his wrath, as with a iudgement that should ouerthrow them for euer. Neuertheless, touching the godly, God himselfe saith, and will verily

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rilie performe in and by our Sauiour Christ, that which he hath spoken by his Prophet *Hosea*, chap. 13. verse 14 saying, *I will redeeme them from the hand* (that is, as before, from the power) *of the graue: I will deliuer them from death.* O death, I will be thy death: O graue, I will be thy destruction: repentance is hidden from mine eyes. And the same againe in the new Testament, vnder the Greeke word *Haides*. 1. Cor. 15. 54. 55. And that this Greeke word is vsed for the graue, reade Acts 2. 27. And so wee may vnderstand it also Reuel. 1. 18. where our Sauiour Christ saith, I haue the keyes of the graue and of death. And againe, chap. 6. 8. Death and the graue following after it. And chap. 20. 13. Death and the graue gaue vp the dead that were in them: and they were iudged, euery man according to their workes. And in the next verse: Death and the graue were cast into the lake of fire: where the Apostle sheweth what shall be done at the last day. Neuertheless, we will not exclude euery other signification of the word *Haides* from some of those places as shalbe further obserued afterward. To conclude this point therefore, we may easily perceiue, that, as it is said of *Sheol* the graue, Iob 30. 23. so we may say of *Haides*, that according to this first signification, it is the house appointed for all the liuing. And Isai. 26. 19. The dead are described to be such as dwell in the dust.

LEt vs now come to the second branch of your answer, wherein you affirme, that the same words, *Sheol* and *Haides*, are by a trope, or figuratiuely applied to signifie sundry other things.

Question. Which are those things?

Answer. *More generally, they are vsed, either to signifie the state of dead men after this life, both of good and bad, as they be remoued out of this visible world: without any further distinction of either of them from other, whether in respect of soule or bodie. Onely they signifie, that they are gone hence, and be no more in the land of the liuing, but remaine in the world of the dead, if we may so speake. Or else they are vsed to signifie the destruction and removing of other things from the vse of men which remaine still in the present world.*

More particularly, they are vsed.

First, to signifie the power of death, in holding all those vnder it, whom it hath seazed vpon, euen so long as God permitteth it to preuaile against them.

Secondly, to signifie Hell the place appointed of God, for the endlesse, easelesse, and remeadilesse torment of all that die in their sinnes.

Thirdly, they are vsed to signifie the spirituall dolours and griefes of the soules, euen of the children of God, here in this life neare vnto death: yea in their owne iudgement and sense, for the time of the tentation, neare vnto the paines and torment of hell it selfe.

Explicatiõ & proofe. Thus you haue beene taught indeede. Let vs now call briefly to minde, some proofes of these things.

And first, concerning the former branch of the more generall vse, let vs consider, first of all, the wordes of the wise and beleeuing Patriarke *Iacob*, Gen. 37. in the end of the chapter mentioned before, in that he saith, he would goe downe into *Sheol* the graue, vnto his sonne, mourning. Wherein, it is euident, that insomuch as hee thought his sonne was deuoured of some beast, as his sonnes, (though lyingly) tolde him; and therefore to bee without buriall in anie graue, beside the bowells of the beast: it is euident, I say, that he vnderstoode more by *Sheol* then the graue, and comprehended the whole estate and condition of his dead sonne, within the compasse of it; he hoping that he was aliue with God, who is the God, not of the dead, but of the liuing, as our Sauiour Christ hath taught: though for any thing he knew, he was dead, and out of the state of the liuing, here in this world. And thus farre also, doeth the word *Sheol* extend it selfe, in the places before alledged, Ps. 16. 10. More particularly concerning our Sauiour Christ, whose whole humane person was in *Sheol*: that is, in the state of the faithfull departed this life: to wit,

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his body in the graue, and his ſoule in the ſtate of other mens ſoules, vntill he roſe againe from the dead: Act.13.30. And Pſal.89.48. More generally, inſomuch as *Sheol* taketh hold of all: though all that die, and deſcend to the ſtate of the dead, be not buried, and laid downe in the graue: neither are they all in one eſtate and condition of ſoule: like as the Latine words *defuncti*, and *inferi*, comprehend all of all ſorts of the dead. Reade alſo for *Sheol* referred to the ſoule, as well as to the body, Pſal.49.14.15. And Iſai.38.10.11. the godly King *Hezekiah*, recording his mourning, for feare of an vntimely death: oppoſeth *Sheol* to the land of the liuing, and inhabitants of this world: he beleeuing no doubt, that the dead are not vtterly extinct when they die, though their bodies goe to the graue and conſume away. And though their ſoules alſo, by death are ſo ſeperated from their bodies, that we cannot eaſily conceiue, how they ſhould finde themſelues in a kindely ſtate of perfection without them: neither indeede are they fully perfect, nor ſhall be, after they are once ſeperated, vntill they be reunited againe: yet the ſoules of all that die in the faith, are no doubt, in a more bleſſed, comfortable and ioyous eſtate, then while they liued here. And therefore alſo it is, that though the ſeruants of God, euen in death, do aſcribe a certaine death to the ſoule: that is, a naturall ſenſe or conſideration of the maiming or renting of the creature, by the ſeperation of it from the own naturall body. As in ſome of the places before alledged. And *Iob* 33.28. *God will deliuer his ſoule from the pit*. And Pſal. 116. 8. *Thou haſt deliuered my ſoule from death*. And as our Sauiour Chriſt ſaith, *My ſoule is very heauie euen vnto death*: yet to ſpeake properly, their ſoules cannot die. Now, that which wee haue ſaid of *Sheol*, we may likewiſe affirme of *Haides*: and that, euen from the places already alledged. 1. Cor.15.54.55. Acts 2.27. Reuel.6.8. and chap. 20.13. For (as was ſaid before) though *Haides*, as well as *Sheol*, doe, in the holy Scriptures, firſt and more properly ſignifie the graue: yet wee muſt not reſtraine them to that ſignification onely, no not in ſundry of the places already alledged. *Vox hebræa (inquit Iunius in Pſal.49.) ſtationem quamlibet mortuorum in vniuerſum notat permultis Scripturæ locis: ideóq; modò ad ſepulchrum, modò ad infernum, ſynecdochicé, modò ad vtrumque ſimul, pro ratione locorum accommodanda eſt.* The ſame he ſaith likewiſe, concerning *Haides*, in his note vpon *Tertul: de Idololat: cap.13. Obſeruandum quod ait Apud inferos de Lazaro: Nam inferos Latini Patres (vt Graci Hadem) pro omni loco, aut ſtatu mortuorum, dixerunt promiſcue. Atq; in hunc ſenſum, Lazarus & Diues apud inferos collocantur. Quemodo Irenæus & Chryſoſtomus ex verbis Luce 16. 23. locuti ſunt, & Tertullianus locis quamplurimis.*

The Hebrew word (ſaith Iunius) doth in very many places of the Scripture generally note whatſoeuer condition of the dead: and for the ſame cauſe, is to be referred ſometime to the graue, ſometime to hell ſynecdochically, and ſometime to both together, according to the circumſtance of the place. And againe, the Latine Fathers vſe the word *Inferos*, as well as the Greekes doe *Haiden*, indifferently for euery place or condition of the dead.

Thus much for the proofe of the firſt branch of the more generall ſignification of *Sheol* and *Haides*.

Touching the ſecond branch: to wit, that they are ſometimes vſed in the holy Scriptures, to ſignifie the deſtruction of other things in the world, moreouer and beſides the corruption of the bodies of men, and the altering of the ſtate and condition of their ſoules, by reaſon that they are by death ſeperated from their bodies: it is euident, Num.16.32.33. Not onely *Korah*, *Dathan* and *Abiram*, with their families, but alſo their goods, and all that they had, deſcended into *Sheol*. And Iſai.chap.14.11. Thy pompe is brought downe to *Sheol*, and the ſound of thy violls: that is, they are deſtroyed, according to that wee reade in plaine termes, Ier.chap.51. verſe 52,53,54,55. Reade alſo Ezek.26.19, 20,21. the ſame in words of like ſignification. So likewiſe, the deſtruction and ouerthrow of the Citie of *Capernaum* is threatned, and ſignified by this word *Haides*: yea and alſo the euerlaſting condemnation, both of the ſoules and bodies of the Citizens thereof: ſo many as were obſtinate deſpiſers of the doctrine and miracles of our Sauiour Chriſt. Matth.11.23.24.

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Nowe more particularly. And in the firſt place, that the ſame wordes are vſed to ſignifie the continuance, power, and dominion of death, as it

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it were some great Lord and Commander: reade the Prosopopie of the holy Prophet Isai. 14.9. *Sheol beneath is moued for thee, to meete thee at thy comming,* (saith the Prophet, speaking of the King of *Babylon*) *raising vp the dead for thee, euen all the Princes of the earth, and hath raised from their thrones all the Kings of the nations.* This signification of *Sheol* is vsuall, when it is put after the word Death: by an increase, or amplification of speech: to the which purpose also, diuers times, the word signifying power, is expressed as we haue seene before, Psal. 49.15. and 89 48. and Psal. 6.5. Hos. 13.14. Likewise, *Haides* in the new Testament, 1. Cor. 15.55. Reuel. 6.8. chap. 20.13. Death and *Haides*. The power of Death is also noted, Rom. 6. verse 9. as preuailing so long as the body of our Sauiour Christ lay in the graue.

Secondly, that *Sheol* signifieth the place of the euerlasting torment of the wicked, which we doe vsually call Hell: reade Psal. 9.17. *The wicked shall bee driuen backe, euen to Sheol.* We may well vnderstand it, not onely for the graue, but also for hell, as it is englished: seeing that is the place appointed for the soules of the wicked after this life. And Psal. 49.14. *Sheol consumeth their beautie. Tremelius* translateth it *Infernus*, Hell. Likewise Psal. 139.8. *Sheol* is opposed to Heauen: where the Emphasis is most full, if we english it Hell. And Prou. 9.18. King *Salomon* saith, That the wicked that follow their owne lusts, are in the depth of *Sheol*: which likewise, may well be translated, and vnderstood of Hell the receptacle of the soules of such wicked persons. And chap. 15.11. Hell and destruction are before the Lord. (*Sheol vaabhaddon*) Hell and destruction may well be matched together: seeing the King of hell, is called by the name of *Abaddon*, a destroyer. Reuel. chap. 9.11. And againe, *Sheol* may well be taken for hell, in the same 15. chapter of the Prouerbs, verse 24. *The way of life is on high to the prudent, to auoide from Sheol beneath.* Moreouer, Isai. chap. 5.14. we may extend the signification of it to hell. And chap. 28. 15. where the wicked said, *We are at an agreement with Sheol.* But they are vtterly deceiued. For the fire of Gods wrath shall kindle and burne vpon them, euen to the very bottome of *Sheol*, (*Gnadh Sheol tacatiyah*) according to the phrase of *Moses*, Deut. 32.22. The fire of which wrath, as he saith further in that place, shall consume the earth with her increase, and set on fire the foundations of the mountaines. Now, in the new Testament, the other word *Haides*, is likewise vsed: as Matt. 16.18 *The gates of Hell*: that is, all the destroying power of the Diuels of hell shall not ouercome the Church, and faith of the people of God, by all the siege and battery, either spirituall or outward, that they can possible either lay themselues, or by their instruments, procure against the same.

Likewise, Luke chap. 16.23. The rich man being in *Haides*: that is, in hell torments, &c. Thus then, both *Sheol* and *Haides*, signifie hell the place of infernall torment. The reason why these words are translated from the signification of the graue, to signifie hell also, may be for that the graue being a place of darknes, and naturally vnpleasant and vncomfortable, may fitly be vsed, in way of a similitude, something to resemble and shaddow it forth.

Let vs now come to the last of the more particular significations: euen to bitter dolours and griefes of the soules of the children of God, neare vnto the sorrowes of death, yea of Hell sometimes, in their owne weake sense and iudgment.

For the which, reade Psalm. 18.5. where the Prophet *Dauid* calleth the exceeding great sorrowes, which he indured; the sorrowes of *Sheol*: the which some translate graue, other Hell: but all is one in effect. The Prophet beeing in these grieuous sorrowes and trouble of heart, saith in the same place, *I called vpon the Lorde, and cried to my God.* So Psalm. 130. verse 1. *Out of the deepe places haue I called vpon thee, O Lord.* The same sense, though in other words.

And as the Prophet prayeth in the deepe distresse of his soule: so, after that he

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he is most gratiously heard of God, hee doth accordingly giue most heartie thanks: as Psal. 30. 3. *O Lord* (saith *Dauid*) *thou hast brought vp my soule out of Sheol; thou hast reuiued me from them that goe downe into the pit.* And Psalm. 71. 20. though in another phrase of speech: *O God thou hast shewed me great troubles, and aduersities: but thou wilt returne and reuiue mee, yea thou wilt returne and cause me to ascend vp from the depth of the earth,* mittomoth aharets: *ex abyssis terræ.* And yet more fully, Psal. 86. 13. *Great is thy mercy toward me, and thou hast deliuered my soule from the lowest graue. Misheol tachtijah.* Some translate it, by an increase of the Hyperbole, from the nethermost Hell. But most fully of all, doeth the Prophet *Heman* describe this kinde of the extreame trouble, and aduersity, and distresse of the children of God, here sometime in this life, both from the word *Sheol*, and also from others of like signification and nature. Psal. 88. 1. &c. *O Lord God of my saluation, I cry day and night before thee. Let my prayer enter into thy presence, Incline thine eare vnto my cry. For my soule is filled with euills, and my life draweth neare to Sheol. I am counted among them that goe downe to the pit:* (*the word is* Bhor) *and I am as a man without strength. Free among the dead, like the slaine lying in the graue* (*Keber*) *whom thou remembrest no more, & they are cut off frō thy hand. Thou hast laid me in the lowest pit* (Bebhōr tachtijoth) *in darknes and in the deepe.* Thus, by *Sheol* and many other borrowed speeches of like nature, as was said, this Prophet expresseth the extremity of the sorrowes and afflictions of the children of God, which sometimes fall vpon them, either for their triall, or for their correction, from the fatherly displeasure of God: according as it followeth in the same Psalme, Thine indignation lieth vpon me, and thou hast vexed me withall thy waues.

And thus, according to this last signification of *Sheol*, which noteth such aduersitie, and sorrow, as bringeth downe euen to the very brinke of death, so that they may be said, after a sort, to haue beene brought downe to the graue: yea, euen to Hell, though they neuer came, neither (by the grace of God) shall euer come into the place of the damned. Neither is it vnwonted with our selues, in our owne English speech, to vse the word Hell in this signification; as when we say of this or that man, he hath a hell in his conscience, euen heere in this world: though God of his infinite mercie doth not seldome deliuer such, from the place and damnation of Hell. In which respect, the Prophet *Ionah*, a figure of our Sauiour Christ: saith that he called vpon God, as it were out of the belly or womb of Hell (for so is *Sheol* not vnfitly translated:) when he was in the belly of the Whale. chap. 2. 2. the which hee calleth in the same verse, the place of distresse. *I cried in my affliction, or distresse,* (saith the Prophet) *vnto the Lord and he heard me.* The like is to be considered concerning *Haides* comparing. Act. 2. ver. 24. with ver. 27. 31. so it be discreetly done: that is, if we consider the loosening of the sorrowes of death in *Haides*, not to be any sorrowes which our Sauiour indured being in *Haides*, but those which hee felt before, and at his death, the which, (death being in it selfe a dolefull thing, and *Haides* the graue, a place and state, in it selfe likewise, of discomfort, by reason of the separation of the life and soule from the body) might well hetherto, and thus farre forth, retaine, & continue to vs, so much the more full, and through a memoriall thereof: and the rather also expresse that singular ioy, which is to be taken of vs, in the resurrection of our Sauiour: the which perfectly remoueth all remainder of sorrow, whatsoeuer might seeme to be continued and abetted by death, or any other aduersary, that we, or our Sauiour, had.

Infernus animæ reg cōscientia.

A guilty cō-science is the Hell of the soule.

NOw therefore, that (as a fruite of this our inquirie hetherto) wee haue found out the diuerse significations of this word, to Descend: and also of these other words, *Sheol* and *Haides*: whereon the sense of this article of our Sauiours descension dependeth: it shall be the more easie for vs, to vnderstand the true meaning of them.

Question. May we not thinke so? Or is there any thing else, furthermore to be considered, to the attaining therevnto?

Answer. *I haue heard you say, that to the right vnderstanding of these words, spoken of our Saviour, He descended into hell: it is necessarie that we consider the time when he descended, whether before in the garden when he did sweat blood, and on the Crosse, when he made his complaint, as one forsaken and left for a season: or after his death, and taking downe from the Crosse.*

Explication and proofe. It is indeed to speciall purpose. For this difference of time, doth necessarily inferre, a diuerse, & distinct sense, and meaning, of these words. For if we vnderstand them to haue beene principally accomplished in the garden, and vpon the Crosse: then must the meaning be, that our Saviour Christ did, for our sinnes, suffer most grieuous paines, and therewith all also, most deepe reproach and ignominie, to satisfie the iustice of God, and to appease his wrath: euen such paines, and such reproach, as may iustly be compared to the paines and ignominie of hell. And this no doubt, our Saviour did for the time sustaine, as hath beene already declared. But if we vnderstand the descension to follow after his death, then can nothing in any true sense, & soundnes of faith, be affirmed: saue onely that he being laid downe into the graue, continued so: as a man truly descended to the dead, and abiding in their state and condition, as touching the true nature of death (the soule seperated from the body) vntill by his diuine power hee rose vp againe, as truly from the state and condition of the dead, as by his buriall he had descended into it, and for a certaine time abode in the same: according to those speeches of descending to the graue, and according to that signification of *Sheol* and *Haides*, which hath beene alledged before, as tending to this end. And according to the speech of the Angell Luke. 24. 5. who interpreteth the abiding of our Saviour in the graue to be his abiding among the dead: and his resurrection to be his remouing from the dead, Math. 28. 7. Luke in the Gospel. 24. 46. Read also Act. 3. 15. and ch. 13. 30, 31. and chap. 26. 23. and 1. Cor. 15. 12. and verse, 20. and Iohn. 21. 14.

But that we may grow at the last to the full point and issue of this matter.

Question. Which of these interpretations are wee to cleaue vnto, as being the very true profession of our Christian beliefe, in this behalfe?

Answere. *It seemeth very hard, and a matter of great doubt to say, which we are to cleaue vnto, with the vtter refusing and reiecting of the other.*

Question. Why so? How then can it be a matter of faith, to beleeue these words concerning our Saviour, *He descended into hell*? Were it not better to end all questioning and doubting about the matter, by putting them altogether out of our Creed, seeing many affirme, that they were not put into it, a long season after the Apostles time?

Answere. *I haue heard you say that it is to be feared that the putting of them out, and a simple refusall to make profession of them, would breed more question and doubt, then there is iust cause of any question and doubt, about the retaining and profession of them.*

Explication and proofe. It is very likely, if not more then likely, that it would doe so indeede. For a descension of our Saviour, is expresly mentioned in the holy Scriptures; as namely Ioh. 3. 13. Rom. 10 7. and Ephes. 4. 9. 10. How then can we simply refuse to acknowledge and professe a descension? But it wil be answered, that all the question lieth in the word Hell: and in this that the descension, which we speake of, is neither immediatly opposed to ascension (as in all the places now mentioned) neither performed by his incarnation before his sufferings, (as in the first and last of the same places) but to resurrection. It is true. Neuertheless, the reply is readie, that there is also (as hath beene alreadie shewed) an expresse mention made of such a descension, as doth more immediatly and properly respect resurrection: as namely, that vsuall phrase of speech (to descend to the graue) whereby buriall is noted. And on the other side also (as hath beene further declared) this phrase of speech, hath in the second signification of the word Descend, and in the last signification of *Sheol*, which is Hell: a

certaine

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certaine aptnes to describe extreame sufferings and afflictions. How therefore, shall we at once, reiect all these considerations, and not forthwith let in a Sea full, not onely of questions and doubtings to some, but also of endlesse contradictions from others. And the rather also becausse by a common consent, in so many ages, and euen of those that haue beene best minded in those ages, and to this day: these words haue beene constantly retained, as words which may be well vnderstood, and truly applied to our Sauiour Christ: according to the holy Scriptures of God. Now further, if we should reiect all sentences, admitting diuerse interpretations, such as be not repugnant, either to other, or to the truth it selfe: the holy Scriptures themselues, should not in manie places, finde that intertainment with vs, that they ought of most bounden dutie to haue. Wherefore, as I suppose, farre better it is, with peace to imbrace the words, and to inquire onely into the true sense and meaning of them: then to the breach of the peace of the Church, to reiect them.

Yea, rather to imbrace either good sense, as subordinate each to other, or as the speciall vnder the generall, by a distribution of the humiliation and sufferings of our Sauiour, into their distinct kindes, &c: then to cast away, and suppresse, the words of so good and comfortable signification as they be. At the least, not to be contentious against any good and profitable interpretation that may be giuen of them: remembring alwaies the rule of the holy Apostle, that we aime diligently at this: that we *proceede by one rule, that we may mind one thing.* Philip. 3. 16.

Question. THese things so wisely and peaceably obserued, as by the grace of God, we could attaine vnto: What haue you beene taught, to rest in: vnlesse God should from the more cleare light of his word, giue a more perfect resolution to you?

Answer. *I haue beene taught, that in respect of the word Hell, set downe in our English Creed: the most peaceable, fittest, and best sense, that may be giuen: is, that our Sauiour Christ (beside those his sufferings, which were in the common view of all the beholders of them, and which are most familiar to our vnderstanding, from the holy history of his sufferings) did endure the secret and inuisible most fierce wrath of God, on our behalfe: to the satisfying of his diuine iustice, and vengeance due to sinne: yea euen so great and beastie a wrath, as was for the time, comparable to the spirituall dolour, and torment, of the damned in Hell.*

But if we vnderstand these words, according to the order of the holy storie, as things were performed in time, one successiuely after the other, which is the most familiar and plaine course, in respect of the Latine, Greeke, and Hebrew phrase: Then are wee to vnderstand nothing else, by the descension of our Sauiour, but his most willing and purposed abasing of himselfe to the estate of the dead, though he was Lord of life and glory. The which his willing abasing of himselfe he manifested, not onely by yeelding to be buried, but also by his continuance in the graue, vntil his resurrection, according to the article next following He rose againe from the dead: in so much as it is certaine, that he rose againe from no other, but from those to whom he had descended before.

Explicatiõ & proofe. You haue learned (as I verily thinke) that which may satisfie your conscience, and also euery reasonable man, to whom you should yeeld a reason of that faith that is in you, touching this point.

For first of all, touching the former of the interpretations; it is receiued of many good Christians, of our nation who the rather like wel of it, because the phrase seemeth well agreeing to our owne naturall language, and furthest off, from dissenting from the word hell: seeing that translation is followed.

And touching the latter interpretation, as it is well agreeing with the holy historie according as it is set downe most fully & perfectly in the holy Scriptures: so it is also well fitting to the Latine phrase, *Descendit ad inferos*: if we put any difference betwixt (*ad inferos*) and (*ad infernum*) as we may very well doe,

doe, although they be vsed sometimes of Latine Diuines, for one and the same thing. In which respect, well saith M. *Caluin Harm.* Matth. 28. 1, speaking of the resurrection of our Sauiour: *Christus (inquit) mortis victor, ex inferis emersit, vt nona vita potestatē, penes se esse ostenderet.* Christ (saith he) brake forth frō the dead a cōquerour ouer death, that he might declare that the soueraignty of new life is in his power. And it is also very well agreeing with the vse of the words, *Sheol* & *Haides* in the Hebrew & Greek languages, as we haue seen before. So then, these interpretations, may indifferently be receiued: yea, they may be together admitted, as pointing vs partly to those most grieuous sufferings which went before, and partly also, to that last degree of his humiliation which followed after, in that he lay in his graue, as it were vnder the captiuity and dominion of death, vntill his resurrection: as was said before. For we are not precisely to binde our selues to these words, as if, because they are set down in this summe of our beliefe, therefore we must beleeue them, as being of them selues, the canonicall text, or ground of our faith. But wee haue free liberty granted, nay rather, wee stand bound, to take counsell from the holy Scriptures, and to beleeue them onely, in such sense as they doe apply these words to our Sauiour Christ, without any regard of the priuate interpretation of any, which hath not certaine ground from the same.

Question. But are there any such interpretations of these words, giuen forth by any, which cannot be warranted from the holy Scriptures?

Answere. *I haue heard it so affirmed, for our admonition, sondry times: that wee might be stirred vp thereby to seeke to ground our selues, in the right vnderstanding of them, so as no erroneous or groundlesse interpretation, might cause vs to decline from the truth therof.*

Explication and proofe. There is doubtlesse, iust cause, why you should be thus taught, and admonished. For sondry expositors, haue their sondry expositions of these words, *He descended into hell*, which cannot be concluded from the word of God. The which, though they are in this respect all of like nature, yet they are not to be accounted in like degree of error.

Question. Which may these sondry, and groundlesse expositions, be?

Answer. *They are of three sorts.*

First, of those that haue taught the meaning of them to be this: that the soule of our Sauiour Christ descended to hell, the place appointed of God for the euerlasting torment of the wicked: to manifest his diuine power, to preach and declare the victorie of his crosse, or rather, as some think, both to begin his victory and triumph, and also vtterly to subdue the power of the deuell, and hell it selfe, there.

Secondly, of those that haue expounded the meaning of them, to be this: that the soule of Christ, went downe to Limbus Patrum, *as it were to a region within the earth, next vs aboue hell, to fetch out the soules of them that were there, till his comming: and to carrie them with him into heauen, after his resurrection.*

Yea some haue taught from these words, that the soule of our Sauiour Christ descended to hell, to suffer the torments thereof, for the redemption of our soules, that they might neuer come there.

Thirdly, the Marcionites, and other heretikes, called Liberatores, affirmed that Christ, by his Descension deliuered the soules of the reprobate out of hell.

All which opinions (specially the two latter sorts) & if there be any other like to these, they are carefully to be auoided of vs: as hauing either no warrant in the word, or else are plainly contrary to it.

Explication and proofe. They are so indeede: insomuch as a little leauen (as wee are admonished) sowereth the whole lumpe. For to begin with the last of the second sort, how can this agree with the words of our Sauiour on the Crosse: who most solemnly affirmed, that all his sufferings, foretold by the Prophets, were finished, and perfited, euen vnto the point of death, which he also immediatly performed, to the sealing vp of all the rest? At which very instant also, he did most faithfully commend his spirit into the hands: that is, into the gratious custody, and preseruation of God his Father.

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Who therefore, shall dare presume to disable that, which our Sauiour hath valued at a full and sufficient valure? Seeing all was fulfilled vpon the crosse, which God foretold by his holy Prophets: who may be of sufficient credit, to warrant vs any reuelation (to the contrarie) to be giuen vnto him? And if there be reason, that the soule of our Sauiour should descend to Hell, to suffer torments in stead of our soules there, why should not his body descend likewise, to suffer for our bodies, that they might neuer come thether? Thus that exposition, which would lay the most heauie burthen vpon our Sauiour Christ, may from these, and such like absurdities, which followe vpon it, be discerned to be the lightest in it selfe: and to recoile most dangerously against those, that haue so vnreasonably ouercharged it.

The other exposition of this second sort, containeth likewise, a meere fiction: as may euidently bee perceiued, because they can no where shewe vs any ground for such a place, as they describe, and altogether without booke, determine vnto vs. But much rather, because that which they say, is contrarie to the holy Scriptures, which determine another place for the soules of the faithfull which haue died in the LORD: euen before the appearance of our LORD IESVS CHRIST. For so doth our SAVIOVR himselfe, giue plainely to vnderstand, in that he placeth the soule of *Lazarus*, in the bosome of *Abraham*: which was in such a place, as the LORD vsed the ministerie of the holy Angels to carrie it vnto, The which also is expressely saide to be so situated, that there is a great gulfe betwixt the one place, and the other. Luke 16, 26. And as the Preacher saith Eccles: chap. 12, 7. *Though the body which is dust, returne to the earth as it was, yet the spirit returneth to God that gaue it.* No doubt, it doth not returne downeward, but vpward: I speake now of the soules of the righteous, who as they liued, so dye the seruants of God. Yea like enough also, the other may returne euen vpward to God, if for no other causes yet to receiue their sentence, and so to be cast downe from the glorious presence of God. As for that which we read, Heb: 9. 8. *The way into the holiest of all, was not yet opened, while as yet the first Tabernacle was standing*: it can by no meanes be haled to determine any such *Limbus*, or region and place within the earth, either nearer or further off from Hell: which the superficiall, and darke braine of man, hath fancied from the same. The last opinion of deliuering the soules of the reprobate out of Hell: it is most hereticall, and directly contarie to the eternall iustice and truth of GOD, concerning that eternall punishment, which hee hath threatened, and decreed, against them.

And touching the former sort of expositions, they are partly against the expresse doctrine of the Apostle, Colos. 2, 14, 15. Where he teacheth, that our Sauiour Christ by his sufferings, and humiliation vpon the crosse, did so sufficiently subdue, yea and triumph openly ouer the Diuel: yea (as wee may say) ouer all the Diuells of Hell: that he needed not goe downe into any hidden and darke places of the earth, to doe it. And they are also, against those famous testimonies, and declarations, which shewe that the victorie was then atchieued: as appeareth by the earthquake at the death of our Sauiour, and by the rending of the vaile of the Temple, and by the opening of the graues, &c.

Furthermore, this sort of expositions, doth vnaptly, and vnskilfully, confound the exaltation of our Sauiour Christ, with his humiliation. For although it is truly affirmed, that our Sauiour Christ did obtaine his victorious triumph vpon the crosse; yet this was not wonne otherwise, then by humiliation before God, whereby he satisfied his iustice: and that in such sort, that the enemies of our Sa: Ch: pursuing him to the death, were therin, the instruments of their own ouerthrow, to our saluation: which could not otherwise be

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be effected, but by the death of Christ. Yea, and no doubt, notwithstanding this conquest was made on the crosse: yet the humiliation of our Sauiour, whereby he made it, continued still, euen till he was buried, and laide downe among the dead: yea so long also, as hee continued in the graue, euen to the time of his rysing againe: though indeede, it was in another manner: that is to say, the feeling of the paines and sorrowes of his humiliation ceasing, but the reproch and ignominie of his sufferings continuing still. Yea so continuing, that albeit, it was the last part of his humiliation, and the least in sense, either of inward dolour or of outward trouble, and affliction: yet among his most malitious aduersaries, it was the greatest for reproch, insomuch as they had preuailed against him so farre, that they brought his body downe to the earth, which was the lowest, that men corld bring him to. And that his going downe to the graue, and his abode there till his resurrection was a part of the humiliation of our Sauiour: it may plainly be discerned, by that prophesie of *Dauid*, Psal. 16, 10. and Act. 2. 27. 31. *Therefore did my heart reioyce, &c. Because thou wilt not leaue my soule in graue* (that is, that part of my humanitie, which was subiect to buriall) *neither wilt suffer thine holy one to see corruption.* This spake the Prophet *Dauid*, concerning the ioy of our Sauiour Christ in regard of his resurrection: and for that he knewe, hee should lye but a while in the graue, and shuld not be corrupted there, as the Apostle *Peter* interpreteth that prophesie of *Dauid*. And therfore out of question, it was a part of the humiliation of our Sauiour. Or else, he would not haue so earnestly reioyced, that he should tarrie so short a time in the graue. Neither would he haue said, *Thou wilt not leaue my soule*. But, *I my selfe will speedily come out of it*. They are wordes therefore, of his humiliation yet continuing: and not of his triumph in Hell, as may be obserued further, from these words of the same 2 chap. of the Acts, verse 24. *Whom God hath raised vp, and loosened the sorrowes of death, because it was vnpossible, that he should be holden of it*. So that vntill the resurrection, we see that death continued a certaine time grappling vpon our Sauiour: but when he arose, it was forced to let goe all his hold: and thenceforth, death had no more any kind of dominion ouer him: as we read, Rom. 6. 9, 10. *If we be dead with Christ, we beleeue that we shall liue also with him. Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion ouer him. For in that he died, he died once to sinne* (that is, to take away sinne, not onely by the merit of his sacrifice before God, but also by the sanctification of his spirit, to the mortifying of sin, and to the quickening of vs to holinesse of life) *but in that he liueth, hee liueth to God.* That is, to his eternall glorie, neuer to die any more. The which glorie of God, is the chiefe and finall end, both of the death, and of the resurrection of our Sauiour Christ, and also of all the blessed fruites and effects thereof. *Behold* (saith our Sauiour himselfe) *I am aliue for euermore. Amen.* Ruel. 1, 18.

Now therefore, that wee may conclude this point of our inquirie, touching these words of our *Creed, He descended into hel*: we may perceiue, by that which hath beene alledged: first, what ground they haue in the holy Scriptures, which must be in all points, the onely ground and warrant of our faith: secondly, how we are to vnderstand them: thirdly, that it is not meete, that they should be rased out of the *Creed*, or at the libertie of euery Christian at his owne liking, either to professe and expresse, or to omit and suppresse them. And therfore also, that we are not to be so scrupulous in inquiring, how and when they came first into the *Creed*, as (seeing they are, and haue of long time, beene generally receiued) how they are to be vnderstood, according to the holy Scriptures: and answerably, how to be beleeued of vs.

THus then, hauing gone through the ground and historie of all the holy sufferings of our Lord Iesus Christ: yea of his whole humiliation, vnto the very point, and time of his resurrection, which was the beginning of his glorious exaltation. Let vs now gather together briefly, the summe of all that

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that we are to beleeue, concerning the sufferings of our Sauiour Christ.

Quest. What is the summe of it?

Ans. *The articles of our beliefe, concerning the sufferings of our Sauiour Christ, teach me and euery faithfull Christian, that we ought steadfastly to beleeue, that they are most perfectly worthy, and fully sufficient, to worke forth our redemption and reconciliation with God for euer: according to the most holy counsell and decree of God himselfe, and that euen of his most free mercie and grace.*

So indeed we reade expresly, Act. 2, 23. *He was deliuered by the determinate counsell and foreknowledge of God.* And Rom: 3, verse 24, 25, 26.

Question. Which are the wordes of the Apostle? Rehearse them.

Answere. *Wee are iustified freely by his grace, through the redemption that is in Christ Iesus.*

Whom God hath set forth to be a reconciliation through faith in his blood, to declare his righteousnes by the forgiuenes of the sinnes, that are passed through the patience of God.

To shewe at this time, his righteousnes, that he might be iust, and a iustifier of him that is of the faith of Iesus.

Explicatio It cannot indeede be otherwise, insomuch as he who suffered, yea suffered euen the most grieuous sufferings; and humbled himselfe to the lowest degree of humiliation that might be, as it were to the very bottomlesse pit of hell: was the most high and excellent person, that possibly might haue suffered for vs: and therefore is nowe also, on our behalfe made higher then the heauens, as we shall see more fully hereafter. And in the meane season, the excellencie of the obedience of our Sauiour Christ, in that he was obedient to the death, to satisfie the iustice of God, and to purchase an euerlasting redemption for vs: it may notably appeare by that comparison which the Apostle *Paul* maketh betwixt our Sauiour Christ and *Adam*, in the 5. ch. to the Rom. v. 8, 9. &c. to the end of the ch. Where he sheweth at large, that the obedience of our Saui: (by reason of the excellencie of his person, & perfection of his sufferings) was of more excellent vertue to saue all that doe truly beleeue in him: then the transgression of *Adam* was of force to condemne, and destroy them.

And thus the historie of the manifold and most grieuous sufferings of our Sauiour Christ is in it selfe a reall confutation of all mans merit or satisfaction for himselfe. For why then should our Sauiour haue suffered so as he did?

That which the aduersaries of the most free grace of God say, that our Sauiour hath merited this for vs, that we should be worthy in him, to merit for our selues: it is an vtter peruerting of the most holy vse and ende of his sufferings, which is the glorie of the grace of God toward vs. And it is also a most subtile and mischieuous inchantment of the Diuel, to puffe men vp in the greatest pride, vnder a colour of the greatest, and most holy humilitie that may be.

But here, seeing we are, according to the course and order of our inquirie, to consider of the meaning of the Articles of our faith, concerning the sufferings of our Sauiour; though in the opening of the historie thereof, this hath alreadie, in some measure, beene performed. Yet to the end all things may be made something more plaine and familiar concerning this so great and weightie a part of our faith: let vs purposely call to mind, and set downe, such obseruations, as being laide together, may be a further helpe hereunto.

Question. Which may these obseruations be?

Answer. *First of all, we are most earnestly, and with all holy reuerence, to consider that which was euen now mentioned: to wit, the most high and incomparable excellencie of the Person of him that suffered, in that he is the most glorious and onely begotten Sonne of God, full of grace and truth.*

Secondly, that no one part or parcell of the sufferings of this most worthy and excellent Person fell vpon him, but by the foreknowledge, and determinate counsell and appointment of GOD *: and that euen in most perfect wisedome, iustice, and mercie.*

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And therefore also, we are in the third place to consider, that the same most excellent person, hath in euery part of his sufferings to deale, not so much, with the extreame iniustice and malice of men: as with the most iust displeasure and wrath of almightie God, fiercely bent against our sinnes.

Fourthly, we are to consider, that all his sufferings in the times of his speciall passions, were in their owne nature and kinde extreamly grieuous and dolorous, chiefely those which did more immediately befall his most holy and righteous soule.

Fifthly, that he had a true sense and feeling of them alwaies; and that at his death he indured the vttermost smart and dolour of them; drinking as it were, the full cuppe of Gods bitter anger, euen dregges and all.

Sixtly, that he, of his vnspeakable loue, willingly indured them all, for our sakes, and the rest of Gods elect: though we were all of vs vtterly vnworthy to be any thing at all respected of him.

Seuenthly, that the fruite and benefite of his sufferings, is infinite and vnspeakable on our behalfe.

Finally, the manifold vertues of our Sauiour Christ are diligently to be considered of vs, throughout all his most grieuous sufferings, as of a most perfect paterne of all wisedome, holines, righteousnes, faith, loue, patience, meekenes, magnanimitie, and of all other vertues of most gracious behauiour, from the beginning to the end of them all.

Explication. and proofe.

All these things are most worthy to be reuerendly considered of vs. And first of al, touching the most high & peereles excellencie of our Sauiour, euen in our humane nature, we may call it to minde, from that which hath beene declared before, concerning the vnion of the humane nature with the diuine, in one Person of a mediator. In which respect, he must needs be, euen in the nature of man, higher then all creatures, both men and Angels whatsoeuer. He was euen here vpon earth, in the time of his humiliation, greater then the Prophet *Moses*, Heb: 3, 1, 2, 3, 4, 5, 6. Greater then the Prophet *Ionas*, or any other of the Prophets, Mat: 12. 41. Greater then *Aaron* the high Priest, yea no doubt, infinitly greater then *Melchisedek*, that princely high Priest, Heb. chap. 7. Greater then king *Dauid*: for he was *Dauids* Lord, Psal 110. 1. Mat. 22, 41, &c. Greater then king *Salomon*, Mat. 12, 42. He is the King of Kings, and Lord of Lords, Reuel. 19, 16. Neither is any, or all the Angels of heauen to be compared with him, Heb. 1, 4. He alone, aboue all comparison, is the annointed of God: in the same chap. verse 9. The light of the Gentiles, and glorie of all Israel. Luke 2, 52. Whence it is also (considering the extremitie of the sufferings, and debasing of so high and holy a Person) that his sufferings are before the diuine maiestie of God, of infinite merit, and of a propitiatorie, and satisfactorie value for vs: and that by suffering a finite space of time, he (being eternall and infinite) hath deliuered vs from that eternall destruction which our sinnes haue deserued. Yea, and that the sufferings of him, though one alone, hath preuailed to the iustifying of infinite thousands, from the beginning of the world, to the end of the same.

Secondly, that no part of the sufferings of our Sauiour, fell vpon him at aduenture, or by hap-hazard (as we doe vse to speake) but by the foreknowledge and determinate counsell of God, a sufficient proofe was alledged euen now. And we may read the same confirmed againe, Act 4, 27, 28. *For doubtles* (say the Apostles) *against thy holy Sonne Iesus, whom thou hadest annointed, both Herod and Pontius Pilate, with the Gentiles and people of Israel, gathered themselues together, To doe whatsoeuer thy hand and counsell had determined before to be done.* And 1. *Pet.* 1. 19, 20. *Christ a lambe vndefiled, and without spot, which was ordained before the foundatiõ of the world, but was declared in the last times for your sakes.* And Reu. 13, 8. *The lambe slaine from the beginning of the world.* To wit, in the purpose of God, and as touching the vertue and effect of it to all that beleeued the promise of his appearing. The Euangelists also and our Sauiour himselfe, in the historie of the holy Gospell, doe make it plaine, from point to point, that the

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propheſies which God vttered by his holy Prophets, concerning the ſuffe-rings of the *Meſſiah*, were fulfilled in him. *Read ye neuer in the Scriptures* (ſaith our Sauiour. Mat: 21. 42.) *The ſtone which the builders refuſed, the ſame is made the head of the corner? This was the Lords doing, and it is marueilous in our eyes.* And chap: 26, 31. He ſaide to his diſciples. *All of yee ſhall be offended by me this night: for it is written, I will ſmite the ſhepheard, and the ſheepe of the flocke ſhall be ſcattered.* And againe, verſes 54, and 56. And chap: 27. verſe 9. & 35. Likewiſe Marke 14, verſe 21, 27, 49. And chap: 15, 28. Luke 22, 37. Iohn chap: 13, 18. And chap: 18. 9. And chap: 19, verſe 11. Our Sauiour telleth *Pilate* that hee could haue had no power at all, againſt him, except it had beene giuen him from aboue. And verſes 24, 28, 29, 36, 37. To this purpoſe alſo, let it be obſerued; that God, by his ſpeciall prouidence, diſpoſed of the time of the death of our Sauiour Chriſt according to his owne pleaſure, againſt the minde of his aduerſaries, to the end that euen the time it ſelfe, might as it were ſpeake with liuely voice, that Chriſt is our true Paſſeouer. Reade Matth: 26, 5. Iohn 19, 13, 14. And beſide this very time, they had no power to accompliſh that which their malice intended, as our Sauiour himſelfe giueth to vnderſtand, Matth: 26, 55. And the Euangeliſt Iohn: chapter 7. verſe 30. 44. 45, 46. And againe, chap: 8. 20. *No man laied handes on him; for his houre was not yet come.*

And now, howſoeuer the Iewes did moſt wickedly, in all that they did againſt our Sauiour (ſeeing all proceeded of their owne malice, without any cauſe giuen by our Sauiour) yet that God neuertheles, did in his moſt holy wiſedome, and in moſt perfect righteouſnes and mercie, ordaine that our Sauiour ſhould thus ſuffer: it may be euident, both from thoſe moſt holy ends which he propounded to himſelfe, and alſo by the moſt holy meanes it ſelfe which he vſed to effect and bring to paſſe the ſame. The ends which God propounded to himſelfe, were his owne glorie, and the ſaluation of his elect. The meanes thereof, is ſuch as ſetteth out his moſt holy and excellent wiſedome, inſomuch as therein he approueth himſelfe perfectly iuſt, and perfectly merciful, in ſauing poore ſinners: perfectly iuſt in puniſhing our ſinnes fully and perfectly in our Sauiour, and perfectly mercifull in the free pardon and forgiueneſſe of our ſinnes, and in the free gift of eternall life for our SAVIOVRS ſake: albeit wee our ſelues neither haue made, neither can poſſibly make any ſatisfaction to the iuſtice of GOD, for the leaſt of our ſinnes.

Thirdly, that our Sauiour Chriſt had to deale with the ſtrict iuſtice and ſeuere wrath of God: it is euident, Luke 22. 41. 42. 43, 44. And Mat: 26, 39. 42. 44. and chap: 27, 46. For it is to him alone that he praieth in his bitter agonie, that if it were poſsible, hee might haue beene deliuered from that cup of his wrath, which then hee felt to bee prepared for him. And to him alone, hee maketh his mone, when the ſame was powred downe into his bowels, and was as a moſt ſharpe fire in his boſome, &c. as wee haue ſeene at large heretofore. This is ſo neceſſarie to be obſerued, that we ſhall vnderſtand no part of the ſufferings aright, vnleſſe wee conſider the ſtroake of Gods diuine iuſtice therein.

The ſame places doe declare alſo (according to the fourth and fift obſeruations) that the ſufferings of our Sauiour Chriſt were moſt ſharp and extreame. yea and by the whole courſe of the holy ſtorie of his ſuffering, wee may eaſily perceiue, (according to that which hath alreadie beene ſaide of them) that they were all of them; in their ſeuerall kindes, very grieuous, and full of the greateſt indignitie that might bee, vnto ſo reuerend a perſon as our Sauiour was. So that it may truly be ſaide, that they were a helliſh, that is a moſt painefull and ignominious kinde of ſufferings, more inward in ſoule, then outward in body: as hath beene further declared heretofore, anſwerable

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to the similitude of a cuppe and potion, whose working is inward, and according to those speeches of the holy Prophets, Psal:30.3. and 86.13. and 116.3. and Ionah:chap:2.2.

And thus, we may truly say, as a learned minister of the Gospell saith, *Vnicus Iesus Christus, suo corpore crucifixus, noster est Seruator, longe aliud maius crucis onus anima sua perpessus, immanem iram Dei, aduersus nostra peccata, cui ferendæ, vel ipse Christus, impar fuisset, nisi Diuitate sua sistinente ipsum: tantum abest vt hac in parte potuerit vlla re creata iuuari. Beza Hom: in hist: Passionis* 27. That is, Onely Iesus Christ crucified in his body, is our Sauiour, who suffered a farre other manner, and a more burthensome crosse in his soule, then that: euen the wrath of God against our sinnes; to the enduring whereof, euen Christ himselfe had beene to weake, saue that his Godhead did sustaine himselfe: so farre was it off, that any creature could relieue him.

The want of which due consideration, hath caused some to thinke, that Christ should descend to Hell to suffer there: and other, to seeke to reitterate the sacrifice of Christ in the Masse: or to eeke the merit of CHRISTS sufferings, by the merite of their owne workes, as if the sufferings and sacrifice of our SAVIOVR, were not of themselues, once for all, fully sufficient.

Sixtly, that our Sauiour Christ of his vnspeakable loue, did most willingly indure all his sufferings; yea, euen the most grieuous of them, for our sakes; how vnworthie soeuer we are to be any thing at all respected of him: it doth plentifully appeare, both by his owne practise, and also by sundrie other testimonies of the holy Scriptures. By his practise; in that hee goeth vp to *Ierusalem*, though hee knewe perfectly, that at the same Passeouer hee should be betraied, most shamefully intreated, and at the last most cruelly crucified: as Iohn, 12.22.24. *The houre is come, &c.* And chap:13.1. *Now before the feast of the Passeouer* (saith the Euangelist) *when Iesus knewe that his houre was come that hee should depart out of this world vnto the Father, for as much as he loued his owne which were in the world, to the ende hee loued them, &c.* And chap:16.32. and chap:17.1. Read also, Mat:20.18. *Behold wee goe vp to Ierusalem, and the Sonne of man shall be deliuered vnto the chiefe Priests.* Likewise, Luke chap:18.31. Now when our Sauiour came to *Ierusalem*, what doth he? doth hee withdraw himselfe? Nay, hee knoweth the desire of the Iewes to apprehend him, when he should be from the people, lest they should make some vprore: and knowing also that the Diuel had put into the heart of *Iudas* to betraie him, according to that their desire: he goeth in the night, to such a place as was knowne to *Iudas*, and whether he knewe that *Iudas* would guide the chiefe Priests, and their companie, to apprehend him. Yea, and when the companie commeth, our Sauiour flieth not one steppe from them. Nay, he goeth to meete them, and yeeldeth himselfe into their hands. Yet so, as he letteth them well perceiue, both by word and by deede, that vnlesse he of his owne accord, had beene willing to be apprehended, they could haue had no power ouer him: as wee haue seene alreadie in the course of the Storie. The same thing is otherwise plentifully testified; namely, that he suffered thus willingly for vs miserable sinners. Rom:5.6. &c. And Gal:2.20. *The Sonne of God loued me* (saith the Apostle) *and gaue himselfe for me.* And chap:3.13.14. And 1. Pet:3.18. *Christ hath once suffered, the iust for the vniust, that hee might bring vs to God.* And Reuel:5.9.10. And the Prophet *Isaiah* (more then 500. yeares, before our Sauiour suffered. chap:53.4. saith) *Surely hee hath borne our infirmities, and carried our sorrowes.* The which is the rather to be obserued, because (as the holy Prophet giueth to vnderstand) without the speciall grace and illumination of God, we shal be ignorant of this point, which is the groũd of all our peace and comfort: as appeareth from the beginning of that chapter, in that the Prophet breaketh forth after this manner, *Who wil beleeue our report?*

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And in the latter part of the fourth verse. *Wee iudged him plagued and smitten of God*, and humbled: not for vs, as the wicked Iewes thought, but rather for his owne sinne; though in truth he knewe no sinne, as the same *Isaiah* afterward teacheth. And therefore he for his part maketh the opposition plaine: that howsoeuer they, or any other thinke, yet it is most certaine, that he was *wounded for our transgressions*. To the which purpose it is good, that wee doe further consider, that our Sauiour Christ hath often testimonies of all sorts, giuen vnto his innocencie, (the speciall prouidence of God gathering as it were, or rather framing the suffragies and voices thereof) as being a very necessarie point for vs to be resolued in. The Lord therefore hath put this testimonie, into the mouthes not onely of the friendes of our Sauiour, but also of his very aduersaries. As for example; Iohn, 11, 49, 50, 51, 52. Wee haue the testimonie of *Caiaphas* the high Priest himselfe, that our Sauiour was to dye for the sinnes of the people. Matth. 27. 19. hee is acknowledged to be a righteous man, by *Pilates* wife: and oftentimes, by *Pilate* himselfe, though he condemned him against his conscience: as appeareth ver. 24. of the same chap: And Luke 23, 4. 14, 15, 22. And before this, by *Iudas* who betraied him, Matth. 27, 4. *I haue sinned* (saith Iudas) *betraying innocent blood*. And afterward, by the thiefe on the crosse, 23, 41. *This man hath done nothing amisse*. And yet againe after this, by the *Centurion*, verse 47. *Of a suretie* (saith hee) *this man was iust*. And thus we see, how many witnesses we haue, beside the testimonie of God himselfe, by his holy Prophet *Isaiah*, &c. And thus it must needes be; I meane, that our Sauiour must bee innocent. For else, how coulde hee be fit to satisfie for our sinnes? And if hee had had any of his owne, hee must needes haue sunke vnder the importable weight of Gods wrath. For as it is in the holy Prouerb, *A wounded Spirit, who can beare?*

Seauenthly, as touching the infinitenes of the fruite and benefite redounding to vs, by the sufferings of our Sauiour; yea euen to vs, most vnworthy the least grace and fauour: the Apostle doth notably laie it forth, in the manifold branches of it, Rom. 5, 1, 2, 3, 4. But of these fruites more afterward, when we shall come to the comforts belonging to this point of our faith.

NOw last of all, concerning the manifold and most excellent vertues of our Sauiour Christ in euery part of his sufferings: that wee may see how admirably they shine forth, aboue all that coulde bee expected from our fraile nature, yea though free from sinne as it was in our Sauiour; wee are to inquire into the particulars of them. They were mentioned, as it were by the way, before. Rehearse them here more fully, and in some commodious order.

Question. Which are they?

Answere. *To speake generally, they are these which followe.*

First, his most perfect faith, loue and obedience to GOD *his Father: whereof, his most meeke and willing enduring of all his sufferings, from his holy handes, whatsoeuer they were, and whosoeuer were the instruments of them, is a most perfect confirmation.*

Secondly, his most present minde and excellent wisedome in his whole behauiour, accompanied with most holy courage and fortitude in euery trouble, temptation, and prouocation; yea euen in the sharpest and most vehement and grieuous of them; both toward his Disciples with singular loue and tender compassion, and also concerning euery sort of those that were his aduersaries, with inuincible patience and constancie.

Thirdly, his admirable loue, and pitie, toward all the elect of God; yea toward those of his aduersaries, whosoeuer amonge them, were for the present, his cruell persecutors, whether Iewes or Gentiles.

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These being the excellent vertues of our Sauiour Christ manifested throughout the whole course of his sufferings: they are not vnprofitable; nay rather, they are to our very great profite, to bee considered of vs in the particulars: according to the seuerall branches, thus alreadie more generally expressed.

Question. And first, wherein may his faith and loue, in all obedience and meekenes, vnder the hand of God his father, be discerned of vs?

Answer. *It may be euidently discerned in this, that he prepared himselfe, to the enduring of them by most humble supplication, and prayer: resigning ouer, and submitting his owne will altogether to the will of his Father; as wee haue heard at large out of the holy Storie.*

Likewise, in that in all things, he had alwaies an eye to the fulfilling of the holy Scriptures, and the reuealed will of God therein, by all the holy Prophetes which spake before of him: as wee may reade, Iohn 13.18. *Matth:* 26. *verse* 24.31.54. *Marke,* 14.49. *Luke* 22, *verse* 22.27. *Iohn chapter* 18.37. *and chap:* 19 *verse* 11. 28.30.

Finally, the most resolute and readie willingnesse of our Sauiour, to suffer his whole most bitter Passion, according to the will of God; is a perfect declaration of his most perfect faith, and obedience to God his heauenly Father.

Explication and proofe. It is so indeede, as wee may read, Mat: 16.21,22,23. For when *Peter* would haue disswaded him, from going vp to *Ierusalem*; hee most sharply rebuked him: *Get thee behind me* Sathan (saith our Sauiour to Peter) *thou art an offence vnto me, because thou vnderstandest not the things that are of* God, *but the things, that are of men.*

And the same his settled resolution, appeareth euidently againe, Chap: 26. 12. and verse 46. And Iohn 14.31. *It is* (saith our Sauiour) *that the world may knowe that I loue the Father: and as the Father commanded me, so I doe.* And to shewe his readines, he saith forthwith, *Arise, let vs goe hence*: to wit, toward the places where hee was to suffer: in the garden first, and then before the high Priests, and afterward before *Pilate*, and then vpon the crosse. The same is yet againe, more notably, chap: 18.4. And all this, according to that holy prophesie, Psal: 40. verses 6.7.8. as the Apostle maketh it plaine by his interpretation, Heb: 10. verses 5.6.7.8.9. So that howsoeuer our Sauiour (being most grieuously troubled, and heauie euen to the death, vnder the horror of Gods most heauie indignation bent against the sinne of man) did (as wee haue seene more at large before) of humane infirmitie, yet without sinne; praie, that if it were possible, the same cuppe of Gods wrath might passe away, & not be drunke of him: yet he presently recouereth himselfe (like as the Sunne, being for a while shadowed by some darke and thicke cloud, breaketh forth, and sheweth that it hath lost no part of the light it had before) and hee submitteth his will thus troubled, to the most holy and determined will of God. And thus, though he was, by the passing vehemencie of the temptation, terriblie shaken in his soule: yet was it, but as the shaking of most pure and clarified water in a Cristall glasse; which cannot by any troubling or shuffling of it too and fro, be any thing at all sullied and rored: insomuch as there was no whit of soile, or dregges, in the bottome of it.

But that we may returne to the second branch of the former answer: wherein (as was saide) wee may in the second place obserue the present minde, and most holy wisedome, and vndaunted valoure of our Sauiour in all his behauiour towardes all sortes of people in the time of his sufferings. First, let vs obserue, what it was towardes his Disciples: that is, with how singular loue, and in how tender pittie, and compassion, it was manifested toward them.

Question. Wherein may this be discerned?

Answer. *In this respect, the present minde, and most excellent wisedome of our* SAVIOVR

shineth

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ſhineth brightly in this: that as the time of his ſufferings approached nearer, he did the more often preadmoniſh & acquaint his Diſciples with the prediction and foretelling of them: to the end they might not be altogether ſodaine and vnlooked for, and ſo the more diſcomfortable vnto them.

The preſent minde of our Sauiour, together with his ſingular wiſedome, and tender loue to his Diſciples, is euident likewiſe in this; that when the time was at hand indeede, then did hee ſhewe himſelfe moſt chearefull in heartening of them: howſoeuer in ſome conſiderations, he carried a very heauie heart in his owne moſt wiſe and holy boſome.

Explicatiõ & proofe. It is true. And therevpon doth the Euangeliſt *Iohn* giue this teſtimonie of our *Sauiour, That he loued thoſe that were his owne in the world, euen vnto the end:* ſo long as he liued with them, Iohn, 13. 1. The declaration, and conſtancie of which tendernes of the loue of our Sauiour, (inſomuch as it was moſt plentifully teſtified, at the celebration of that Paſſeouer, in the which hee was immediatly to ſuffer, as it followeth in the ſame. 13. chap. of Iohn, from the 2. verſe euen to the end of the 17. chapter: and by ſome other teſtimonies of the other Euangeliſts) let vs as briefly, and as orderly as we can, collect and gather them together.

Queſtion. How may this be done?

Anſwer. *The moſt tender, and conſtant loue of our Sauiour to his Diſciples, and conſequently, euen to his whole Church; is euident in this, that no premeditation of his ſufferings, which he knew muſt needes be moſt grieuous, and that onely for their and our ſinnes, and for the ſinnes of the reſt of Gods elect, and nothing at all for any default of his owne, could poſſibly diminiſh his loue: no, though he had already begun to taſte the extreame bitternes of them.*

Explicatiõ & proofe. So in deede we read Ioh. 12. 27. And verily it is a liuely proofe of a more perfit loue, then the tender and louing mother can beare to her childe, while the ſorrowes of childe bearing, are yet freſh in her minde. And which of vs, if ſo be we knew, that we muſt die (though the gentleſt death that might be) for any other mans cauſe, could loue, and delight in that party, for whoſe offence we muſt die? But ſpecially, if hee were a wicked man, and an enemie vnto vs: according to that Rom. 5. verſes, 6. 7. 8. Yet our Sauiour died for vs, and for all other of his; though wee are, both by nature, and in tranſgreſsion of our liues, ſuch as we ſpeake of.

But let vs goe forward.

Howe did our Sauiour, furthermore declare, the ſame his moſt tender loue?

Queſtion.

Anſwere. *He hath done it diuerſe other wales.*

And firſt, by waſhing his Diſciples feete, as it followeth. Iohn, chap. 13. verſes, 4. 5. &c.

Explicatiõ & proofe. If there were no other thing but this, it muſt needes be accounted of vs, an admirable declaration of his incomparable loue. For aſſuredly, whoſoeuer, being a Superiour, can finde in his heart, to waſh the feete of his inferiour (the which no doubt, according to the vſe of that Country, was an office performed of the inferiour to the *Superiour*, when a gueſt was entertained of the maiſter of the family: and a farre more meane office, then to poure the Ewer at the waſhing of hands after meate) it is a certaine argument that hee loueth him well. Infinitely much rather then, muſt it be conceiued, that inſomuch as it pleaſed our *Sauiour* (though hee was the Lord and Maiſter of his Diſciples, and knew well his ſoueraignty ouer them) thus farre to abaſe himſelfe: that it was a ſingular declaration of his moſt deare loue toward them.

Queſtion. But was this the onely cauſe, why he did ſo?

Anſwere. *It was not the onely cauſe, though it was one of the chiefe and principall: as the Euangeliſt Saint Iohn giueth to vnderſtand, from the beginning of his 13. Chapter.*

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Question. You say well. But for our further instruction: What other causes, moued our Sauiour, so to doe?

Answer. *He did it to shew them, that as they had the beginning of their sanctification from him: so they were to seeke for their continuance and increase therein, from him, and through the grace of his mediation alone.*

He did it likewise, to giue them an example of true humility; and in humility, of the practise of all offices of loue one to another, and to the whole Church of Christ.

Explicatiõ & proofe.

These causes are euident, from the explication of our Sauiour himselfe. First verses, 8. 9. 10. For to this end he saith to *Peter*, who of modesty, or ciuility, refused for a while, to haue his feete washed; that if he did not suffer him to wash his feete, he should haue no part in him.

And touching the second, our Sauiour doth further expresse it, from the 12. verse, to the 18. And he standeth the more fully, to instruct his disciples in this point of humility in themselues, and of their mutuall loue and practise of the duties thereof: because they were to be the Teachers of humility, and of the practise of loue to all other. For these are common duties, belonging to all Christians, without exception. Wherevnto, that our Sauiour might the rather induce his disciples, he pronounceth a blessing vpon them, if according as they were instructed by him, they would performe, and practise them. But this belongeth to that part of our inquirie, which concerneth the duties: though vpon this so iust an occasion, it is not amisse, that we touch them here. Wherefore, that we may goe forward.

Question.

How did our Sauiour Christ furthermore declare his tender loue to his Disciples: and therein also, toward his whole Church?

Answer.

A further declaration hereof, was the institution of his holy supper; thereby to represent vnto his Disciples before hand, and to apply to the hand of their faith, the most pretious fruite, and benefite, of all his sufferings: and chiefly of the crucifying of his bodie, and of the shedding of his blood, which were the sealing vp, and ratifying, of all the rest.

Explicatiõ & proofe.

This in deede is euident, from the words of the institution of the same the holy Supper of the Lord: as was opened more fully in the Sermon vpon the text, then now we can stand to repeate. Onely let vs, at this time, call to mind, which those most sweet fruites of the death of our Sauiour are: to wit, forgiuenes of sinnes, and euerlasting life. Math. 26. ver. 28. 29.

Then the which, what fruite can be more sweete, to all those that knowe how great miserie, our sinnes haue presently brought vpon vs; and for the time to come, haue made vs more fully subiect vnto, in euerlasting torment both of body and soule? This ordinance therefore of our Sauiour, is (as was saide) a notable declaration, yea and a confirmation of his singular loue, both to his speciall disciples, and also to all the members of the whole Church.

And yet behold, he hath yet more aboundantly expressed the same, by manie most sweet, and comfortable speeches, after the same institution and celebration of his holy Supper: partly, while yet they staied in the chamber, where it was celebrated; and partly, in the way, as our Sauiour walked with his disciples, from thence to the garden of *Gethsemane*, where he was betrayed and apprehended. And also by that most diuine prayer, Iohn, chap. 17. (most properlie to be accounted the Lords owne Praier) euen such a prayer, as no creature but he, could, or might make. But of these things, we shall haue the occasion renewed to speake more, when we shall come to the comforts.

In the meane while, let vs proceed to see how our Sauiour declared the tendernes of his loue, and care ouer his disciples, in the Garden, where he was euen within a short space after; that is, in the same night, to be betraied and apprehended.

Question.

How may that be perceiued of vs?

Answere.

As our Sauiour tooke them with him vnto the Garden, to the end they might, to their owne benefit, and the common good of the Church, be eye-witnesses of those things which

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ſhould befall him: ſo, they being there, hee doth for the ſame cauſes, direct them in the beſt courſe that they were to take: admoniſhing them to giue themſelues to Prayer, leſt they ſhould enter into tentation. Luke. 20. 40.

And further, leſt they ſhould in their weaknes, be diſcouraged by the beholding of the extremitie of his tentation, and affliction: our Sauiour withdraweth himſelfe firſt from eight of his Diſciples. And after thus alſo from the other three, Peter, Iames, & Iohn, whom he had taken yet ſomewhat nearer vnto him, then he had done the reſt.

Moreouer, though his trouble and ſorrowes were exceeding all humane ſtrength, to inaure them: yet our Sauiour, ſtrengthened in the ſpirit, doth not forget, nor neglect, at that inſtant to viſite his beloued Diſciples, with a minde (no doubt) to comfort them, as they ſhould ſtand in neede.

And though he found cauſe againe and againe, to alienate his affection from them; by reaſon of their ſluggiſhnes and ſleepy neglect of the beginning of his moſt grieuous troubles: yet he doth onely gently reproue this their groſſe failing. And though he could find no comfort from them: yet doth he not ceaſe, to comfort and incourage them, againſt the terrour of his apprehenſion: as one inſinuating the hope of a good iſſue, through all his ſufferings, both on their and alſo on his whole Churches behalfe.

Explicatiõ & proofe. In all theſe things, the preſent mind, and moſt excellent wiſedome of our Sauiour is plentifully teſtified, to be filled with all loue and tender compaſion ouer them. The ſame is likewiſe euident, by his moſt gratious and earneſt praier for them all, in the 17. chap. of Iohn, ver 6.7.8.9.&c. 19. And particularly for *Peter*, as we read, Luke, 22.31.32. Where alſo, hee doth moſt wiſely, and louingly, admoniſh all the reſt, as well as *Peter*, of this his trouble then ſhortly to enſue. verſes, 35.36.37.

And after all this, when hee himſelfe was apprehended in the garden; hee appeaſed the rage of the aduerſaries againſt *Peter*, becauſe of his violent reſiſtance againſt the Officers: and in tender regard, both of him and the reſt, giueth them an euaſion out of the handes of his apprehenders. Iohn, 18. 8. 9.

Furthermore, when our Sauiour was examined before the high Prieſt, he had a mercifull regard of *Peter*, after his vnfaithfull deniall: and therefore turned backe, and by caſting a gratious eye vpon him, effectually admoniſhed him by his holie Spirit to conſider, how grieuouſly hee had ſinned therein. Luk. 22, 61.

Finally, euen in his agonies vpon the Croſſe, our Sauiour declared that ſingular loue, and tender care and compaſion which he had both vpon his mother, and alſo vpon his beloued diſciple Iohn: chap. 19. 26. 27. And thus it is plaine, that (as was ſaide in the beginning of this Treatiſe) *Our Sauiour loued them euen to the end, whom he once loued*. And touching the failing of the diſciples; and that drowſines of theirs, mentioned euen now: it is no other thing, but that which is common to all of vs; that we would ſurely goe euen ſleeping, and ſnoring (as it were) to hell: were it not, that our Sauiour is faine to awake vs out of our dead ſleepe, euer and anone.

Now let vs come to ſee, howe our Sauiour did likewiſe declare, his moſt preſent minde; and all holy perfection of wiſedom, and fortitude, in his whole courſe of behauiour, toward his perſecutors.

Queſtion. Wherein may theſe vertues of his, be ſeene?

Anſwer. *They ſhine as the ſtarres of heauen; yea, euen as the Sunne in the firmament: euen from his apprehenſion, throughout the whole courſe of his examination, condemnation, and execution.*

Explicatiõ & proofe. They doe ſo indeede. The which, though they haue beene ſpoken of, in the interpretation of the holy Hiſtorie; yet will wee heere, briefely gather the proofes thereof, and call them to minde againe, for our further inſtruction and profite.

This preſent minde of our Sauiour, with his other moſt holy vertues, are euident.

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First, in that which the Euangelist *Iohn* recordeth, chap. 18.4. &c. alledged euen now: where our Sauiour, minding the deliuerance and safety of his Disciples, (as one remembring well what hee had saide in his holy Prayer to his Father: *Of them which thou gauest me, I haue lost none*) hee doth to this purpose, daunt his enemies at their first approaching vnto him, in that he giueth them experience of his diuine power: first in that they found themselues not able to stand before him; much lesse to apprehend him, vnlesse hee should voluntarily yeeld himselfe: and then, in that presently after this; hee doth miraculously heale the man, whose eare *Peter* had cut off.

Secondly, they are euident, in that our Sauiour doth at the same time, in their apprehending of him, most wisely: first reproue *Iudas*, according to the quality of his great and grieuous sinne: and then the officers, for their warrlike and furious manner of pursuing of him, who had beene alwaies most peaceable among them, Math. 26. ver. 55. and Luke 22. 51. 52. 53. And also *Peter* for his rash, and disordered attempt at the same time: so that hee did admirably defeate the most dangerous deuise of the diuell, as hath beene more fully declared before.

Thirdly, the excellent wisedome, and other most holy vertues of our Sauiour, are euident, in that albeit hee answereth the high Priest, and the rest, so farre as was meete, for the testimonie of the truth. Math. 26. 64. Marke. 14. 62. Yet hee knowing, that they were not minded, either to inquire after the truth, with a mind to receiue and obey it: or to let him loose, though he should declare the truth neuer so plainely vnto them: but that they were wholly possessed with enuie and malice: therefore hee would not speake many words in the answering of them; but vsed much silence, as appeareth in the places last alledged: and also Luke, 22. 67. 68. where hee rendreth the same reasons of his silence, which were euen now mentioned. *If I tell you, ye will not beleeue it. And if also I aske you, ye will not answere me, nor let me goe, Hereafter shall the Sonne of man sit at the right hand of the power of God.*

Fourthly, the present minde of our Sauiour, with his holy wisedome and courage, appeareth in that he being examined, concerning his Disciples and doctrine, he appealeth to the common testimonie of all men: insomuch as he had preached it openly, both in the Synagogue, and also in the Temple. And so he auoided much of their intended iangling, and contention, against him. And when one of the Officers, more wicked and vnreasonable then the rest, did at the same time, smite our Sauiour with his rod, saying, *Answerest thou the high Priest so?* Our Sauiour answered him most wisely, and discreetely, in these words, *If* (saith our Sauiour) *I haue spoken euill, beare thou witnes of the euill: but if I haue well spoken, why smitest thou me?* And so, boldly reproued the disorder of their vniust proceeding; insomuch as the Gouernours suffered him to be smitten, before he was conuicted, or had any sentence pronounced against him.

Fiftly, the same vertues, are likewise to be obserued; in that, albeit when our Sauiour was brought before *Pilate* sitting in iudgement (whom hee knewe to haue authority and iurisdiction ouer him in that place) he answered him most wisely, and directly Iohn: 18. 34. and againe, chap. 19. ver. 11. in such sort that it is worthily testified of him, that *he witnessed a good confession vnder Pontius Pilate*, as he had done before, to the high Priest and Rulers of the Iewes: yet being sent by *Pilate* to *Herod*, who had no authority to examine his cause, and to giue iudgement of him (our Sauiour being now in the Citie of *Ierusalem*, out of his regencie which lay in *Galile*) he would not answere him at all, neither any whit yeelded to his prophane humor. Luke, 23. 6. 7. 8 9.

1. Tim. 6. 13.

Finally, after that hee was condemned, and had endured many vnworthie molestations, & was wearied in the way with carrying of his own Crosse: yet could nothing so ouerwhelm his mind, that he should not giue good instructio & admonition, to the women, that followed him, lamenting, & bewailing him.

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No nor the most bitter anguish of the Crosse, while hee was nailed vnto it could confound his minde, nor restraine him, from vttering such holy and wise speeches, as were then most meete to be vttered; as it followeth, to be yet further obserued.

Now therefore, let vs come to consider of the inuincible patience of our Sauiour, toward his most wicked aduersaries.

Question. How may this be discerned of vs?

Answere. *It is most cleare in this, that although he was most vnworthily prouoked, euen in the highest degree: yet as the Apostle Peter testifieth, 1. Epist. 2. 23. (and the holy historie it selfe is euident therein) that being reuiled, he reuiled not againe: when he suffered, he threatned not: but committed it to him that iudgeth righteously.*

According also to that which Isaiah propheſied of him, chap. 53. verse 7. Hee was oppressed, and he was afflicted, yet did he not open his mouth: hee is brought as a sheepe to the slaughter, and as a sheepe before his shearer is dumbe, so openeth not hee his mouth.

This is a sufficient declaration, of the inuincible patience of our Sauiour, toward his persecutors.

Question. Now last of all: What euidence is there, of the perfect loue of our Sauiour, toward all the elect: yea euen toward those of them, who, for the present, did cruelly rage against him, together with his most malitious persecutors?

Answer. *The generall praier of our Sauiour Christ, is a sufficient declaration of it, Iohn 17. verse 20.*

And againe, when he was nailed to the crosse, in that hee praied, Father forgiue them, for they know not what they doe. Luke 23. 34.

It is euident also, by his most gratious dealing toward the penitent theefe, hanging on the Crosse by him, Matth 27. 44. in that he vouchsafed most eminently, (as it were from a most high and open Theater) to make him partaker of the fruit of his former prayer; assuring him, that the same day, he should be with him in Paradise: that is, in his heauenly and glorious kingdome. Luke chap. 23. verses 42. 43.

It is true. Herein doth the perfect loue of our Sauiour shew forth it selfe most amiably.

Explicatiõ & proofe.

And thus, all things duly considered, it is most cleare, that all perfection of vertue, shined forth most brightly, as it were out of the most thicke and darke clowde of his whole passion, and the manifolde grieuances thereof: so that we may iustly conclude, that he is euen a most perfite mirrour of all excellent and holy vertue, according to the holy prophecie of Isai, chap. 11. verse 2. and according to the testimonie of *Iohn* the Baptist, Iohn chap. 3. 34. For what man, (of all men that euer were, euen the most wise and holy among the rest) could haue gone through so many, and so great sufferings, not onely from man, but also from the diuine iustice of God, in the sense of his intolerable wrath against sinne: and not haue beene vtterly dismaied, and ouerwhelmed therein?

So then, by this time, wee cannot but see, that the sufferings of our blessed Lord and Sauiour, euery way considered, (both generally in the whole, and particularly in euery branch thereof) are matter, most worthy our reuerend & serious meditation, continually: according as our Sauiour himselfe did earnestly preadmonish his Disciples, that they should diligently premeditate of them, though yet he had not then suffered these his most great and grieuous sufferings. As wee reade, Luke 9. 44. *Marke these words diligently* (saith our Sauiour) *for it shall come to passe, that the Sonne of man shall bee deliuered into the hands of men, &c.* And chap. 18. verses 32. 33. *Hee shall be mocked and spitefully intreated, and hee shall be spit vpon, and scourged, and put to death.* According also as wee may learne from the Apostle *Peter*, in that hee telleth vs that the holy Prophets of ancient times, *made diligent inquirie after these thinges, which are nowe reuealed vnto vs.* Yea hee sayeth further, that they

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they are ſo worthie things, and of ſo excellent effect, &c, *that the Angels deſire to looke into them.* 1. Ep. chap. 1. verſes 10, 11, 12.

And the rather are wee to ſtirre vp our ſelues to the earneſt and reuerend conſideration of theſe things, becauſe we are naturally very dull and ſluggiſh in the minding of them: as we may perceiue, not onely from the example of the Diſciples of our Sauiour Chriſt, euen now mentioned; (of whom it is written, that they vnderſtood not the ſpeech of our Sauiour, neither could perceiue it, &c. Luke 9. 45. And againe chap. 18. 34.) but we may feele the ſame likewiſe in our owne ſelues, and that alſo from the verie ſame cauſe. That is to ſay, euen becauſe it is no gratefull argument vnto vs, to thinke or heare much of afflictions. Our ſoules are ſo taken vp, and poſſeſſed with deſire of eaſe and earthly pleaſure; that all thought or ſpeech the other way, is ſo vnwelcome vnto vs, that we heare it with deafe eares, and as if it were ſpoken vnto vs in a ſtrange and vnknowne language. Yea, without the grace of God working mightily in our hearts, we are for our owne diſpoſition, ready to condemne and reiect all doctrine of the croſſe and ſufferings of our Sauiour Chriſt, as if it were meere fooliſhnes, like as many other haue done: as we reade 1. Cor. 1. 18, &c. *For the preaching of the croſſe, is to them that periſh, fooliſhnes, &c.* And verſe 23. *But we preach Chriſt crucified: vnto the Iewes, euen a ſtumbling blocke, and vnto the Grecians fooliſhnes, &c.*

Hetherto of thoſe obſeruations, which are neceſſary to be conſidered, for the better and more full vnderſtanding, of thoſe Articles of our faith, which doe concerne the whole humiliation or abaſement and ſufferings of our Sauiour Chriſt.

Queſtion. LEt vs now in the next place, come to the promiſe.

What promiſe haue wee, that our Sauiour Chriſt humbled and debaſed himſelfe, and indured all thoſe his ſufferings, for vs, and to our benefite?

Anſwere. *The 53. chapter of the Prophet Iſaiah is plentifull to this purpoſe: and worthy in this reſpect, that it ſhould not onely ſtand written in the booke of God, but alſo to be written and ingrauen in the heart of euery beleeuing chriſtian, by the finger of the holy Spirit of God.*

Rehearſe you therefore this excellent Scripture.

Queſtion. How reade you in the holy Prophet?

Anſwere. 1 *Who* (ſaith the holy Prophet) *will beleeue our report? And to whom is the arme of the Lord reuealed?*

2 *But he ſhall grow vp before him as a branch, and as a roote out of a drie grounde: he hath neither forme nor beautie, &c.*

4 *Surely he hath borne our infirmities, and carried our ſorrowes: yet we did iudge him as plagued and ſmitten of God, and humbled.*

5 *But he was wounded for our tranſgreſſions, he was broken for our iniquities: the chaſtiſement of our peace was vpon him, and with his ſtripes we are healed.*

6 *All we like ſheepe haue gone aſtray: we haue turned euery one to his own way, and the Lord hath laid vpon him the iniquitie of vs all.*

7 *He was oppreſſed, and he was afflicted, &c.*

11 *He ſhall ſee of the trauell of his ſoule, and ſhall be ſatisfied: by his knowledge ſhall my righteous ſeruant iuſtifie many: for he ſhall beare their iniquities.*

12 *Therefore will I giue him a portion, with the great, and he ſhall diuide the ſpoile with the ſtrong, becauſe he hath poured out his ſoule vnto death: and hee was counted with the tranſgreſſors, and hee did beare the ſinne of many, and praied for the treſpaſſers.*

Explication. This indeede is an excellent Scripture, to this purpoſe. And like to this, is the holy propheſie of *Daniel*, chap. 9. verſe 24, &c. *Seuenty weekes are determined vpon thy people, and vpon thine holy Citie, to finiſh the wickednes, and to ſeale vp the ſinnes, and to reconcile the iniquitie, and to bring in euerlaſting righteouſnes, and to ſeale vp the viſion and propheſie, and to anoint the moſt holy, &c.* And verſe 26. *And*

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after threescore and two weekes shall the Messiah be slaine. These and such like prophecies of the holy Prophets, foretelling these things by the Spirit of God: they doe include the promise of God, with the reiteration and renewing thereof. According to that of the Apostle *Peter*, Acts 3.18. *Those things which God had shewed before by the mouth of his Prophets, that Christ should suffer, hee hath thus fulfilled*. Thus much therefore (briefly) concerning the promise, and the fulfilling thereof.

THe comforts are next to be considered of vs.

But before we doe inquire of them: first, it is meete, that we rightly vnderstand, in what sense, the sufferings of our Saviour may be saide to be comfortable vnto vs. For without due consideration, it may iustly seeme a most inhumane and barbarous thing, to take any comfort, and ioy, in the trouble and affliction of any; specially in very grieuous afflictions and miseries: but most of all, if the partie so pitifully afflicted, be an innocent, yea most worthy to be spared. And so we reade it determined by the holy Ghost, in that he reproueth the wicked; yea noteth them to be singularly wicked, euen from hence, in that they behold the distresses of their brethren, and be nothing moued thereby to any commisseration: as in the 12. verse of the propheste of *Obadiah*. *Thou shouldest not* (saith the holy Ghost by his holy Prophet) *haue beholden the day of thy brother, in the day that he was made a stranger, neither shouldest thou haue reioyced ouer the children of Iudah in the day of destruction, &c.* Yea as it followeth, *Thou shouldest not haue once looked on their affliction, in the day of their destruction*. Reade also Prouerbs, chap. 24. verse 17. *Bee not thou glad* (saith the Spirit of God) *when thine enemie falleth, neither let thine heart reioyce when he stumbleth, lest the Lord see it, and it displease him, and he turne his wrath from him*: to wit, against thee.

Whence obserue diligently, that if we must not reioyce at the aduersitie of an enemie, then much lesse may wee reioyce or take comfort at the fall of a friend, and of such a friend, as is a most innocent and righteous person: according to that complaint of the Prophet *Dauid*, Psal. 22. 14, &c. *I am like water powred out, and all my bones are out of ioynt: mine heart is like waxe, it is moulten in the middest of my bowells. My strength is dried vp like a potsheard, and my tongue cleaueth to my iawes, and thou hast brought me into the dust of death. For dogges haue compassed me, and the assembly of the wicked haue incloſed me: they haue pierced mine hands and my feete. I may tell all my bones: yet* (saith the holy Prophet) *they beehold, and looke vpon me. They part my garments among them, &c.* In all which words, the Prophet doth not so much complaine of his owne calamitie, as hee doth prophetically describe the sufferings of our Saviour, which now wee inquire of; and the extreame malice of his bloodie persecutors, concurring with the righteous iudgement of God, and his most fearefull wrath bent against a most perfit innocent man, yea against a most righteous and good man: which maketh the matter so much the more lamentable, if it be nakedly considered in it selfe.

Question. How therefore may we without iust blame, take any comfort and ioy in the sufferings of our Saviour, which were the most grieuous and lamentable sufferings, aboue the sufferings of any other?

Answere. *All our comfort, and reioycing, must be onely for a reliefe to our consciences, against the most fierce wrath of GOD, most iustly due to our sinnes: and in respect of the manifolde fruites, and benefits, which (through the mercie of GOD, and by the gratious good will of our Saviour himselfe) are brought vnto vs by the same his sufferings, to the glory of God, and to our owne eternall saluation.*

Explicatio It is very true. And so it is euident, that the comfort and ioy of the sufferings of our Saviour, doth onely belong to such as are humbled in the sight of their

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their ſinnes, and be heauie loden with the burthen of them. And vnto all ſuch, the ioy may iuſtly be ſo much the greater; by how much the ſufferings of our Sauiour, were more extreame and bitter: and by how much they were more willingly indured of him, for a moſt full and perfit ſatisfaction to God, to the paying as it were of the vttermoſt farthing, of that price and ranſome, which God himſelfe had ſet downe to be paid, for the redemption of our ſinnes. According to that, Heb. cha. 2. 9. *By the grace of God, he taſted death for all men.* And Gal. 3. 13. *Chriſt hath redeemed vs from the curſe of the law, when hee was made a curſe for vs.*

As touching the reſt: that is to ſay, ſo many as be not humbled with godly ſorrow for their ſinnes; they haue no part in the ſweete comfort of the ſufferings of our Sauiour: but contrariwiſe, looke by how much their ſinnes haue beene more grieuous, by ſo much may their terrour bee iuſtly the greater: inſomuch as hereby, the wrath and curſe of God, is ſo much the more clearly reuealed againſt ſinne, in that he hath not ſpared to puniſh it, when it was imputed to his owne Sonne. Doubtleſſe, all reioycing in Chriſts ſufferings, is profane and wicked, like to the ioy of the wicked Iewes, in perſecuting our Sauiour; vntill ſuch as doe reioyce in them, be truly humbled in the ſight of their owne ſinnes, for the which he died.

Queſtion. But leauing all profane reioycers: What ground haue wee, that our Sauiour Chriſt hath ſuffered for the ſinnes of all ſuch, as be in godly manner ſorie for them?

Anſwere. *Beſide the teſtimonie of the Prophet Iſaiah, already rehearſed: our Sauiour himſelfe, hath moſt plentifully confirmed it, both by his word, and alſo by the inſtitution of his holy Supper, as was ſomething touched before. According to that, Matt. 11. 28. Come vnto me, all ye that are wearie and laden, and I will giue you.*

Explicatiõ. It is ſo indeed. Of theſe things therefore, we are at this preſent, more fully to conſider, according as we promiſed before.

And firſt, ſeeing (as was ſaide euen now) the matter of this comfort which we inquire of, is not the ſufferings of our Sauiour, ſimply conſidered in themſelues; but in reſpect of the fruites and benefites, which he hath purchaſed for vs, and doth ſtill communicate vnto vs, by the vnualuable merit and vertue of them: let vs therefore, conſider the more diligently of theſe fruits and benefites, both from the inſtructions of our Sauiour Chriſt himſelfe; and alſo from the hiſtorie of his ſufferings, and from other teſtimonies of the holy Scriptures.

Queſtion. Which therefore are theſe fruits and benefites,

Anſwer. *To ſpeake generally, they are either ſuch as doe concerne deliuerance from euills: or elſe the conferring, and beſtowing of the contrarie good things.*

Expõcation. This is that, which (as was ſaid before) is clearely and ſenſibly both repreſented, and alſo applied by the holy Sacrament the ſupper of the Lord, to all true beleeuers; whenſoeuer they doe duly receiue and partake in the ſame: to wit, deliuerance from ſinne, and the gift of eternall life, as our Sauiour doth immediately vpon the inſtitution, very earneſtly perſwade with his Diſciples, both in the chamber, and alſo in the way as hee walked from thence vnto the garden.

In the which, his large and long continued ſpeech (inſomuch as we may eaſily perceiue from the laſt part of the 13. chapter, and throughout the 14. 15. and 16. chapters of the Euangeliſt *Iohn*, he laboured mightily to comfort his Diſciples, againſt his bodily abſence, which they were ſhortly to haue experience of; and againſt thoſe worldly afflictions, which hee knew they ſhould finde preſent with them) wee may hereby vnderſtand for our ſingular inſtruction, what was the very true vſe and end of the Supper of the Lord Namely, that it might bee a meanes of ſpirituall comfort, to them, and to his whole Church, to the end of the world, againſt the diſcomfort of the ſame his bodily abſence; and not to giue any aſſurance of his bodily preſence among them.

To

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The Comforts of his sufferings more particularly.

To this end therefore; and also to euery other good purpose: let vs weigh well, either part of the comfortable speech of our Sauiour to his Disciples. And first, of that which he had with them in the chamber, as it is conteined in the last part of the 13. chapter, and in the whole 14. chapter, from the beginning to the end thereof. What are the comforts contained herein?

Question.

Answere. *First, in the end of the 13. chapter, our Saviour comforteth his Disciples, and consequently the whole Church, and our selues among the rest; that his sufferings were the onely way to glorie: both for him in our humane nature, as the head; and for the Church, as the members of his mysticall body. And all to the glory of God For so hee saith verse 31. Now is the Sonne of man glorified, and God is glorified in him. If God be glorified in him, God wil also glorifie him in himselfe: yea he wil straitway glorifie him.*

Explicatiõ & proofe.

These words indeede, are spoken in regard of the sufferings, which our Sauiour was shortly after he spake of them, to endure. And moreouer, in that he saith, *God is glorified in the Sonne: and God wil glorifie him in himselfe*: he preacheth therein, his owne Deitie, and so laieth the ground of the doctrine following in the beginning of the next chapter, that they shoulde therefore beleeue in him, as well as in the Father, as wee haue seene it opened and declared before.

Furthermore, our Sauiour in this 13. chapter, telling his Disciples of his departure from them; first by death, and then his ascension vp into heauen, and that they were to stay a while here in this world after him: he doth therewithall comfort them in this; that they should afterward, in the time appointed of God, follow him, and be for euer with him. This also hee doth further confirme vnto them, in the next chapter, as it followeth in our text, euen from the first words of the same. And againe, verse 19. *Yet a little while, and the world shal see me no more, but ye shal see me: because I liue, ye shal liue also. At that day shal ye know that I am in my Father, and you in me, and I in you.* And verses 28. 29. *Yee haue heard how I said, I goe away, and will come vnto you. If yee loued me, yee would verily reioyce, because I said, I goe to the Father: for my Father is greater then I.* Our Sauiour meaneth this, in respect of his humanity, and office of mediation. For otherwise, as he is God, he is equall with the Father: as his owne words in many places of the Euangelists doe plainely shew; and namely, in this very chapter, as a learned interpreter obserueth by many: that is, almost by twentie reasons.

Piscator.

And heere also, this is worthily to bee obserued, that our Sauiour Christ at this time, meditating of his humiliation and death: doth comfort himselfe, in the beholding of that glory, which was set before the eye of his faith, verse, 13. as also before, chap. 12. verses, 23. 31. 32. And afterward, chap. 17. 4. 5. The which thing also, the Apostle obserueth, Heb. 12. 2. Likewise no lesse worthie is it to be obserued on the other side; that at such time as hee was for the present in glory: to wit, at his transfiguration, and at his riding to *Ierusalem*, when the people both olde and young, yeelded the honour of a King vnto him; he doth euen then, ioine with this, the meditation of the same his sufferings and death; and ceaseth not to renue the speech of them, not onely for his Disciples sake, to pull away their mindes from their conceites, about an earthly kingdome: but also, that he might the better prepare his owne heart, to the willing & patient enduring of them. Read also, Luk. 9. verses. 43. 44.

This example of our Sauiour (that we may by the way note a duty among the comforts) is not onely to be admired of vs, in respect of his wisedome in this his practise; but also to be immitated and followed of vs, in our measure and degree: to the end we be neither too much puffed vp, when we are in prosperity and honour, &c. neither yet too much deiected and cast downe or discouraged in our mindes, when we shall fall into any aduersitie.

Moreouer, it is to be noted for our comfort, concerning the sufferings and death of our Sauiour; that both in this, and also in the chapter following, hee sheweth that the comfort, as well of his resurrection, as of his ascension,

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doth depend vpon his death: insomuch as his death, was a necessarie passage vnto them, both for himselfe first, and then also for vs, by him. Yea so necessarie, that if he had not died, hee could neither haue risen againe, nor ascended vp into heauen, &c. Whence it is, that our Sauiour, from the comfort of the one, doth argue the comfort of the other: as ch. 16. verse 5. &c 22. And as we saw before, ch. 13. verses 12. 24, 25. 26, 32.

The comforts of his sufferings more generally.

And thus we see, after what manner our Sauiour comforteth his Disciples, against the sorrow of his death, and departure out of this world. The which ground of their comfort, may likewise be iustly the ground & warrant of our comfort, and of the comfort of the whole Church.

Shew you now likewise, how he comforteth them: and how wee our selues may take comfort, against our owne troubles and afflictions, or persecutions of this world.

Question. Where is this contained?

Answer. *Our Sauiour Christ doth this: first of all, more briefly verse 18. of this 14. chap. of Iohn, I will not leaue ye comfortlesse* (saith he:) *But I will come vnto you. And then verse 27. Peace I leaue with you: my peace I giue vnto you: not as the world giueth, giue I vnto you Let not your heart be troubled, nor feare.*

But more at large in the 15. chap. from the 18. verse, to the end of the chapter: and that by many reasons. The which his comfortable speech, he doth also furthermore prosecute, from the beginning of the 16. ch. verses 1, 2, 3, 4. And thenceforth he returneth againe to comfort his Disciples: against their sorrow, concerning his departure from them.

It is true, as was obserued not long since, euen from the 5. verse to the 22.

But which I pray you, are the reasons, whereby our Sauiour comforteth his Disciples, against afflictions, and persecutions of this world, yea of the malignant Church that is both in the world, and also of the world, as our Sauiour rangeth it: Which I say are these reasons?

Question. Answere. *First our Sauiour saith, If the world hate you, ye know, that it hated me before you, verse 18 The which reason he further amplifieth in the 20. verse, in these words, Remember the word that I said vnto you, The seruant is not greater then his Master. If they haue persecuted me, they will persecute you also: if they haue kept my word, they will also keepe yours.*

Secondly, our Sauiour comforteth his Disciples against the persecutions of this world, from the excellencie of their estate, as being chosen out of the world. If ye were of the world, (saith our Sauiour) *the world would loue his owne, but I haue chosen ye out of the world, therefore the world hateth you.*

Thirdly our Sauiour comforteth his Disciples from the cause of the persecutions of the wicked against them: the which he sheweth to be no better, then meere wilfull ignorance, ioyned with hatred and malice, not onely against them, but also against Christ, and God the Father himselfe. Whereupon it followeth, that they are therein without all excuse, and that they make themselues most miserable and damnable, in that, wherein they imagine they serue God.

Explication and proofe. So indeed it followeth, verses 21, 22, 23, 24, 25. *All these things will they doe vnto you for my names sake, because they haue not knowne him that sent me. If I had not come and spoken to them, they should not haue had sinne: but now they haue no cloake for their sinne, &c. But it is that the word might be fulfilled that is written in their law, They haue hated me without cause.*

Question. But the principall comfort is yet behinde: What is that?

Answer. *Our Sauiour Christ promiseth his Disciples, the immediate comfort of the holy Ghost to corroborate and strengthen them to the chearefull enduring of all persecutions: yea, that he will to this end, send the holy Ghost vnto them.*

Explication. He doth so indeed, as it is plaine, ver. 26. 27. the last verses of the chap. *But when the Comforter shall come, whom I* (saith our Sauiour) *will send vnto you from the Father, euen the Spirit of truth, which proceedeth of the Father, he shall testifie of mee. And ye shal witnes also, because ye haue bin with me frō the beginning.* Yea, he assureth them,

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The Comforts of his sufferings more generally.

them, that this comfort shall be so great, that it shall arme them, both against that excommunication, and also bodily death, (the greatest and most grieuous censures that may be in this world) which our Sauiour knewe before; the malignant and false Church, would abuse against his true and faithfull seruants: as it followeth from the beginning of the 16. chapter, verses 1, 2, 3, 4. as was mentioned before.

Hetherto of the comforts, wherewith our Sauiour comforted his disciples, against the discomfort of troubles and persecutions, for him, and his Gospells sake. The which, we are diligently to marke, and treasure vp in our hearts; as the principall reasons, whereby we also are to comfort our owne selues, whensoeuer we shall be exercised with like trialls: as all other of the seruants of God haue done, from time to time before vs, and thereby incouraged themselues to indure such afflictions as would otherwise haue bin intollerable vnto them.

Now let vs consider of the other sort of comforts, which our Sauiour sheweth his Disciples, that his sufferings and departure should bring vnto them; in that thereby, they should be made partakers of many speciall good benefites and blessings, which should aboundantly supply the want, of his bodily presence: euen such as should bring a further increase of comfort, against the troubles and persecutions of this world. Which may these speciall good benefits and blessings be?

Question.

Answer. *The last of the former sort, may iustly be the first of these; insomuch as the Comfort of the holy Ghost, is not onely the principal support of christians, against the discomfiture of their troubles and persecutions: but it is also in it selfe, the chiefe and principall blessing, and benefit, aboue all other.*

Explicatiõ & proofe. It is so indeed. And therefore it is, that our Sauiour doth make so often mention of it: as ch. 14. 16. 17. and v. 26. And ch. 15. 26. as we saw euen now. And yet againe, ch. 16. 6. 7. and so forth to the 16. verse. *Because* (saith our Sauiour) *I haue said these things vnto you, your hearts are full of sorrow. Yet I tel ye the truth, it is expedient for ye that I doe goe away; for if I goe not away, the Comforter wil not come vnto you: but if I depart I wil send him to you. And when he is come, he wil reproue the world of sin, &c.* And v. 13. *When he is come who is the Spirit of truth, he will leade ye into all truth &c.* This then is the chief blessing, & principal benefit aboue all the rest.

Question. What fruit else had the Disciples of our Sauiour, by the same his sufferings & departure: the which also are fruits & benefits to vs, & to the whole church?

Answere. *If we shall truly and constantly, beleeue in our Lord Iesus Christ, who willingly suffered, and died for vs, according to the most gratious, and merciful good will of God toward vs: God will alwaies heare our prayers. He will worke mighty things by vs, and for vs. And finally, he will giue vs euerlasting ioy and blessednes.*

Explicatiõ & proofe. These indeed, are briefly the rest of the benefits. Of the which, though (in a speciall degree) the excellency & first fruits (as we may say) did belong, and accordingly, were bestowed vpon those his choise Disciples, whom our Sauiour sent forth into the world, to be his Apostles, and first preachers of his Gospel: yet they are, and haue beene, in a very comfortable manner and measure, continued hetherto vnto the Church of Christ: and so shalbe to the worlds end: as wee may perceiue from our Sauiours owne words. For as we reade in the 14. chap. verses 12. 13. 14. *Verily, verily* (saith our Sauiour) *I say vnto you, he that beleeueth in me, the works that I doe, he shall doe also, and greater then these shall he doe:* (our Sauiour speaketh of healing bodily diseases, which is lesse then the conuersion of soules, which was wrought by the preaching of the Apostles, most aboundantly) *For* (saith he) *I goe vnto my Father.*

13 *And whatsoeuer yee shall aske in my name, that will I doe, that the Father may be glorified in the Sonne.*

14 *If ye shall aske any thing in my name, I will doe it.*

Any thing: that is to say, whatsoeuer you shall pray for, which is agreeable to that rule of prayer, which our Sauiour himselfe hath set down: and namely, for the conuersion of the elect, and for the blessing of God vpon the preaching of the Gospel, to the same end: for so must the wordes of our Sauiour be vnderstood.

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And thus, we haue sufficient testimonie of the two former benefits: to wit, that God for our Sauiours sake, will heare faithfull prayers; and that he will worke great things in his Church, by the ministery of his faithfull seruants. Reade also chap. 15 verse 7. *If ye abide in me, and my word abide in you, aske what ye will, and it shall be done to you.*

Expectatio. Question.

Now, in what words doth our Sauiour giue vs like assurance, of the last benefit, which is euerlasting ioy?

Answere.

In the 16. ch. verse 22. Ye are now in sorrow: but I will see ye againe, and your hearts shall reioyce, and your ioy shall no man take from you, &c.

And againe, verse 24. Aske, and ye shall receiue, that your ioy may be full.

Explication.

These things are most comfortable. To the which end also, let vs conclude with the last wordes of the speech of our Sauiour, to his Disciples, in the way to the garden: as we reade in the last verse of the 16 chapter. Wherein he expresseth, what was the intended scope of his whole speech vnto his Disciples, saying, *These things haue I spoken vnto you, that in me, ye might haue peace: in the world ye shall haue affliction, but be of good comfort: I haue ouercome the world.* Our Sauiour affirmeth that before hand, which he purposed most assuredly, shortly after to performe. And verily, hee hath effectually performed it, both on their behalfe, and on ours; that wee might likewise by faith in him ouercome, as it is testified in other places of the holy Scriptures. And namely, in the 1. Ep. of Iohn, ch. 5 verses 4. 5. *For all that is borne of God, ouercommeth the world: and this is the victorie that ouercommeth the world, euen our faith. Who is it that ouercommeth the world, but he who beleeueth that Iesus is the Sonne of God?*

Thus then our Sauiour, beginning to comfort his Disciples in the Gospel of Saint *Iohn*, from the beginning of the 14. chapter; hee continued still more and more to comfort them, as hee himselfe saith in the same chapter, verses 28. 29. And againe, chap. 15. verse 11. And chap. 16. 1. and verses 6. 7. And last of all, hee ended with most sweete and comfortable wordes, verse 33. as wee saw euen now. So that it is very euident, that our Sauiour would haue his death, and whole sufferings, and his departure out of this world bodily, to be a most plentifull argument of all comfort, to his Disciples Apostolicall first; and then to all other Christians, and to his whole Church for euer.

Thus much therefore more generally for our comfort, as touching the fruites and benefits, which wee doe enioy from the sufferings of our Sauiour Christ: according to his owne most sweete and consolatory speeches, which hee vsed to his Disciples to comfort them, against all whatsoeuer might be most discomfortable to them.

NOw let vs furthermore, well weigh and consider, how the same and like comforts, may likewise be warranted vnto vs, from the rest of the holy history of his sufferings, and from the testimony of other Scriptures.

We will collect them, as briefly, as so large an argument will permit.

And to beginne withall; well may it bee an exceeding comfort vnto vs, that (as wee haue seene) our Sauiour indured all his sufferinges, (throughout the whole tedious course of them) most willingly for our sakes. For hence were they satisfactory to the iustice of God on our behalfe: which otherwise, they could not haue beene.

Yea, not only the cõsideratiõ of this one vertue, but also of all the excellent vertues of our Sauiour, (shining forth most brightly, throughout the same his sufferings, (as wee haue likewise seene) they may iustly be so many comforters, to cheare vp our hearts, as it were by the light and warmth of the Sunne, in the whole race which it runneth from morning to noone, & from noone to night; euen so often, as we shall renew and settle the thoughts of our mindes thereon. Doubtlesse, through the blessing of God, they will be, as the renewing of the day vpon vs, by the new arising of the Sun of righteousnes, to bring the health of his Sun-beames, vpon our soules and consciences.

The

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The Comforts belonging to his agonie and apprehension in the garden

The answere, which God the Father gaue to our Lord Iesus Christ his Sonne, at his first enterance into his most bitter passions; was an answere, containing much comfort in it, not onely in respect of our SAVIOVR himselfe, but also in respect of vs: as we reade Iohn. chapter 12. verse 28. For God our heauenly Father, promised it at that time, and hath no doubt; and doth performe it still: and so will doe to the end of the world, and for euer, in glorifying his owne name, and the praise of his mercies, through the sufferings of his Sonne. And the rather, because euen then, when our Sauiour was in one part of his most grieuous trouble, and discomfort, God sent his Angel to comfort him: so that, howsoeuer the hatred which was due to our sinnes, fell vpon him; yet it was vnpossible, that God should not loue and tender him, for his owne sake. Whereby also, we may comfort our selues to beleeue, that although we may be sondry times troubled in our soules, & in our praiers, and euery other way for our triall: yet for our Sauiours sake, God will heare our troubled praiers, and support vs in all our distresses, if we be desirous to submit our wills to his will, as our Sauiour did.

It may well be comfortable to vs, that when the enemies of our Sauiour, came into the garden to apprehend him, they were not able to stand before him, but fell downe backward; much lesse had they beene able to apprehend and take him in deede: saue that our Sauiour, for obedience sake to God, and for the loue which he did beare to vs, and our saluation, he did of his owne accord yeeld himselfe; and therewithall, by his diuine authority, set his weake Disciples at liberty at the same time, vntill they should be made more fit, to endure such trialls, as they were for their parts in some respectes to be exercised with: though our Sauiour onelie, and alone, suffered for our redemption and saluation.

IT is comfortable to consider, that at the examination of our Sauiour before the high Priest; the witnesses which came forth against him, were confounded, and had nothing in truth to accuse him of, worthy the least blame. For hereby it is made the more cleare vnto vs, that hee died for our sinnes, and not for any of his owne.

It is very comfortable, that at the same time our Sauiour plainely professed himselfe, to be the naturall, and very true Sonne of God; and that hee will assuredly come againe in glory, to iudge the world. Yea that hee doth this, albeit he knewe, that his aduersaries would be inraged thereby, and euen from thence, take the occasiō of putting him to death. For hereby, these comfortable Articles of our faith, are singularly confirmed vnto vs.

That silence also, which our Sauiour vsed, in some part of this examination, before the high Priest, as also afterward at some seasons before *Pilate* and *Herod*, hath matter of comfort in it: in that, hee being as *the sheepe dumbe before the shearer* (as the Prophet *Isaiah* prophesied of him that hee should be) he did euen thereby also, shewe himselfe willing, to offer vp himselfe in sacrifice to God for vs, what meanes so euer were sometime offered, of getting fauour with *Pilate*, or *Herod*, against the wicked Iewes, or with the Iewes themselues: insomuch as he sought no fauour at their hands. Of the which silence of our Sauiour: thus writeth *Beza* worthily well, saying, *Felix itaque, felix inquam, & pretiosum silentium, quo nobis os aperitur, non solum vt Deum alloquamur, sed vt magna cum fiducia clamemus, Abba, Pater.* Rom. 8. 18. Gal. 4. 6. *Tantum ab est vt illo nos oporteat offendi.* That is, O happy, yea I say, O happie and pretious silence, whereby our mouth is opened, not onely so that we may speake vnto God, but that with great assurance we may crie, *Abba Father.* So farre off is it, that we should be offended at him herein.

AND that we may proceed, according to the order of the holy History: It is very comfortable, that albeit *Peter* fel lamentably, in this first examination, yet we cannot but behold a very gratious fruite & effect of these beginnings of

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the sufferings of our Sauiour, in the forgiuenes of the grieuous sinne of *Peter*, and in the blessed gift of repentance bestowed vpon him: as appeareth, in that this so great a mercy followed, immediatly vpon the looking backe of our Sauiour, vpon *Peter*.

The Comforts belonging to his examination before the high Priest

It may be comfortable to vs also, that God shewed so heauie a vengeance, as he did cast vpon *Iudas*, that most wicked Traitour, for the terrifying of all the malitious aduersaries of our Sauiour: and for the declaration of his diuine loue towards him. For howsoeuer (as was saide) the hatred and curse of God fell vpon our Sauiour for our sinne, (insomuch as hee set himselfe in our stead before his tribunall seat of iudgement, and tooke vpon him our guiltines, &c.) Yet in regard of the vnspotted holines of the humane nature of our Sauiour Christ, of the righteousnes of his life, yea of his obedience to the will of God vnto death, euen the death of the Crosse; but specially, in regard that the same humane nature was vnited to the diuine, in one most holy and diuine Person: it was vnpossible, that God the Father, should not most perfectly, and most constantly loue him, he being his Sonne, according to that most solemne protestation from heauen: *This is my beloued Sonne in whom I am well pleased.*

And further also, it may iustly be very comfortable to vs, in that we may not amisse conceiue from hence, that howsoeuer, God cannot but hate the roote and remnants of sinne in our wicked nature, simply considered in the corruption of it; yet in that the children of God, are regenerated vnto God, as they that are borne againe of his owne Spirit: it cannot be, but that God for his Son our Lord Iesus Christes sake, must loue all such, and the work of his own holy grace in them; so that he wil surely cherish it by all meanes, yea euen when hee doth afflict them most sharply, and for the time most vncomfortably, to their owne thinking. We may from hence also see, as in a cleare glasse, that he vtterly misliketh the enemies of his adopted children: although hee doth permit them, to trouble and vexe them for a season, in very vncomfortable and strange manner, and measure. And againe it renueth in speciall manner, one of the former comforts, that *Iudas* is constrained, from the testimonie of his own guilty conscience; to giue witnes to the innocencie of our Sauiour Christ: and that he had no cause in all the world (though he was priuy to all the course of our Sauiour, he being in the place of a neare seruant, yea of a familiar friend) why he should deale so treacherously against him, as he did.

AND that we may now proceede to *Pilate*, to whom our Sauiour was sent, by the high Priest: it is likewise very comfortable, that he iustifieth our Sauiour Christ: and yet further, that *Herod* could suggest no cause, no not from all that knowledge or heare-say of his dealings, which hee had; why hee should be accounted worthy any punishment.

Of the same kinde of comfort is this, that *Pilates* wife was greatly troubled, lest her husband should be miscarried by the enuie of the Iewes, to doe any thing against our Sauiour, whom shee reputed (for any thing that euer shee could know or heare) to be a speciall iust man. *Haue thou nothing to doe* (saith she) *with that iust man.*

This also may further confirme our comfort in the righteousnes of our Sauiour, because *Pilate* himselfe, was greatly troubled in the whole course of his groundlesse proceeding, euen from the beginning to the end: as one going, and doing, against his conscience, in all that he did, or permitted to be done, against our Sauiour: as appeareth plainely, in that he professeth sondry times, that he held our Sauiour to be an innocent man, and that hee held the Iewes to doe all that which they did, of meere malice and enuie against him. Yea so, that at the mention of this, that our Sauiour should be the sonne of God, hee trembled and feared greatly, like as it is said that *Felix* trembled at *Paules* preaching.

Moreouer, it is greatly comfortable to vs, when we consider that which is written,

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written of this moſt reuerend Perſon the Sonne of God, our Lord and Sauiour, that he boldly profeſſed, and witneſſed, a good confeſsion of his ſpirituall kingdome, before *Pontius Pilate*: and conſequently, that hee is our King able and willing to defend vs, &c.

The Comforts belonging to his Condemnation and crucifying.

Neither is the comfort of this, ſmall vnto vs, that our Sauiour Chriſt refuſed not, to be reiected and condemned, not as ſome ſmall treſpaſſer, but as a moſt grieuous malefactor; worſe then *Barabbas*, or any other notorious ſinner: and accordingly, to be afterward, hanged vp betweene two notable thieues, and robbers. For hereby, he hath plainly, and in the ſight of all the world, ſhewed himſelf to be ſuch a Sauiour, as hath made ful ſatisfaction for vs, and al the elect of God, how grieuous ſinners ſo euer we haue beene. For not onely ſmaller treſpaſſers, ſuch as are ſo accounted among vs, though in truth not ſo: but alſo grieuous offenders, ſuch as are condemned of al men, euen they are acquited by our Sauiour Chriſt: whoſoeuer doe beleeue in his name, & repent them of their ſinnes. It was in deede, notorious wickednes in the Iewes to reiect Chriſt, and to chooſe *Barabbas*: as the Apoſtle *Peter* doth iuſtly, moſt grauely and deeply charge them. Act. 3. 13. and chap. 4. 11. and the Apoſtle *Paul*, chap. 13. 28. But the bleſſed counſell of God, was herein to our vnſpeakable comfort: inſomuch as now we are aſſured, that *There is no condemnation to them that be in Chriſt.* Rom. chap. 8. 1. and verſes. 33. 34.

Likewiſe, the ſcourging of our Sauiour (though grieuous and ſmarting to his holy fleſh) bringeth no little conſolation to vs, inſomuch as wee know, that *by his ſtripes we are healed*: as we are taught Iſai: 53. 5. *The chaſtiſement of our peace was vpon him* (ſaith the holy Prophet) *and with his ſtripes we are healed.*

And no leſſe true, and therewithall no leſſe comfortable is it, that our Sauiour Chriſt induring the deriſion and ſcornings of the wicked, againſt his Perſon and Kingdome: hath thereby, deliuered vs from that ignominious ſinne of ambitious pride, and aſpiring againſt God, which came in from the beginning. And not onely ſo, but for that he hath alſo procured this great honour vnto vs, that we are in a ſpirituall manner, made Kings vnto God: in that he hath obtained this grace for vs, by this his debaſing of himſelfe in the ſight of God, and vnder his hand; that we ſhould tread all wicked pride vnder our feete, and ſuppreſſe euery haughty thought, which is ready in our ſinfull nature, to aduaunce it ſelfe, againſt God.

HEerewith alſo, it cannot be but very comfortable for vs to obſerue, that God would not in any wiſe haue our Sauiour condemned, and made away in a tumult, or to die obſcurely, yea or any other death then the death of the Croſſe. Wherevnto alſo, the Lord God would haue him to be ſolemnly adiudged and condemned, as from a high Theater, in the ſight of all the world as it were; and that his body likewiſe ſhould be lifted vp on high and faſtened to the Croſſe, and that he ſhould be in three langauges proclaimed King, not only of the Iewes, but alſo of the people of all Nations and languages: and that all this ſhould be done, at the time of a moſt ſolemne feaſt, ſolemnized in the chiefe Citie, euen in *Ieruſalem* the Citie of God, who is the Citie of the great King of all the world, where both Iewes and Gentiles were aſſembled together in a great and populous concourſe. And all to this purpoſe, that he might in ſo euident and eminent a manner, moſt famouſly publiſh his moſt gratious promiſe, to ſaue all thoſe, that would accept and lay hold of ſaluation offered vnto them, by the purchaſe of this moſt ignominious and curſed death of his Sonne. For euen to this end (as our Sauiour himſelfe foretolde) was he lifted vp, as the braſen Serpent was lifted vp in the wilderneſſe, *that whoſoeuer ſhould beleeue in him, might not periſh, but haue eternall life.* Iohn 3. 14. 15. And againe, chap. 12. 32. *And I* (ſaith our Sauiour) *if I were lifted vp from the earth, will draw all men vnto me.* Moſt comfortable therefore is the crucifying of our Sauiour Chriſt for vs, inſomuch as it bringeth ſo gratious and mightie an effect, as is the drawing of all men to the faith of it, by that ſweete

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smell, and most pleasant perfume, which it casteth forth, to the refreshing of euery humbled soule, and conscience, which feeleth what the burthen of sinne meaneth. The greatnes of this comfort, may be the better discerned, if wee make the comparison, betwixt the fruite which the brasen serpent aboue mentioned (which was but a type of Christ) yeelded to the people, which looked vp vnto it, when they were stung in their bodies, by the venimous serpents in the wildernes: and the fruite which our Sauiour Christ yeeldeth to all beleeuers, from that Crosse, on the which hee was lifted vp. For it must needes be confessed, that it is by degrees aboue number, a more gratious benefit, to be healed of the stingings of sinne, and of the Diuell, which certainly (without this most spirituall and soueraigne counterpoison) is infectious, not onely to the body, to the indangering of the temporall health, and life thereof, but euen to the destruction, both of body and soule, for euer and euer. Now this hath our Sauiour procured, by offering vp himselfe, vpon the Crosse, a sacrifice for our sins: in that he hath heerein, willingly yeelded himselfe, *to be made sinne for vs, that we might be made the righteousnes of God in him*: as wee reade 2. Cor. 5. 21. And in that hee hath yeelded, to haue his most holy hands and feete pierced through, that his blood might aboundantly issue out of them, to be as a fountaine, to wash away our sinnes: according to the comfortable saying of the Apostle *Iohn*, *The blood of Iesus Christ the Sonne of God, cleanseth vs from all sinne*, 1. Ep. 1. 7. And Isai. 53. 5. *Hee was wounded for our transgressions, hee was broken for our iniquities*, &c. And Ephes. 1. 7. *Wee haue redemption through his blood, euen the forgiuenes of sinnes according to his rich grace*. And Coloss. 1. 19. 20. *It pleased the Father that in him should all fulnes dwell. And by him to reconcile all thinges to himselfe, and to set at peace through the blood of his Crosse, both things on earth and things in heauen*, &c. Reade also Heb. 9. verses, 12. and 22. And chap. 10. 19. 20. *By the blood of Iesus, wee may be bolde to enter into the holy place* (that is into heauen) *by the new and liuing way, which hee hath prepared for vs through the vaile, that is, his flesh*, &c. And chap. 12. 24. *The blood of sprinkling* (euen that blood which our Sauiour, who is the mediatour of the newe Testament, hath shed to reconcile vs vnto God, &c.) speaketh better things for vs (as the holy Apostle affirmeth) then the blood of *Abel*, which cried for vengeance against that murtherer *Caine*. And chap 13. 20. The same Apostle, calleth the blood of our Sauiour, *The blood of the euerlasting couenant*: to wit, of that couenant, which God in Christ, hath made with his Church, concerning the eternall redemption, iustification, sanctification, and glorification of it.

To the which most gratious endes, wee are further assured to our endlesse comfort; that as our Sauiour hath borne our sinnes vpon the Crosse (as wee read. 1. Pet. 2. 24.) so hee vouchsafed also, to beare our curse; yea euen *to be made a curse for vs, that we might be blessed through him* Galat: 3. 13. 14.

And herewithall, this also is very comfortable, that our blessed Sauiour, by his bloodie crucifying, and by the blood of his Crosse, hath put out the hand-writing of the ceremoniall ordinances of the law, fastening it vpon the crosse; so that it is of no power, either to condemne the beleeuing Iewes, or to be any longer, a partition wall betwixt the beleeuing Gentiles and them, that they should not haue one enterance to the Father, by the same faith in Iesus Christ.

It is yet a further enlargment of our comfort, that our Sauiour hath vpon the Crosse, gloriously and triumphantly spoiled the Diuell of his power, as we haue seene before. Coloss. 2. 14. 15.

Yea, and the nakednes of our Sauiour vpon the Crosse, is richly apparelled, as it were, with a robe of singular comfort: insomuch as thereby, he hath taken away that ignominie, which the nakednes & shame of our sinnes, had brought vpon vs in the sight of God: and hath adorned vs spiritually, with his holines and righteousnes, that he might commend vs, and make vs comely, and gratious, in his presence.

But

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But among all the excellent things, right worthy our consideration, for our exceeding comfort, concerning the crucifying of our Sauiour: this is not to be accounted the least, that euen then, when his executioners were fastening his most holy body to the crosse, with nailes driuen through his hands and feete; that euen then I say, he shewed himselfe so mercifully affected, and so earnestly desirous of the saluation of vs poore sinners; that hee praied for the trespassers as *Isaiah* had prophesied long before. *Father* (saith our Sauiour) *forgiue them, for they knowe not what they doe.* For doubtlesse, this prayer of our Sauiour being the deare Sonne of God: who by his owne appointment made a propitiatorie sacrifice for the sinnes of all the elect: must needes bee most effectuall with him, not onely for those trespassers among whom he was crucified; but also for all other that belong to the Lord, and haue their part in his redemption.

It surely containeth a notable ground of comfort, for the quieting of all troubled consciences; when poore sinners, remembring this sweete prayer of our SAVIOVR; shall haue the testimonie of their consciences, that they sinned ignorantly: that is to say, that they were not aware, how grieuous and sinnefull, those things were, which they committed, contrarie to the most holy will and commandement of God: according to that comfort, which *Paul* professeth that he had in the same respect; though he had cruelly persecuted the Church of Christ, &c. 1. Tim. 1. 12. 13. 14. 15. 16. 17.

Ad thus, the knowledge of our Sauiour Christ, euen in that he was crucified for vs; is euery way most comfortable: in that therin, & therby, he is vnto all true beleeuers, the wisedome of God, and the power of God to saluation: as the same Apostle S. *Paul* teacheth. 1. Cor: 1. 23. 24, And thereupon, in the beginning of the next chapter, in the same Epistle, worthily professeth: *that he esteemed not to knowe any thing among the Corinthians, saue Ie: Ch: and him crucified.*

But it may seeme, that I had well neare forgotten my selfe to be in the exercise of catechizing. Henceforth therefore, I desire that you doe answer, concerning the rest of the comforts, belonging to the sufferings of our Sauiour.

Question. To proceed therefore in the holy history thereof: is there any comfort to be found in this, that the garments of our Sauiour, were diuided among the souldiers: and that lots were cast vpon his seameless coate, after that hee was fastened to the crosse?

Answer. *Yea. For this among the rest, is one notable testimonie, that this crucified man, was, and is the true Messiah, euen Christ our Sauiour: insomuch as the holy prophesie was in this point fulfilled which we read, Psal: 22. verse. 18.*

Explication It is true. For there the holy Prophet, propheſying of the sufferings of our Sauiour, saith among other things, euen as if it were already fulfilled: that his cruell enemies, and persecutors, did part his garments, and cast lots vpon his vesture. But let vs hast forward with all conuenient speede.

Question. What may the comfort of this be, that our Sauiour being in his agonies vpon the crosse; did most patiently beare them, as being laide vpon him, by his heauenly father: and that therewithall; he declared also, his most tender and louing care, in giuing order, for the comfortable maintenance of his naturall mother, the *Virgine Mary*: he seeing her standing by the crosse. What I say, may be the comfort of this?

Answer. *This euidently testifieth vnto vs to our great comfort, the perfection of his obedience, to the lawe of God for vs, in respect of either table thereof. And that, by two notable instances; the one of most perfect patience toward God, belonging to the first commandement of the first Table: the other, of most perfect and conuenient loue and honour to his naturall Parent, appertaining to the first commandement of the second Table.*

These are euident testimonies of it indeed.

It followeth in the holy storie, that our Sauiour was reuiled, and mocked of all sorts of his wicked, and dispiteful beholders, while he hanged vpon the crosse.

What

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Quest. What comfort may there be herein to vs?

Ans. *This doth yet further confirme vnto vs, that our Sauiour is the true Messiah, by the full accomplishment of the holy propheſie giuen forth of him in the ſame* 22. *Pſalme, verſes* 6, 7, 8. *and likewiſe verſes* 12. 13.

Expiscatiō. It doth ſo indeede, as the wordes of the Pſalme doe plainely giue to vnderſtand: in that the holy Prophet, ſpeaking, not ſo much of himſelfe, as in the perſon of our Sauiour Chriſt ſaith thus, *But I am a worme, and not a man: a ſhame of men, and the contempt of the people. All they that ſee me, haue me in deriſion, they make a mowe, and nod the head, ſaying: He truſted in the Lord, let him deliuer him, &c.* So that well may we ſing this holy Pſalme of *Dauid*, to our ſingular inſtruction, and comfort in this behalfe.

Moreouer, this we may be ſure of; that by how much his moſt vndeſerued reproch, was the greater: by ſo much, is our aſſurance the more comfortable, that hee hath not onely taken away our moſt deſerued reproch before our God; but alſo, that hee hath made vs ſo much the more honourable in his ſight.

Finally, our comfort herein, may well be perfitted, in that hee would not come downe from the croſſe, to remoue the reproch, faſtened vpon him the more bitterly in that reſpect: but indured both the croſſe, and all the ſhame of it, to the vttermoſt, euen to the very death the moſt curſed death of the croſſe for vs. For onely aboundance of loue toward vs, and no want at all of power, was the cauſe, that hee would not come downe, and deliuer himſelfe.

Question. Now let vs proceed to ſome other things. And in the next place, what is our comfort from this, that our Sauiour, in the middeſt of theſe his moſt ignominious and bitter reproches, gaue repentance to one of the thieues that were crucified with him: and therevpon alſo, made him the promiſe of ſaluation?

Anſwere. *This doth very ſenſibly confirme vnto vs, the mightie effect of his ſufferings, to the ſaluation of all the elect of God; & therwith alſo, the princely authoritie, and dignitie of our Sauiour, euen then hanging vpon the croſſe: in that according to the title, which God cauſed to be ſet vp ouer his head, he gaue the thiefe, that repented and beleeued through his grace, the aſſurance of the inheritance of his heauenly kingdome.*

Explication. It is very true. For herein, he hath ſhewed plainely, that he hath the keyes of *Dauid* in his ſouereigne power, aboue that euer *Dauid* had them: *and that he openeth ſo as no man can ſhut, &c.* This therefore, is one notable, euident, and eminent token and effect, of his moſt glorious triumph, euen againſt the Diuel and ſinne, while yet he did hang, as a forlorne man vpon the croſſe: as men commonly, for that time, thought of him.

But as touching vs, and all that be now, or were then of right iudgement (inſomuch as our Sauiour, hath euen thus vpon his croſſe, magnified his ſufferings ſo farre that they were auailable to reconcile ſo grieuous a ſinner to God, and that it pleaſed him to make the ſame a publike teſtimony of the ſame reconciliation, to all other that belong to him, though very grieuous and notorious offenders) it doth both cauſe [illegible] moſt iuſtly to eſteeme ſo much the more honourably of our moſt bleſſed Sauiour, and alſo it increaſeth our conſolation and comfort, in beleeuing that he will not faile to iuſtifie any, that ſhal repent them, whom God hath preſerued [illegible] from falling into the like grieuous degree of ſinning: that is, from following a moſt wicked and deſperate courſe of life as he had done.

It is not to be denied indeede, but all are naturally grieuous ſinners in the ſight of God, and that euery one ought to eſteeme himſelfe, a chiefe ſinner aboue all other generally conſidered: becauſe if a man be not blinde in iudgeing of himſelfe; it cannot be, but he muſt knowe more (at the leaſt inwardly) againſt himſelfe, then he can knowe againſt any other. Neuertheles, in outward tranſgreſſion, and open outrage of ſinne, there is very great difference betwixt man and man. God therefore, who onely doth perfitly knowe the difference

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ference; seeing he hath to our comfort thus notably declared and testified, that hee is minded for Christ his sake to forgiue the greater: he doth therewithall, giue vs plainely to vnderstand, that hee will forgiue the smaller, to all such as shall thankfully receiue that grace which he offereth, and vnfeinedly repent of their sinnes. Seeing he is ready to forgiue such, as haue liued in sinns to the last houre of their life: he will no doubt, be mercifull to such as haue repented, and haue beene careful to serue him a longtime, before death hath cut thē off, from continuing any longer in their sinne.

Moreouer, in that our Sauiour saith to the repenting thiefe. *This day shalt thou be with me in Paradise*: we see to our great comfort, that the condition and estate of our soules is blessed, euen immediately after this our naturall life is ended: in such sort, that we need not feare any purgatorie fire to burne them, after that they be once purged from sinne, by the most precious and satisfactorie blood of our Lord Iesus Christ. According to that in the Reuel: *Blessed are they that dye in the Lord, &c.* chap: 14. verse 13.

Thus the most sweete and comfortable mercie of God, and of our Sauiour Christ toward this thiefe repenting on the crosse, and beleeuing in Christ: may likewise be a president for comfort in Gods mercie, to al other, whosoeuer shall in like manner repent them of their sinnes, and beleeue in his name.

NExt to this, what may be our comfort, from that great darkenesse, which God cast vpon the wicked persecutors of our Sauiour; though no doubt they were discomfortable to him, as being in his horrour a representation of the darkenes of Hell: out of the which also, as we know, he cried mightily vnto God, as one for the time, and as touching present comfort vtterly cast off, or left and forsaken of him?

Question. May there think you, be any comfort to vs, from this so great discomfort of our Sauiour?

Answere. *Yea doubtles. For looke by how much the discomfort was the greater, and his dolour and torment of soule, and outward estate, more grieuous and bitter: by so much the more, may the assurance of all our comfort, be the greater, that he hath paide the full price and ransome for all our sinnes; and that no one of them shall euer be laide to our charge.*

Explicatiō & proofe. It is very true. And we stand greatly in neede of this comfort. For seeing our sinnes are both infinite in number, and also most hainous in offence: how should we haue any sound peace of conscience toward God, in sure trust and perswasion of the forgiuenes of them; vnlesse we did knowe, and vpon good warrant beleeue, that our Sauiour had indured very many, and the same also most grieuous sufferings, for the satisfying of the diuine iustice? Verily, if the sufferings of our SAVIOVR, had beene but small sufferings; we should easily haue doubted, whether they had beene sufficient for our discharge or no. But now, seeing we knowe: yea, doe as it were see plainely with our eyes, while we behold our Sauiour most doolefully crying out vpon the crosse, that his sufferings were infinite in measure, aboue that we can cōceiue; and likewise, in valewe and merit, most worthy before God: there is no place left for doubting, vnlesse wee shall willingly shut our eyes, or suffer the Diuel to blind them so as wee should not be able to discerne a most comfortable and cleare truth. For, from hence, our faith and trust, may iustly be confirmed, and established, in euery one of our hearts: that it cannot be, that the Sonne of God, enduring so great wrath for vs: as to be for the time, in the most horrible estate of a man reiected of God: but it must of necessitie, and in all condignitie, obtaine a most perfect, and admirable reconciliation for vs. Yea so, as wee haue this abundant consolation sealed vp vnto vs; that euen therefore would not our God spare his own Sonne for a while, that he might for his sake spare vs for euer: and that euen therefore also, would hee forsake him for a short season, that hee might, time without end receiue vs, and all his elect, for his adopted children.

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The comforts belonging to his agonie vpon the crosse.

In respect of which singular comforts to the end that our mindes may be staied a little the longer, in the meditation of it: I cannot leaue vnmentioned, a worthy speach of *Beza*, wherein he doth very notably expresse the same. *Ecquis vero (inquit ille) non obstupescat, admiratus Dei nostri sapientiam, bonitatem, & immensam misericordiam, in tantis istis, tamque sublimibus & incomprehensibilibus mysterijs, quibus in libertatem asserimur ab eo qui pro nobis ligatus & vinctus est: cuius condemnatione absoluimur: morte vitam adipiscimur: sepultura, incorruptione induimur: & cuius tandem cruce, veluti per scalas in gloriam cœlestem euehimur? si modò tamen, ex tanto, iudicij Dei in nostrum Sponsorem effusi, furore, discamus quantum sit Deum offendere, & peccatum detestemur renunciantes nobis ipsis, & tanquam filij lucis ambulemus in mensura Spiritus, &c. Homil: 52 in Hist: Passionis.* That is, who can but be astonished in admiration at the wisedome, goodnes, and vnmeasurable mercie of our God, in these so great, so high, and so incomprehensible mysteries, in that we are set at libertie by him that was tyed and bound for vs: in that we are acquited in his condemnation: in that we obtaine life by his death: in that by his buriall, we are clothed with incorruption: finally, in that by his crosse, as it were by the helpe of ladders, we are carried vp into the heauenly glorie? Prouided, that from so great and furious a wrath of the iudgement of God poured forth vpon him that was our Suretie, we doe learne, how grieuous a thing it is to offend God; and that renouncing our selues wee haue sinne in detestation, and walke as children of the light in some measure of the Spirit, &c. And the same learned man in his larger Annotations vpon the 7. verse of the 5. chap: to the Heb: *Quò humiliorem (inquit) & abiectiorem cernimus, nostra causa factum, æternum Dei Filium (excepto tamen peccato) eò minus vel de Patris benevolentia, vel de nostra per Filium expiatione facta, dubitare possumus.* By how much (saith he) we doe behold the eternall Sonne of God, more humbled and abased for our sake (though euer without sinne) so much the lesse doubt neede we make, either of the good will of the Father toward vs, or of the full satisfaction of the Sonne made to the Father for vs. And againe, a while after, *Quò verius ista cognoscimus, eò certiores de salute nostra sumus.* By how much we know these things more throughly, by so much the more sure are we of our saluation.

Pistorius.

Likewise, another learned interpreter, in his obseruation vpon these words of our Sauiour, *My God, my God, why hast thou forsaken me?* he saith thus, *Ex hac querela Christi percipimus eum ad tempus desertum fuisse a Deo, ita nimirum, vt nihil sentiret solatij, sed tantum iram Dei, & cruciatus damnatorum propter nostra peccata. Hinc habemus solidissimam consolationem, fore vt nos nunquam sentiamus iram Dei, quia Christus illam pro nobis sensit. Hinc ait Paulus Heb: 2. 9. eum gustasse mortem pro omnibus, nempe pro omnibus filijs Dei quos debuit ad gloriam adducere, vt ibidem Apostolus declarat.* By this complaint of Christ (saith he) we perceiue that he was for a time forsaken of God, in such sort, that he had the feeling of no comfort, but onely of the wrath of God, and of the torments of the damned due to our sinnes. Whence we haue this comfort, most throughly confirmed vnto vs, that we shall neuer feele the wrath of God, seeing Christ hath felt it for vs. And hereupon saith *Paul*, Heb: 2. 9. that *hee hath tasted death for all men*: to wit, for all the children of God, whom he was to bring to glorie, as the Apostle in the same place declareth.

Question.

BVt let vs goe forward, to the comforts which are yet behind. And next of all; what may our comfort be, that our Sauiour Christ being most grieuously thirstie (as no doubt he must needes be, after so long continuance of his most hote and firie pasion) yet would not drinke at al, no nor once complaine of thirst, till a little before his death?

Answer.

This likewise, may well be a further comfort, from a further consideration of the greatnes of his sufferings, from this particular added to the rest; in that we may so much the more euidently perceiue hereby, that our saluation was most earnestly thirsted after, by our Sauiour: and accordingly, most perfitly procured, and atchieued by him, for so many as shall earnestly hunger and thirst after the same.

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The Comforts belonging to his agony vpon the Crosse.

Explication. It is true. The thirst of our Sauiour after our saluation, must needs be exceeding great, in that it caused him to neglect, or rather to endure in silence, so sharpe a bodily thirst.

Next vnto this: that is, immediatly after our Sauiour had dronke; not that he might quench his thirst (which the drinke that was giuen him could not doe) but that the Scripture might in this point, as well as in all other, be fulfilled: these words of our Sauiour doe follow, *It is finished.*

Question. What may our comfort be from them?

Answer. *It is most singular, to the ende last mentioned: that is, to assure vs of the perfection of the sufferings of our Sauiour for vs; insomuch as he himselfe, (as we doe beare) doth expresly testifie, that euen now at this very point of time that he vttered these words, all was perfitly fulfilled; whatsoeuer (by the appointment of God) was to be suffered of him, before that he should dye the death it selfe: which was the very last point of his sacrificing and offering vp of himselfe, once for all, to the full purchasing of our eternall redemption and reconciliation with God.*

Explication This indeede must needes bee most singularly comfortable to euery true beleeuer: insomuch, (as it hath beene declared in the interpretation of the meaning of this Article) that the perfection of the sacrifice of our Lord Iesus Christ, is hereby confirmed, aboue all exception. For seeing our Sauiour himselfe hath saide, *It is finished*: nothing doubtles, was then vnfulfilled, which was appointed of God, and foretold by the holy Prophets, that it should come to passe, from the time of his incarnation and birth, to the very last point and instant of his death. And euen herein, the comfort is thus exceeding great, seeing our Sauiour, of set purpose, woulde not put an ende to his sufferings, by departing this life: vntil all was finished, whatsoeuer God had purposed, that he should endure, to the full satisfaction and appeasment of his diuine iustice. So that most iustly may we, yea & of dutie ought we (as we are hereafter to obserue in the duties) to put away all care of any other meanes, or merit, then of our most blessed, and all sufficient Sauiour alone; and all feare of any other punishment for our sinnes in purgatorie, after death, or any other way here in this life, beside his satisfactorie punishment alone. In which respect also, most comfortably doth Maister *Beza* conclude this point after this sort. *Agite igitur (inquit) gratias ingentes agamus Domino, qui nobis oculos aperuit: & illis omnibus opponamus hæc pretiosissima Domini nostri verba. &c. quibus aduersus quaslibet tentationes, conscientiæ nostræ confirmentur, veræ, & viua fide amplexantes integram illam, vnicam, & numeris omnibus absolutissimam oblationem Iesu Christi semel a seipso factam, qua nostræ conscientiæ in perpetuum tranquillentur. En, quæ consolatio ex verbis illis, brevibus quidem, si sonum eorũ attendas, sed tam amplis si sensum inspicias, vt quæ in illis continentur opes, exhauriri non possint. Homil: in Hist: Passionis* 33. Sect. 12. Goe to therefore (saith this godly learned Preacher) let vs yeelde exceeding great thankes vnto the Lord, who hath opened our eyes: and let vs oppose to al such doubts, or feares, these most precious words of our Lord, &c. wherby our consciences may be confirmed against all temptations whatsoeuer, while we embrace by a true and liuely faith, that entier, onely, and euery way most perfect oblation of Iesus Christ made once by himselfe, by the which our consciences may be calmed for euer. Behold what comfort is in those wordes, fewe indeede if thou looke to the sound of them; but so ample and large, if thou doe regard the meaning of them, that the riches contained in them, can neuer be drawen out.

Let vs now, come to the last wordes, which our Sauiour vttered vpon the crosse, *Father into thy handes I commend my spirit*: the which also (as the holy Euangelists doe testifie) he vttered with a loud voice, as one euen at the point of death, hauing his full vigour and strength.

Question. What may the comfort hereof be to our faith?

Answer. *First, as touching the manifesting of his power hereby, euen in the supporting of his fraile humane nature, against the extremitie of all former and presens sufferings;*

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it may well be very comfortable, in that it is euident by the same, that our Sauiour, albeit he died a true naturall death, and the same naturally caused by the vehemencie of his sufferings, and by the effusion of his blood, aripping out at the piercings of his hands and feete: yet hee died not so much either by the forcing violence and power of the Iewes, or of the Diuel, or of death it selfe, as of his owne accord, in laying downe his life, in obedience to the good will and pleasure of God.

Moreouer, it may iustly be a good and comfortable assurance vnto vs, that hee hath, and shall for euer, on our behalfe, and benefite, preuaile against all, both his, and our aduersaries; insomuch as in his very impotencie, and greatest weakenesse, (as we see) hee hath shewed himselfe stronger then them all, in their mightiest rage and furie.

Explication. Hereunto indeed, doth the strength of the voice of our Sauiour, in vttering these sweete wordes of this last farewell, (as we may say) vpon the crosse, leade vs. For herein was fulfilled in him, that which is saide of God, 1. Cor: 1. 25. *The weakenes of God, is stronger then men.*

But you haue not said any thing of the wordes themselues.

Question. How may they be comfortable vnto vs?

Answere. *First they doe confirme the same things vnto vs, which the loudenes and strength of the voice did.*

Explication It is true. For insomuch as our Sauiour commendeth his soule into the hands of his Father, it is euident that he yeeldeth himselfe to death, rather apprehending and laying hold, or arresting of it: then as one violently apprehended, and taken away, or led captiue by it.

Question. How else may the same wordes be comfortable vnto vs?

Answer. *Secondly, by how much, the faith and assurance of our Sauiour, was more firme and sure, that he hauing borne the sorrowes and torments of the second death, and now minding presently to aye the naturall death: should thereupon on our behalfe, not onely escape eternall death, but also peaceably enter vpon the eternall possession of euerlasting life and glorie, his soule immediately, and both soule and body within three dayes after: by so much may wee be more assured, that wee (beleeuing in our* SAVIOVR) *shall likewise through him, not onely escape eternall death, but also haue our naturall death turned to a benefite: in that it shall giue vs an enterance into the glorious kingdome of heauen; our soules immediately after their seperation from the body, and our bodies at the day of the generall resurrection, notwithstanding both the first, and also the seconde death, were iustly due to our sinnes.*

Explication & proofe. It is very true: according to that which our Sauiour hath giuen to vnderstand, by his gracious promise to the repenting thiefe, in respect of his soule as wee sawe before. And as it may appeare by the prayer of our Sauiour in the 17. chapter of Iohn.

And touching the resurrection of our bodies at the last day, we shall afterward haue a further occasion, to see howe the resurrection of our Sauiour, is a pawne and pledge of it.

In the meane while, the present wordes of our Sauiour, containe a sweete comfort, in that we haue good warrant, that our soules are a spirituall and immortall substance, not vanishing away, but retaining their existence and beeing, still and for euer, though for a time they are seperated from the body. And in that we haue like warrant, that the place of their beeing, shall be in the heauenly paradise of the Lord our God. The which comfort, was that which gaue good *Simeon* so great peace as he had at his death: euen because he had seene him, by whom he knewe his soule should still liue blessedly after his bodily death, Luke 2. And it was the comfort, which caused the Apostle *Paul*, so earnestly to desire, and long after death (when once he should haue finished his course) because then, he knew likewise that his soule should be with Christ. But of this also more afterward.

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And thus we cannot but see, that the comfort of the manner of the dying of our Sauiour, is very great.

Question. NOw, what is the comfort of his death it selfe?

Answer. *This ariseth from the comfortable fruites, and benefits thereof.*

Explicatiõ & proofe. It must ineedes be so. And they may be all of them considered of vs, from the holy Scriptures; vnder the name of our Sauiours sufferings of death, or of his shedding of his precious blood, or of the most holy sacrifice, which he hath offered vp to God for vs. For all these, doe note vnto vs, one and the same thing: and therefore also, all the benefits, proceeding from them, they are likewise one and the very same.

And herein also, it is worthy to be obserued, that howsoeuer no part (no not of the least of the holy sufferings of our Sauiour) is to be excluded, from the making vp of the full measure of our comfort, much lesse are the most dolorous & extreame sufferings of his soule to be excepted: Yet becausse the death of our Sauiour, was the shutting vp, and ratifying of all the rest: therefore not without cause, all the fruites and benefites of his sufferings, are most vsually deriued, from the mention of his death, or bloodshed, or sacrifice externally offered vp, and sacrificed vpon the crosse.

Let vs therefore, according to the direction of the holy Scriptures, gather them together, so well as we can, here in this place.

And whereas (like as was touched before, from the large speech of our Sato his Disciples) we may well reduce them to these two kindes, either euills remoued, or benefits procured, and conferred, or bestowed vpon vs: let vs consider of them, vnder these heads againe, though from some other testimonies of holy Scripture.

Question. And first; which are the euills remoued from vs, by the most precious death, and bloodshed, or sacrifice of our Lord Iesus Christ?

Answere. *First, by his death and passion, hee hath deliuered vs from the guiltinesse and offence of all sinne, both originall in corruption of nature, which is the mother euill of all the rest, and also actuall through transgression of life: as well in the omitting, or failing in good duties, as in the omitting of euill, both in smaller, and also in greater measure of exceeding therein.*

And consequently, he hath deliuered vs from the wrath of God, and from all the iust punishments, due to our sinnes from the same.

Question. Which are those punishments?

Answer. *The encrease of naturall rebellion and sinne, by the exasperating power, of the harsh rebukes of the lawe.*

Likewise, the hand writing, or enditement, and curse of the lawe.

Moreouer, the tyrannie of death, both first and second: and also the tyrannie of the Diuel, and Hell, and of all wicked instruments. Frõ all which he hath so deliuered vs, as they shall neuer be able to preuaile against vs, to frustrate our eternall saluation.

Explicatiõ & proofe. That we are deliuered from all these euills, by the death, and bloodshed, or sacrifice of our LORD IESVS CHRIST; it is euident by many testimonies of the holy Scriptures.

And first, that wee are deliuered from the guiltines of all our sinnes, the Apostle *Paul* testifieth, Gallat: 1, 4. *Our Lord Iesus Christ* (saith he) *gaue himselfe for our sinnes*. So Rom: 4, 25. *Hee was deliuered to death for our sinnes.* Likewise. 1 Corin: 15. 3. *Christ dyed for our sinnes according to the Scriptures.* And 2. Epistle 5. 21. *God made him which knewe no sinne* (that is him who neuer sinned, neither was naturally tainted with any infection of sinne) *to be sinne for vs* (that is to be accounted a sinner, and sinfull, and to beare the punishment of sinne, our sinnes being imputed to him) that we might, through faith in him, bee iustified in the sight of GOD, by the imputation of his righteousnes vnto vs. And Ephe: 1. 7. *We haue redemption* (saith the Apostle)

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through his blood, euen the forgiuenesse of sinnes, according to the rich grace of God. And againe, Colos: 1.14. And Heb: chap: 9. verses, 22.23.24.25.26.27.28. This is that which *Iohn* the Baptist Preached of our Sauiour, that hee *is the Lambe of God which taketh away the sinne of the world*: as Saint *Iohn* the Euangelist hath recorded it, Gospell chap: 1.29. And in his 1. Epistle chap: 1.7 *The blood of Iesus Christ the Sonne of God cleanseth vs from all sinne.* And ch: 3.5. *Yee knowe that he appeared to take away our sinnes: and in him is no sinne.* And Reuel: 1.5. *Iesus Christ loued vs, and washed vs from our sinnes, in his blood.*

Sinne being thus forgiuen vnto vs, through the death, and sufferings of our Lord Iesus Christ: the wrath of God must needes cease, according to that 2. Cor: 5.18.19.20. And 1. Thes. 1.10. *The Sonne of God deliuereth vs from the wrath to come.*

The wrath of God ceasing; it cannot be, but the punishments must needes cease, at the least so farre forth, that they shall not be hurtfull vnto vs: but rather, shall be furtherances of our saluation.

And among the punishments; first, as touching the abating of the strength of sinne, and of the heate of lust in our wicked nature, by vertue of the sufferings of our Sauiour: Reade, Rom: 7.1.2.3.4.5.6. Where the Apostle *Paul*, speaking figuratiuely of our second mariage to Christ; hee sheweth that wee are thereby become dead to the Lawe, which was as our first husband, engendring the fruite of sinne to death: and doe nowe by our second husband Christ, bring forth fruite vnto GOD. And chap: 8.10. *If Christ be in you, the body is dead because of sinne.* And Galat: 2.19. *I through the Lawe am dead to the Lawe, and that I might liue vnto GOD, I am crucified with Christ.* Thus the applying of the death, and sufferings of our Sauiour, by a true and liuely faith, to the soule of a penitent sinner; it is of like nature, to a strong corasiue, laide to a sore which eateth out the rotten and dead flesh, that lyeth festering in it: as was obserued in the Doctrine of *Repentance*. The greatnes of which benefite, may be the more clearely discerned of vs; if wee doe consider on the contrarie, that it is the greatest and most grieuous plague, and punishment of all other, for a man to bee giuen ouer to a reprobate minde, to followe sinne with greedines: and so to haue one sinne punished as it were with another, to the increase of most heauie vengeance, from the reuenging hand of God, in the ende. Rom: 1.24, &c. and chap: 2. verse 5. And therefore doth our Sauiour teach vs to pray so earnestly, that *God would not leade vs into temptation.*

Secondly, that the hand writing, or inditement and curse of the Lawe of God which was against vs: is now taken away, by the death, and sufferings of our SAVIOVR: yea, and that the power of death, and of the Diuel, and of all our aduersaries, both of flesh and spirit, are not onely disaduantaged, but euen quite ouerthrowne and vanquished: we read it affirmed, partly, Gal: 3.13. in that the holy Apostle very comfortably assureth vs, that CHRIST *hath redeemed vs from the curse of the Lawe, when hee was made a curse for vs. For* (saith he) *it is written, Cursed is euery one that hangeth on tree.* And this did our Sauiour for vs. Moreouer, Colos. chap: 1.13. And chap: 2.14. our Sauiour Christ hath, vpon the crosse, spoiled the diuels, of their power, and deliuered vs from all power of darknes, &c. Likewise Heb: ch: 2. v. 9. &c. to the end of the chapter, wee reade the same thing testified. And also Iohn 12.31. and 1. Epistle 3.8.

Likewise in that our Sauiour Christ hath died the death, which is the wages of sinne: he hath by enduring the penaltie of sinne, deliuered vs from death, which came vpon vs thereby.

He hath deliuered vs also, from all the tyrannie and malice, of all the wicked instruments of the Diuel, which he enrageth against the children of God, here in this present euill world: yea, euen from all inordinate desire, after the vaine glory, and applause of this vaine world, and the children thereof: according to to that, Gal: 1.4.

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Our Lord Iesus Christ (saith the Apostle) *gaue himselfe for our sinnes* (as was alledged before) and then hee addeth furthermore, *that hee might deliuer vs from this present euill world, according to the will of God our Father, To whom be glory for euer and euer, Amen.* And chap. 6. 14. *God forbid* (saith he) *that I should reioyce but in the crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, and I vnto the world.*

To conclude; our Sauiour Christ hath by his death, ransomed vs from all our enemies: as *Zacharie*, by the spirit of prophesie, hath testified in generall, Luke. 1. 68. 69. 70. 71. 72. 73. *Blessed be the God of Israel* (saith he) *because he hath visited and redeemed his people, &c. As hee spake by the mouth of his holy Prophets, which were since the world began,* saying, *That he would send vs deliuerance from our enemies, and from the hands of all that hate vs.* And thus, like as that valiant Iudge *Sampson*, did at his death, kill more of the bodily enemies of the people and Church of God, then he had done in all his life before, Iudg. chap. 16. 30: so, yea infinitely much more triumphantly, hath our Sauiour Christ that victorious Lion of the tribe of *Iudah*, by his death, vanquished all our enemies, both spirituall and bodily; and euen death, and destruction it selfe. Yea, and (which is euery way most admirable) he hath made his conquest, after a speciall manner, differing altogether from all worldly fights and victories. For euen as by being himselfe bound for vs, he brake all our bonds; by bearing our reproach, hath remoued it from vs: by taking our curse, hath made vs blessed: by sustaining the wrath of God, hath brought vs into his fauour: so hath hee by dying, made vs aliue, as it followeth in the next place to be considered.

Question. Now therefore, which are the good benefites, and blessings, which our Sauiour Christ, hath by the same his most holy death, & all his blessed sufferings, obtained and procured for vs?

Answer. *They are these which followe.*

First our reconciliation with God, & therewithall the full confirmation, and sealing vp of his couenant, touching the forgiuenes of our sins, and all other the promises of God.

Secondly we being through faith baptized into the death of our Sauiour Christ, haue by the vertue thereof, our sinfull and corrupt nature cleansed and sanctified: so that our very persons, are by the death of our Sauiour, made acceptable to God.

We haue also, that holy and heauenly peace made in our consciences, which passeth all vnderstanding.

We haue furthermore, power to walke in some measure of righteousnes and holines of life, in the sight of God: the which he doth for Christes sake, accept from vs, though it be full of much faiting and weakenes.

The blessings of this life, are made blessed and comfortable vnto vs. Yea, all afflictions are sanctified, and made profitable vnto vs.

We haue dominion, and Lordship ouer the creatures, restored vnto vs, by the death of our Sauiour. And thereby also, the naturall death, is made a spirituall aduantage vnto vs.

The holy Angels, are by the same, made most faithfull, and louing friends vnto vs, both in life and also at death.

Thereby also, we are reconciled, and set at peace among our selues, and with all the people of God.

Finally, we haue from the blessed sufferings, and humiliation or abasement of our Sauiour Christ, the ground of all our hope, and longing after our exaltation, to the happines and glory of the life to come; in the expectation whereof, we may boldly reioyce, with ioy vnspeakeable and glorious.

Explicatiõ & proofe. Touching the first branch of this answere: that we haue our reconciliation with God, by the abasement and sufferings of our Sauiour Christ to the death: We read Colos 1. 19. &c. *It pleased the Father* (saith the Apostle) *that in him should all fulnes dwel. And by him to reconcile all things vnto himself, & to set at peace through the blood of his crosse, both things in earth, & things in heauē. And you who were in times past strangers and enemies, because your minds were set in euill works, hath he now also*

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reconciled, In the body of his flesh through death, to make ye holy and vnblameable, and without fault in his sight. We reade the same againe. Rom. 3.24.25.26. *We are iustified freely by his grace* (saith the same Apostle) *through the redemption, that is in Christ Iesus, whom God hath set forth, to be a reconciliation through faith in his blood, to declare his righteousnes, by the forgiuenes of the sinnes that are passed through the patience of God, &c.* And the Apostle *Iohn* testifieth the same. 1. Ep. chap. 1. 2. And againe. chap. 4. 10. *Herein is loue, not that we loued God, but that he loued vs, and sent his Sonne, to be a reconciliation for our sinnes.*

This reconciliation, is a greater benefite, then the staying of Gods anger and wrath, as may be made plaine by a similitude taken from the dealing of King *Dauid*, with his sonne *Absalom*. For though he let his anger fall, yet hee would not for two yeeres space after that, admit him to come into his presence. 2. Sam. cha. 14. It may be further illustrated from the booke of Ester, chap. 2. 1. and chap. 4. 11. with chap. 5. 1. 2. Yea it may appeare by Gods owne dealing with K. *Ahab*, from whom though he staied his wrath for a time, yet he was not reconciled toward him.

And it is well worthie the noting, yea it is most admirable, concerning this reconciliation, which we haue through our Lord Iesus Christ; that God doth not deferre it till wee seeke after it (as men offended, specially men of greater place then the parties offending vse to doe) but of his singular grace & mercy, he himselfe, though he be the most high, maketh the first offer of it: yea, by his Ministers, he intreateth vs, to accept of it, and to be reconciled vnto him. 2. Cor. 5. 18. 19. 20. 21.

And furthermore, that the forgiuenes of sinnes, and all other promises, are ratified by the sufferings and death of our Sauiour: We read Heb. ch. 9. verses. 15. 16. 17. 18. in these words, *For this cause is he the Mediatour of the new Testament, that through death, which was for the redemption of the transgressions that were in the former Testament, they which were called, might receiue the promise of the eternall inheritance.* And ch. 13. 20. 21. The blood of our Sauiour Christ, is called *the blood of the euerlasting conenant.* We read likewise Act. 20. verse. 28. answerable to the prophesie of Zech. 9. 11. *Thou shalt be saued through the blood of thy conenant: I haue loosed thy prisoners out of the pit wherein is no water.* For not onely the Iewes in their bodily captiuity, but we also in respect of our spirituall thraldome, may well be counted such prisoners: answerable to the pitifull estate, wherin *Ioseph* was, through the malice of his brethrē for a time. Gen. 37. 23. 24. And yet more generally, touching the ratifying of all the promises of God, by the same death and sufferings of our Sauiour, Rom. 8. 32. *If God be on our side* (saith S. *Paul*) *who can be against vs? who spared not his owne Sonne, but gaue him for vs all to death, how shall he not with him, giue vs all things also?* Thus much concerning the first branch.

Secondly, that our sinfull nature, is cleansed and sanctified by the death of our Sauiour: it is figured, and represented vnto vs in holy Baptisme, according to the testimonie of the Apostle *Paul.* Rom. 6. 3. 4. seeing as there he affirmeth, *We are baptized into his death, & being baptized into his death, we are also buried with him,* as touching the life and strength of sinne. *Knowing this* (as he saith in the 6. verse) *that our olde man is crucified with him, that the body of sinne might be destroied, that henceforth we should not serue sinne. For he that is dead, is freed from sinne.* Likewise Colos. 2. 11. 12. And Heb. 10. 19 *By the blood of Iesus, we may be bold to enter into the holy place, &c.* And that hereby our very persons are accepted with God. Read Ephes. 1. 6. and chap. 2. 13. &c. 1. Cor. 6. 11. Heb. 11. 4.

Thirdly, that by the same death and sufferings of our Sauiour, we haue inward peace of conscience, as a fruite or effect of our reconciliation with God: we reade Rom. 5. 1. &c. *Then being iustified by faith* (saith the Apostle) *wee haue peace toward God, through our Lord Iesus Christ, &c.* The reason whereof is rendered in the 6. verse, &c. because our Sauiour hath died for vs, and by his blood reconciled, and iustified vs. This peace is called, *The peace of God which passeth*

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passeth all vnderstanding, Philip. 4. 7. For as it followeth, it preserueth our hearts and mindes, quieted & pacified in Christ Iesus, against all disturbances aboue that we our selues would think how it could be; euen as if our Sauiour Christ kept continual watch & ward, and maintained a garison of souldiers, to defend vs against all our aduersaries. For thus much doth the Apostle giue to vnderstand, by the militarie word (*phrourese*) which hee vseth in this place. This peace, and the comfort of it, is aboue vnderstanding, answerable to the cause of it: that is to say, the loue of Christ, the which is said likewise, to passe knowledge. Ephes. 3. 19.

Fourthly, that with this vnspeakable consolation, we haue power giuen vs to walke in some measure of holines & righteousnes of life: we may learne from the grounds of the Apostles exhortation. Rom. 6. 12. &c. For it is grounded in the vertue and efficacie of the death of our Sauiour, whereinto we are baptized, as we saw before. And ch. 8. 3. *God* (saith the same Apostle) *sending his own Sonne in the similitude of sinfull flesh, and that euen for sinne* (that is, because of sinne) *he hath condemned sinne in the flesh* (that is by Christes sufferings in the flesh, hee hath vtterly disabled & disauthorised sinne, frō all power of condemning the faithful. And that hath God done, as it followeth in the next verse, to the end *the righteousnes of the law might be fulfilled in vs*: to wit, by the imputation of the perfect obedience of Christ vnto vs; that we also (as a fruit thereof) might through his spirit of sanctification, *walk after the spirit, & not after the flesh*. To the which purpose also, he saith further, ver. 10. *If Christ be in you, the body is dead because of sinne* (that is, as touching sinne, so that it beareth the sway or dominion no longer) *but the Spirit is life for righteousnes sake*. Or as touching righteousnes, mighty to quicken vs to the actions thereof. And thus also, he deriueth the ground of sanctification, from the death of Christ, speaking in his own person. Gal. 2. 19. 20. *I through the law* (saith *Paul*) *am dead to the law, and that I might liue vnto God; I am crucified with Christ. Thus I liue, yet not I now, but Christ liueth in me: and in that I liue now in the flesh, I liue by faith in the Sonne of God who hath loued me, and giuen himselfe for me*. Read also *Heb.* 9 13. 14. *For if the blood of Bulles and Goates, and the ashes of an heifer sprinkling thē that are vnclean sanctifieth as touching the purifying of the flesh, How much more shall the blood of Christ, who through the eternall Spirit offered himselfe without spot to God, purge your conscience frō dead works to serue the liuing God?*

Fiftly, that by the sufferings & death of our Sauiour, the blessings of this life, are blessed, and made comfortable vnto vs: we may take one proofe, from that which we read Psa. 22. ver. 26. where this is reckoned for a fruit & benefit thereof: *that the poore shall eate & be satisfied*. And ver. 29. *All they that be fat in the earth shall eate and worship*. So that both poore and rich, feele the benefit of the sufferings of our Sauiour. Read also Act. 2. 46. *Christians did eate their meate together, with gladnes and singlenes of heart, Praising God, & they had fauour with all the people*. And that euen afflictions also, are made beneficiall and comfortable vnto vs, by the sufferings of our Sauiour: see Heb. 12. 2, 3. &c. Where they are held forth, for a notable remedy, against all fainting & wearines, in the middest of all trouble & reproach: yea, and as a meanes of making vs partakers of the holines of God, our heauenly Father: and as leauing behind thē, a quiet fruit of righteousnes. Wherevpon, the Apostle exhorteth afflicted Christians, to lift vp their hands which hang down, & their weake knees, &c. verses 10. 11. 12. And Rom. 8. 29. we are made like to the image of our Sauiour Christ by them. It is also very comfortable, that we in suffering any affliction, for the loue we beare to our Sa: Christ: are for his sake (in that hee hath suffered for vs) accounted of God to haue cōmunion with him in his sufferings, and he with vs. Act. 9. 4. 5. and Colos. 1. 24. Read also Philip. 3. 8. 9, 10. And Rom. 8. 17. *If wee suffer with him, we shall be glorified with him*. It is the ordinary, and as it were the Kings high way, to the kingdom of heauen, to passe through many afflictions. Act. 14. 22. And 2. Tim. 2. 11. 12. And chap. 3. 12. This causeth the seruants of God to reioice, and to be of good cheare, in the middest of their afflictions: according

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to the exhortation of our Sauiour, Luke.6.22.23. And of the Apostle Iames. chap.1.ver.2. and of Peter. 1, Ep.4.12.13.14.

All this doubtlesse is from the merit of the sufferings of our Sauiour for vs; insomuch as of punishments, they are by the vertue and grace thereof, conuerted to be medicines, to cure those euils that are in vs: such as are selfe-loue, and loue of the world, &c. yea they are turned to be blessed preparations and furtherances vnto vs, toward the kingdome of God: according to the holy Prouerb, chap.6,23. *Corrections for instruction are the way of life.* And Ps.119. verse 67. *Before I was afflicted, I went astray: but now I keepe thy word.* And verse 71. *It is good for me, that I haue beene afflicted, that I might learne thy word.*

Sixtly, that we haue the right of dominion & Lordship ouer the creatures restored vnto vs, by the death of our *S*auiour: read Ps.8, conferred with Heb. 2.6.7.8.9. For though *Adam* at the first, had this dignity, by the right of creation, through the bounteous mercy of God: yet he lost it by his disobedience and presumption against God. And he lost it not onely from himselfe, but also from vs. Our recouerie of that interest, is only by the redemption of our Lord Iesus Christ, who alone is the heire of all things: so that we are no better thē intruders and vsurpers of all whatsoeuer we hold not, as it were by lease & permission, or by free deed of gift from him.

Seauenthly, that thē naturall death, is by his death, made a spirituall aduantage vnto vs: we may be assured, by that which we read. Philip.1.20.21,22.23. This aduantage, doth first of all, betide our soules; in that they cease to sinne, and in that they are first receiued to glory: and then our bodies, who resting from the toile of their labours, are freed for euer, from their infirmities and diseases, and shall at the last day rise againe to the same glory.

Thus in death, we haue, through the death of our Lord Iesus Christ, a plentifull remedy against death it selfe: like as the *S*corpion, by the skill of the Phisitian, yeeldeth a medicine against the venime of the owne stinging: and so is also, the cause of the owne death, vnto it selfe.

Eightly, whereas the holy Angels must needes be enemies against vs, because of our sinfull rebellion against God: they are nowe made our friends, through our reconciliation with God, by the death of Christ, Heb. 1.14. For doubtlesse, it is with the holy Angels, as with the seruants of a Prince in his Court: who when any are in disgrace with the King, all stand aloofe from them, &c. but if the King receiue the same partie, or parties, to fauour, and doe pardon their offence; then are they kindly intreated of his seruants againe. The friendship, which the holy Angels doe vs, for Christes sake, is in this life, to defend vs; and at our death, to carrie our soules into heauen; as hath beene proued heretofore.

Ninthly, that the whole Church of God, is reconciled, and set at peace in it selfe, as well as with God; as a fruite of the sufferings of our *S*auiour: we may be put in mind againe, from that which we read, Ephes. 2.13.14 &c. And that it ought to be so; it will further appeare, when we come to the duties.

Finally, that the sufferings and death of our *S*auiour, are the ground of all our hope, and longing after all our happines and glory in the life to come: read Philip. 2.8,9. and Iohn, 12,24.26. &c. For like as the exaltation of our *S*auiour himselfe, is reckened for an effect of his humiliation. Philip. 2. 8 9: so in that 12. cha. of Iohn, the same our Sauiour speaketh of our lifting vp, & aduancing, as a fruite of the same his humiliation. Read also Heb. 2,9,10. *By Gods grace, he tasted death for all men.* For as the Apostle saith, *It becam him, for whō are all things, and by whō are all things; seeing that he brought many childrē vnto glory, that he should consecrate the Prince of their saluation through afflictions.* And chap. 9. 15. *For this cause is he the mediator of the new Testament, that through death which was for the redemption of the transgressions which were in the former Testament, they which were called, might receiue the promise of the eternall inheritance.* And 2, Timothie, 1.9, 10. *Hee hath saued vs, and brought life and immortalitie to light through the Gospel.*

What

What Gospel? euen that, which preacheth that Christ did this, by dying for our sinnes: according to that 1. Cor. 15.1,2,3. And that this hope is so certainely warranted vnto vs thereby, that we may reioyce in the hope of it, with ioy vnspeakeable and glorious: reade 1. Pet. 1.6. Reade also Rom. 8.33,34. Thus (as the holy Apostle saith, Heb. 12.24.) *We are come to Iesus the mediatour of the new Testament, and to the blood of sprinkling, that speaketh better things then that of Abel.* And Ephes. 5.2. *Christ hath loued vs, and giuen himselfe for vs, to be an offering, and a sacrifice of a sweete smelling sauour to God.* Yea more sweete and pleasant, then were all the sacrifices of rest, which *Noah* offered, Gen. 8.21,22, 23. or then were any, or all those which the Priests of the law offered in their daily ministery, &c.

Neither is it to be neglected here; that as the sufferings of our Sauiour, (being most grieuous and bitter vnto him, yea euen vnto the death) are euery way most beneficiall and comfortable to all true beleeuing Christians: so by the same, the wicked aduersaries of our Sauiour, & of his holy Gospel, are so much the more, left without all excuse; yea, their wickednes is most wofully sealed vp against them: as may euidently be collected, by the most sharpe and zealous imprecations of those Psalmes, wherein, by the holy Spirit of prophesie, mention is made of such: namely, Ps. 55.15. end Ps. 69.22,23, &c. and Ps. 109. in a great part of the Psalme. And that most worthily; insomuch as all that the wicked haue done, or doe at any time against our Sauiour: it is without any cause, yea most contrary to all equitie. For infinitely aboue any other, may it be said of our Sauiour Christ, *What euill hath the righteous done?* yea rather, *what good hath he not done?* He may therefore, infinitely aboue the most iust man that euer was, take the booke that should be written of his reproches, and iniuries, and binde them vnto his head, as a crowne of glory. Iob 31.35,36.

Thus much concerning the comforts and benefits of the sufferings of our Sauiour, oftentimes (as was said) noted in the holy Scriptures, by his death, or by the shedding of his blood, or by his offering vp of himselfe in sacrifice to God for vs: because this death, or bloodshed, or sacrifice of his, is the conclusion of all his painefull sufferings; and the sealing vp as it were, and confirming of all the rest: according to that of the Prophet *Isaiah*, 53.8. &c. *He was cut out of the land of the liuing, &c. He shal see of the trauell of his soule, and be satisfied: by his knowledge shall my righteous seruant iustifie many: for hee shall beare their iniquities. Therefore will I giue him a portion with the great, and hee shall deuide the spoile with the strong, because hee hath poured out his soule vnto death: and hee was counted with the transgressours, and he bare the sinne of many, and prayed for trespassers.*

The places of holy Scripture haue beene alledged already, which doe ascribe all the benefites of our Sauiours sufferings, to his death, bloodshed, and sacrifice. Neuertheless, it shall not be amisse, here in this place, to sort them to their seuerall heads, in a more short view thus.

They are ascribed to the death, Rom. 5. verses 6,7,8,19. and ch. 8.31, &c. 2. Tim. 1.10. Heb. 2.9. and ch. 10.15,16,17.

To the blood put for his death, Heb. 10. verse 18. Rom. 3.24,25. Eph. 1.7. Colos. 1. ver. 19,20,21,22,23. and 1. Pet. 1.18,19, &c. 1. Iohn 1.7. and cha. 2.2. and ch. 4.10. Reuel. 1.5. and ch. 5.9 Act. 20. verse 28.

To the sacrificing of himselfe, by his enduring of the same his death. Heb. ch. 9.1,2, &c. 7,8,9,10. and ch. 9.23,24,25, &c. and ch. 10.4,5,6, &c. 18. And 1. Pet. 2,24.

NOw let vs goe forward, to those particular comforts, which are yet behinde: following the order of the holy history, as hetherto wee haue done.

Question. What may be the comfort of our faith, from the rending of the vaile of the Temple, from the top to the bottome, at the death of our Sauiour?

Answer. *It containeth matter of good comfort; in that hereby God hath sensibly declared, that he hath removed that partition wal, which had been in former times reared vp, and did*

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make a ſeperation, both betwixt his diuine Maieſtie and vs, and alſo betwixt vs and the Iewes: and conſequently, that he was now minded thenceforth, to call vs the Gentiles, vnto the fellowſhip of one and the ſame couenant of his mercie and grace, together with all beleeuing Iewes. Which thing alſo, he hath accordingly, moſt gratiouſly performed, to our vnſpeakeable comfort.

Explication & proofe. This is matter of very good comfort indeed, according to that mentioned of late, once or twice before, Epheſ. 2. ver. 11, 12, 13, &c. to the end of the chapter. Seeing alſo now we need not diſcomfort our own ſoules any more, to ſay, *I am a ſtranger, I am a drie tree, or an Eunuch*, &c. Iſai. 56. 3, 4, 5, 6, 7. And ſeeing no other may ſay to vs, *yee are an vncleane people*: or, *thou art a profane perſon*; if ſo be wee doe truly beleeue in the name of our Lord Ieſus Chriſt, according to that Acts 10. 28. *God* (ſaith the Apoſtle *Peter*) *hath ſhewed me, that I ſhould not call any man polluted, or vncleane.* And verſes 34. 35. *Of a truth, I perceiue that God is no accepter of perſons, but in euery nation, hee that feareth him, and worketh righteouſnes, is accepted with him.* And yet furthermore, for the increaſe of our comfort in this behalfe, let vs reade Heb. 6. 13, &c. *When God made the promiſe to Abraham, becauſe he had no greater to ſweare by, he did ſweare by himſelfe, ſaying; Surely I will abundantly bleſſe thee, &c. So God willing more abundantly, to ſhew vnto the heires of promiſe, the ſtablenes of his counſel, he bound himſelfe by an oath, That by two immutable things, &c. we ſhould haue ſtrong conſolation, which haue our refuge, to hold faſt the hope that is ſet before vs, &c. which entreth into that, which is within the vaile, whether the Fore-runner is before vs entred, &c.* Thus the rending of the vaile, is verie comfortable.

Queſtion. Now is there any comfort to vs, in that there was an earthquake, and in that the rockes did cleaue a ſunder, and in that the graues opened at the death of our Sauiour?

Anſwer. *All theſe were comfortable witneſſes of the innocencie, yea euen of that excellent dignitie and reputation, wherein our Sauiour was with God.*

They were likewiſe all of them, (euen in themſelues) reall, and very eloquent witneſſes of the diuine power of our Sauiour himſelfe, yet faſtened to the Croſſe: to the ſharpe reproofe of his perſecutors, though they vſed not one vocall worde of ſpeech.

And namely, the opening of the graues, was a reall teſtimonie, that our Sauiour Chriſt hath by his death, vanquiſhed death: and that death, hath no longer any power ouer our bodies; but that they ſhall in due time, be raiſed vp againe to euerlaſting life by his diuine power, as one ſingular fruit, of that reconciliation which hee hath made for vs with God, by the ſame his death.

Explication. It is true. But of this point of the reſurrection of our bodies, we ſhall haue occaſion to conſider more fully afterward. And as touching the reſt, we cannot but preſently ſee; that theſe, with all the former, containe no ſmall comfort in them: in that as they foreſhewed, ſo in the remembrance of them, they doe, to this day, confirme vnto vs, the mighty power of the ſauing health of our Lord Ieſus Chriſt, toward vs, and his whole Church. In which reſpect it is, that for a ſpeciall inſtance thereof, the holy Euangeliſt doeth before hand (as we haue ſeene before) intermixe that hiſtorie of the riſing of the bodies of many Saints, with the mention of the death of our Sauiour; though the accompliſhment thereof, was not till our Sauiour himſelfe did riſe againe: to the end, that this might be ſome ſweetening as it were, to the dolefull report of the bitternes of the death.

Moreouer, as Maſter *Beza* well obſerueth, theſe workes of God, and the reſt of this ſort, manifeſted at the ſufferings and death of our Sauiour: they are ſuch, as may be iuſtly looked vnto of vs; and be vſed, as comfortable helps and incouragements, through the whole courſe of our liues, *aduerſus quamuis incredulitatem*, againſt all vnbeliefe, yea and againſt all feare of the graue, and of death it ſelfe.

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BVt let vs goe forward. What comfort may our faith reape from hence? that God did by the ſtrange manner of the death of our Sauiour, and by thoſe his other ſtrange and fearefull workes, which did accompany the ſame? draw euen from the heathen captaine and ſouldiers, who were ſpecially appointed to ſee the execution performed, (and therefore no doubt, did accordingly place themſelues, ſo as they might moſt commodiouſly heare and ſee all things: for as the Euangeliſt *Marke* ſaith, *they ſtood ouer against Christ*) What

Queſtion. I ſay, is the comfort of this, that God did euen from them, draw this teſtimony, that they did verily thinke, that our Sauiour was the Sonne of God: and that hee was a iuſt man, and ſo in their iudgement, was by them put to death wrongfully?

Anſwere. *It may iuſtly be very comfortable vnto vs; inſomuch as they, hereby were ſo conuicted, that they could not but giue glory to God: as the Euangeliſt Luke ſpeaketh of this confeſſion of theirs. Yea by ſo much may it be the more comfortable vnto vs; becauſe albeit they were heathen men, yet were they conuicted from that which they ſaw, and from the prayer of our Sauiour to God, (whom he called his Father) to teſtifie thus much.*

Explicatiõ & proofe. It may be ſo indeede. For it may well be out of all queſtion, that they (being profane perſons and very ſpitefull enemies) would neuer haue acknowledged ſo much, vnles they had ſtood notably conuicted in their conſciences, by that which they ſaw, and beheld with their own eyes. The friends of our Sauiour, might peraduenture haue beene thought, to haue ſpoken partially, &c. but theſe, cannot with any reaſon, be ſo thought off. And therefore in deede, (as was ſaide) the comfort hereof, may bee ſo much the more comfortable vnto vs.

The like is to be ſaid, and conceiued of vs, concerning that confuſion, which from the beholding of the ſame things, fell vpon the multitude. Of whom it is ſaide, that they returned beating of their breaſts, with indignation againſt themſelues, for that which they had done: and with an aſtoniſhment at the fearefull works of God.

And moreouer, where as the Diſciples of our Sauiour Chriſt, and ſuch other as did beare any dutifull affection toward him, (both men and women who were at the ſame time preſent) were not thus confounded; though no doubt their hearts were full of penſiue & reuerend feare: we may from hence, worthily conſider; how bleſſed and comfortable a thing it is, and euer ſhalbe, vnto the conſcience of all ſuch, as giue no conſent, and doe with-holde both heart and hand, from ioyning with the wicked againſt Chriſt, either in regard of himſelfe, or of any true and faithfull chriſtian whoſoeuer. For to all perſecutours, belongeth ſhame and confuſion: but ioy and comfort, to ſuch as bee faithfull and friendly vnto them. God therefore of his infinite mercie, giue vs grace, to be faithfully and friendly affected alwaies, to the leaſt of the members of Chriſt: that our portion, may be in this comfort, with peace of a good conſcience, euen for our Lod Ieſus Chriſts ſake. Amen.

Furthermore, it may well be to the ſingular comfort and incouragement of all good weomen; when they ſhall conſider howe God hath honoured their weake and fraile ſexe, by working more gratiouſly in their hearts many times, then in the heartes of men: and euen for that at this time of the crucifying of our Sauiour, more ſpeciall commendation is recorded of them, concerning their ſpeciall care, both in miniſtring vnto him things neceſſary before, and alſo concerning their tender obſeruance in this time of his extremitie. So then though in *Eue*, womankinde was greatly diſhonoured, in that ſhee was firſt in ſinne, and thereby brought into ſpeciall thraledome, both to ſinne and Satan: yet in Chriſt, they haue this honour, to haue their part with the firſt, yea before many men, in the imbracing and honouring of him, and in ſeeking that deliuerance and ſaluation, which is brought to light, and purchaſed by him.

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AND now, that we may proceede to the remnant of like sweete consolations: What is the comfort of this, that albeit the malicious Iewes, being superstitiously cruell, (as hath beene declared) made sute to *Pilate*, that the legges of our Sauiour might be broken: and that although *Pilate* also, (a man of no constancy in his goodnes) too easily granted them their sute: yet God, by his most gratious and diuine prouidence, so ordered this matter, and ruled both the hearts and hands of the souldiers in such sort; that notwithstanding they brake the legges of both the theeues, yet they brake no bone of our Sauiour: What, I say, is the comfort of this?

Question.

Answer. *Beside that generall comfort, which may iustly arise, from the certaintie of Gods counsell and prouidence, which can by no counsell, or contrary endeuour of man be frustrated; as the preuenting of the present counsel and endeuour of the Iewes may well be a very notable and chiefe instance: Wee haue also two more special, or particular comforts, from the same.*

Question. Which are they?

Answere. *First, it is a like notable instance, concerning the truth, and certaintie of the holy Scriptures, in all things, wherein they prefigure or foretell, what the prouidence or fore appointment and purpose of God is, concerning any thing to come.*

Secondly, it is a comfortable assurance vnto vs, that our Sauiour Christ prefigured in the Paschall Lambe, is our true Passeouer, euen the Lambe of God, sacrificed to take away the sinnes of the world by his death.

Explication. It is very comfortable indeede, in eyther of these respects.

For first; insomuch as God had appointed the Paschall Lambe, to be a figure of Christ, euen in that no bone of it was to be broken: therefore did the Lord so order the matter, by his watchfull prouidence, that (as wee see it fulfilled by the testimonie of the holy history) not a bone of our Sauiour was broken.

And secondly, from that our further assurance which we haue hereby, that our Sauiour is a Passeouer vnto vs, through his blood sprinkled on our soules, and bodies, and apprehended by the hand of our faith, through the sanctification of the Spirit of God, and of our Sauiour himselfe: we haue from hence, an infinite measure of comfort, concerning our spirituall and eternall deliuerance from sinne, death, hell, and damnation. And on the contrary, we haue like comfort concerning our translating into the most glorious possession of the kingdome of heauen; aboue all the comfort, which the Israelites could take in their bodily deliuerance out of the tyrannie of *Pharaoh*; and aboue all the ioy of their temporall possessing of that goodly and fruitfull land of *Canaan*, which God gaue vnto them. For if we shall by faith truly feede vpon our Sauiour Christ, who is our onely true Paschall Lambe; making his flesh our meate, and his blood our drinke, to slake the hunger and thirst of our soules, and to refresh vs in the sure hope of euerlasting life: wee shall be most certainely, so deliuered, that not onely no deadly euill, shall be able to touch vs; but also, that wee shall bee partakers of most perfite and eternall blessing and heauenly happinesse.

Neither is that to be neglected in this point, which a learned Interpreter obserueth; That the bones of our Sauiour, which are as the timber and strength of the bodie, were preserued vntouched: to the ende it might appeare to our comfort, that in his greatest weakenes, hee retained sufficient strength, to performe all such things vnto vs, for the which he vouchsafed to die for vs. *Beza Hom. 35. in Hist. Pas.*

And to this end also, it is very comfortable for vs to consider; that as God by his most gratious and diuine prouidence, restrained the souldiers from breaking any one bone of our Sauiour to the contrarying of the former type and figure: so by the same prouidence, hee gaue liberty to one of the speare men, to follow his cruell minde, in a practise vnusuall in that case; to thrust our Sauiour with his speare or iaueline into the side: yea as the effect argueth, euen to the

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to the very heart of him; to the end another Scripture might be fulfilled, as the Euangelist *Iohn* testifieth, *They shall see him whom they haue thrust through.* Yea and further also, to the end that the blood of our Sauiour Christ: yea his blood together with water issuing out of his blessed side; (as the same Euangelist testifieth) might to our exceeding great comfort, confirme vnto vs, that the death of our Sauiour, is vnto vs all in all, whatsoeuer was prefigured by the legall purifications and washings with water, and by all the bloodie sacrifices, slaine by the appointment of God, in the same his ceremoniall law: that is to say, that our Sauiour Christ is by his death and obedience to God, both perfect iustification, and also perfect sanctification vnto vs; as well to beautifie vs with his righteousnes in the sight of God, as to cleanse vs from the guiltines and filth of our owne sinnes. In which respect, the same Euangelist assureth vs to our comfort, in the 5. chapter of his first epistle: that this blood and water, flowing out of the side of our Sauiour, are two witnesses here vpon earth, familiarly to testifie vnto vs, that God hath appinted our Lord Iesus Christ, to be a perfect Sauiour vnto his Church. And for the amplification of this our comfort, hee doeth in the same place, first of all, reckon another witnes beside these two; namely, the Spirit, which is ready to warrant and performe effectually and in truth, all whatsoeuer, that blood and water doe represent vnto vs. And herevnto also: that is, to the sealing vp of this comfort, serue the two Sacraments of our Lord Iesus Christ, Baptisme and the Supper of the Lord; in that either of them, doe both signifie and assure vs, that our Sauiour by his death, is both iustification and sanctification vnto vs.

Great therefore, is the comfort of these things vnto vs, they being truly beleeued of vs.

Neuertheless, here it is necessary that we doe obserue; that whereas the Euangelist *Iohn*, ascribeth these most sweete and comfortable fruites and benefits, to that blood and water which issued out of the side of our Sauiour; after that hee was now freshly dead: that his meaning is not, in any wise to exclude any part of his blood, shed in the sense and feeling of Gods wrath for our sin, either in his bloody sweate in the garden, or by the distillation and dropping of his blood from his holy hands and feete, while yet he liued hanging vpon the Crosse, (which was most properly, and principally, our ransome and satisfaction to the iustice of God) but the holy Euangelist, (*synecdochically* putting one part for the whole) insisteth thus earnestly vpon this last portion and remainder of blood; because in this last emptying of the body, now freshly dead, and yet warme: euen from the heart roote, (as wee may say) the whole effusion was fully perfitted.

Yea, and further also; to the end wee may enioy the comfort of our Sauiours sufferings, and of the piercing both of his hands and also of his feete and side: we must in no wise forget, so to looke vnto him that was so pierced & wounded for vs; as we may therewithall ioyne mourning hearts in remembrance of our sinnes, which caused the wrath of God, to breake forth so sharply against him: as well as ioyfull hearts, for the appeasing of Gods wrath, and for the remouing of the guiltines and punishment of our sinnes thereby. For this mourning heart, is that chiefe sacrifice of thanks, which wee for our parts, can offer vp vnto the Lord, Psal. 51. to the which also the promise of this speciall comfort doth specially belong. Matth. 5. And Ezek. chap. 9. Let vs not therefore in any wise, faile in this duty: neither yet be negligent in prayer to God, that he may vouchsafe vs this singular grace of godly mourning, which hath so singular comfort annexed vnto it.

Finally, let vs not here neglect, to gather vp (as it were by the way) some comfort, euen from that crueltie, which it pleased God, to permit the souldiers to execute vpon the repenting thiefe: though hee had through the vertue of our Sauiours mediation and death, receiued him into his diuine fauour. For heereby, wee may plainely perceiue, that howsoeuer the ex-

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ternal and temporall afflictions, and grieuances of this life, with ciuill punishmẽts may haue their course in this world: yea euen to the destroying, or cutting of it off from hence, though we haue truly repented vs of our sinne, and turned to him: yet will he not cease to loue vs, nor faile to saue vs with his euerlasting saluation, as he did this poore hanged and crucified thiefe, if wee shall truly beleeue in his Sonne, as he did.

Question. AND now in the next place; What may be the comfort of our faith, concerning the buriall of our Sauiour: or rather, concerning our Sauiour himselfe, in respect of this, that he was buried?

Answer. *The principall and chiefe comfort thereof, lieth in this, that the very true naturall and propitiatory death of our Sauiour, is hereby so much the more certainely confirmed vnto vs: and the rather will it be so; if wee shall duly weigh the time of his continuance in the graue.*

Explication. It is true. For the continuance in the graue, was so long, that it must needes put the truth of his death, out of all question. Now then, this we know further, that by how much the death of our Sauiour is more assuredly warranted vnto vs; by so much also, all the fruites and benefites of his death, are made more sure and certaine vnto vs. The buriall therefore of our Sauiour, may well be verie comfortable vnto vs, in this respect. But is there no other comfort?

Question.

Answer. *Yes. For as our Sauiour Christ died not as a priuate person, and for his owne cause or desert, but for vs and our sinnes to our benefit, yea to the benefit of the whole Church: so also are we to esteeme of his buriall.*

Wherefore, iustly may it be comfortable vnto vs all; in that, like as by his death, the nature and quality of death, or rather death it selfe, which is a priuation of life; is so changed, that of a curse it is made a blessing, (insomuch as the end of the naturall life yeeldeth the soule a passage from the body, to the fruition of a more excellent estate and condition of life, then before it enioyed, or could attaine vnto, while it abode in the body) so, by the buriall of our Sauiour Christ, the nature of the graues, of all such as die in the faith of CHRIST, is altered. That is to say, of prison houses (such as they are to the wicked, against the day of the great and fearefull assises and inagement) they are, vnto all beleeuers, peaceable resting places for their bodies, to take a certaine quiet sleepe in them, as in their beddes; vntill their resurrection at the last day, which shall bee to their immortall happinesse and glorie.

Explication and proofe. It is verie true. As we may perceiue by that which wee reade in diuers places of the holy Scripture. For as touching the wicked, and the vncomfortablenes of the death and state of them, (yea though they be buried as the faithfull are) reade Psal. 49.14. and Iob, 18. 12, 13, 14. and chap. 20.4, 5, 6, 7. And for the comfortable estate of the godly, euen in respect of their bodies, which doe rest, and as it were sleepe peaceably in their graues: reade Isai. 57.2. and Iohn chap. 11. verse 11, Matth. 27, 52. Act. 7.60. and chap. 13, 36. and 1. Thes. 4. 15. But this we must know, that the ground of this comfort to our soules, from the comfortable estate of our bodies lying and resting in the graue, it resteth in this, that our Sauiour, by his buriall, and continuance in the graue for a while, hath infinitely more sweetely perfumed our graues, then his owne was, with all that mirrhe and aloes wherewith *Ioseph and Nicodemus* embalmed his body. So then, though it be an vncomfortable thing to the nature of euery man to die, and thereby to haue the body seperated from the soule, and turned to dust: yet in our Sauiour Christ, we haue a sweete comfort against it, seeing he hath as it were brokē the yce, or rather paued the way before vs. It is true, that there is a great difference betwixt the buriall of our Sauiour, and our buriall: and betwixt his continuance in the graue, and our continuance. For he continued but a short time, and his body saw no corruption: but ours lie a long while, and doe corrupt.

Neuer-

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Neuertheleſſe, ſeeing in the death and buriall of our Sauiour, wee haue the ground of our comfort, that as he roſe out of the graue, and vanquiſhed death, ſo ſhall we by him: it needeth not, neither ought it to diſcourage vs, but rather put vs in good comfort; ſeeing (as we know) a thouſand yeares with the Lord, are but as yeſterday when it is paſt, and as a watch in the night, Pſ. 90 4. and 2. Pet. 3. 8. And accordingly, hee knoweth when and how to awaken euerie one, and to raiſe vp all in due time; euen as if they who haue beene longeſt dead, had beene dead but a day or two ſince. Thus then wee ſee, that the buriall of our Sauiour, miniſtreth vnto vs this ſecond comfortable conſideration, to our faith in Chriſt buried, and laide in the graue after the manner of other men: though there be ſome ſpeciall difference to be conſidered, as hath beene herein obſerued.

Queſtion. But is there yet no other comfort behinde?

Anſwer. *Yes. For by the buriall of our Sauiour, and by his continuing dead in the graue, till the thirde day; his reſurrection is ſo much the more euidently confirmed vnto vs.*

Explication This alſo is very true: and it containeth another ſingular comfort in it. And the rather alſo, by reaſon of the malice of the chiefe Prieſtes and Phariſies, in their ſealing of the ſtone which couered the ſepulchre; and by their ſetting of a watch to keepe the ſame, leſt (as they pretended to feare) the body of our Sauiour, ſhould by ſome fraudulent meanes, be ſtolen away.

Yea, and ſome comfort reſteth in this alſo, that God for the honouring of the buriall of our Sauiour, ſtirred vp the heart of the honourable Counſeller *Ioſeph* of *Arimathea*, to vndertake the care of the reuerend performance of it. And in that he moued *Pilate*, to yeelde to the ſute of *Ioſeph*, in that behalfe. And yet further, in that he gaue *Nicodemus* a heart, to ioyne with *Ioſeph*, in the ſolemnizing of the buriall, &c. For thus it is manifeſt vnto vs, that our Sauiour died not as a vile and contemptible perſon: but as one honourable in the ſight of God, and before good men; far aboue that honour, which King *Dauid* gaue to *Abner*, who died by the wicked hand of *Ioab* in *Iſrael*: howſoeuer the outward ſolemnitie was not ſo pompous and princely. 2. Sam. 3. 31, &c.

Queſtion. This therefore may be a third comfort. Is there yet any more remaining?

Anſwer. *As our Sauiour Chriſt did not onely ſuffer death for our ſinnes, but alſo lay in the graue, for the more certaine confirmation of his death; and euen thereby alſo to endure for a while, the reproch and tyrannie of death, to the end hee might afterwarde, make a more glorious conqueſt thereof, by his riſing againe: (in that it is thereby euident, that he hath vanquiſhed our laſt enemie, euen within his owne caſtle, or within his owne trenches, and as it were the olde cruel lion in his owne denne) ſo he hath thereby aſſured vs, of this ſingular fruite and benefite; that hee will not for a time onely, ſomewhat weaken and ſuppreſſe in our wicked nature, that bodie of ſinne and wicked corruption which is in vs; but euen throughlie and for euer at the laſt ſo to deſtroy it, (euen in the ſecret of our ſoules and ſpirites) that it ſhall neyther bee able to hinder vs from the firſt reſurrection of our ſoules, from the death of ſinne to the life of righteouſneſſe; nor yet from the ſecond reſurrection, which ſhall bee of our bodies, from mortalitie to immortalitie, at that day, when they ſhall be vnited againe to our ſoules.*

Explicatiõ & proofe. This indeed is that comfort, which the Apoſtle *Paul* intimateth, and aſſureth vnto vs, from the buriall of our Sauiour Chriſt annexed to his death; for a further manifeſtation and amplification of the ſame comfort: whereof alſo, (as he teacheth) our baptiſme is a repreſentation and pledge; in that we are in the adminiſtration of it, for a while put vnder the water: much rather as they haue beene, who were baptized being of yeares of diſcretion and at mans age: as many thouſands were, at the beginning of the conuerſion both of Iewes and Gentiles, to the faith of the Goſpel. For the which comfort, of the buriall and deſtruction of ſinne; thus aſſured from the buriall of our Sauiour, and from the vſe of our chriſtian baptiſme: reade Rom. chap. 6. verſes 1, 2, &c.

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euen to the 12. verſe, *Know ye not* (ſaith the Apoſtle) *that all we which haue beene baptized into Ieſus Chriſt, haue beene baptized into his death? Wee are buried then with him by baptiſme into his death, that like as Chriſt was raiſed vp from the dead, to the glorie of the Father, ſo wee alſo ſhould walke in newnes of life, &c. Knowing this, that our olde man is crucified with him, that the body of ſinne might be deſtroyed, that thenceforth we ſhould not ſerue ſinne, &c.* Thus we ſee, that the buriall of our Sauiour, hath a ioynt vſe, with the death of our Sauiour, for the comfort of our faith; yea for a certaine progreſſe, or increaſe of our comfort, touching the weakening and waſting, yea the vtter deſtruction of ſinne at the laſt. And againe, Coloſ. 2, 11, 12. *In whom alſo* (ſaith the ſame Apoſtle) *ye are circumciſed with circumciſion made without hands, by putting off the ſinfull body of the fleſh, through the circumciſion of Chriſt, In that ye are buried with him through baptiſme, in whom ye are alſo raiſed vp together, through the fauh of the operation of God, who raiſed him from the dead.*

Thus much for the manifold comfort of our faith, concerning the buriall: yea the honourable buriall of our Sauiour; together with his continuance in the graue, vntill the time of his reſurrection. For euen therefore no doubt, would God in his diuine prouidence, in no wiſe haue the body of our Sauiour, throwne out or tumbled aſide, as a thing deſpiſed and abominable, (as the Iewes in their malice, ſtill raging againſt him, coulde haue beene content; yea rather would earneſtly haue deſired) but to be in a very ſeemely and honourable manner, taken downe from the Croſſe, embalmed and entombed: that thereby it might the more clearely appeare to our comfort, that the Lord our God, hath immediately, from & by his death, receiued a full reconciliation for our ſinnes, &c.

Queſtion. Now therefore, from the collection, and gathering together, (as wee haue done) of all the comforts of the ſufferings of our Sauiour: may not the hiſtory therof be worthily eſteemed of vs, the moſt comfortable hiſtory of al other, in reſpect of the moſt ſweete vſes and ends of the ſufferings; though they were in themſelues, to our Sauiour, moſt bitter and dolefull, for the time of his enduring of them?

Anſwere. *Yes no doubt in this reſpect, it is to vs the moſt comfortable hiſtory of all other, inſomuch as it containeth the onely ground and foundation of all true ioy and gladnes: according to that ſaying of the holy Apoſtle St. Paul, God forbid that I ſhould reioyce in any thing, but in the Croſſe of our Lord Ieſus Chriſt.*

Explication. It is ſo indeede. For as hath beene already declared, the croſſe and ſufferings of our Lord Ieſus Chriſt, are both ſatisfactory for ſinne, to the remooving away of all euill due to it: and alſo reconciliatory, and meritorious, to procure vnto vs the fauour of God, and all good fruites and bleſſings with the ſame.

Queſtion. But doth not this make much againſt this generall comfort of the ſufferings of our Sauiour; that ſickneſſes, & other afflictions, which came into the world by ſinne, are not yet ceaſed nor taken away?

Anſwer. *No, nothing at all. For as it was ſaid before of death it ſelfe; that by the death of our Sauiour, the nature or office of it is cleane altered and changed: ſo alſo, are all ſickneſſes and afflictions, which are but the meſſengers and fore-runners of death.*

Explication. You ſay well. For to all ſuch as doe truly beleeue in Chriſt, and apprehend the ſatisfaction, and merit of his death and paſſion: they are no more tokens or puniſhments proceeding from Gods wrath, but rather fruites and effects of his fatherly loue, in that he mindeth by thē more effectually to ſettle our faith in our Lord and Sauiour; and therewithall, to further our repentance, and euen our very ſaluation it ſelfe.

Iuſtly therefore, may wee aboue all, yea againſt all exception, reioyce: yea reioyce, and (as the Apoſtle ſaith) againe and againe reioyce in the ſufferings and death of our Sauiour. The excellency whereof is ſo great, that vn-

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The Comforts concluded.

les he had suffred for vs: neither the holines of his humane nature, nor the righteousnes of his life, nor the perfection of his doctrine, nor any, or all of his admirable and miraculous works; no nor yet (which is most strange to speake, though as true as the rest) the very Deitie of the person, could haue done vs no good. But as was said, (and I cannot but repeate it againe) the way to this singular comfort, and reioycing in the sufferings of our Sauiour, is not but by godly sorrow for our sinnes; with an vnfeined acknowledgement, that all the miseries which fell vpon our Sauiour for a time, were onely due to vs, and not to him: and that not onely for a short time, but euen for euer and euer, if it had not beene for him.

Deitas Christi non seruat nos aliter quam per satisfactionem humanitatis: nec vicissim humanæ naturæ perfectiones aliunde nos iustificandi vim accipiunt quam a Deitate cum qua inseperabiliter est coniuncta & vnita. Beza Hom. 1 in His. Pass.

As for such as regard not to attaine to this comfort, by taking this course: they doe as it were hedge vp the way from comfort, against their owne soules, as it were with a most sharpe and high hedge of thornes.

BVt leauing all such hard hearted and impenitent sinners: I desire that you would, for the conclusion of this large collection of the comforts, euen briefly runne them ouer; that so wee may see them in a more short and easie view; to the more liuely quickening and chearing of the very comfort of our hearts, from the particular fruites of his particular sufferings. Which may they bee?

Question.

Answere. *The betraying of our Sauiour Christ, may bee esteemed, as the meanes of knitting vs in a most faithfull bond to our God, to whom wee were before, rebells and traitours.*

His binding may bee accounted of vs, our vnloosing, and freeing from the bonds and fetters of our sinne, and from the power of the Diuel, by whome wee are bound with more strong and vncomfortable chaines then Manasses was by the King of Babel: and for the which wee haue deserued, not to lye bound still for a while, but being bound handes and feete, to haue beene throwne into vtter darkenesse for euer.

In ipsius vinculis nostram liberationem: in ignominia gloriam: in condemnatione absolutionem: tandemq; in morte vitam inuenimus. Beza Hom. 12 in Hist. Pass.

The disgrace of our Sauiour, was the meanes of bringing vs into fauour with God; who had deserued, that he should haue spit in our faces, and had vs in most deepe abomination and derision for euer.

His grieuous stripes and woundes, were the healing of the blanes and botches of our soules.

His accusation was our excuse.

His condemnation our acquiting.

His crosse and curse our blessing.

His death was the meanes of our eternall life.

Finally, as was saide euen now, his buriall is the daily weakening and wasting of our sinne, that power may increase in vs to liue more and more vnto God, and to goe on forward from hell and destruction, toward the kingdome of heauen.

Explication & proofe.

Thus verily, and much more aboundantly, may we in the serious meditation of the manifolde sufferings of our Sauiour for vs, comfort our selues, from the particular consideration of the seuerall parts of them. The briefe summe whereof is this, that our Sauiour suffering for vs, both in body and soule: hath perfectly redeemed vs, both bodies and soules, from eternall misery, and all euill; and obtained euerlasting life and glorie, with all meete blessings for vs in them both.

Whereunto let me yet adde this one thing more, for an vpshcote of all: that insomuch as our blessed Sauiour, hath paide so great a price, and endured so many exquisite sufferings for vs: it is from the same, most cleare and euident, to the filling vp of the measure of our comfort, yea to make it as it were pressed downe and running ouer; that hee hath, and doeth still accordingly loue vs, and his whole Church, with a most deare and perfite loue: and that the inheritance which he hath thus dearely purchased for vs, is passing great, and infinitely aboue that value, which wee can possibly estimate.

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The Duties more generally.

For none will giue much, for that which they set little by. Who would lay out thousands of gold and siluer, for such a cottage, as is scarce worthy twenty shillings? Much lesse, would our most wise Lord and Sauiour haue giuen his blood, &c. Which is more worth then all the gold and siluer in the whole world; yea then the world it selfe, and all that is therein: vnlesse it had beene, to the most excellent and pretious vses, that the most high price aboue all other, might be disbursed for. And therefore well may the Apostle say, and worthily are we to learne it from him: that *Christ hath loued vs, in that hee hath giuen himselfe for vs, to be an offering and a sacrifice of a sweet smelling sauour to God.* Ephe. 5. 2. Wherefore also, most iustly ought wee to loue him, with a most deare, holy, and religious loue: and to walke in loue, both toward him, and one with another, as the Apostle exhorteth in that place: yea to walke in all holy duty, according to the plentifull instructions, and exhortations of the holie Scriptures, and euen of the sufferings themselues, which being duly weighed, do mightily call and cry out, for all good duty, & thankfulnes, at our hands: yea euen from heart, and hand, and all; as the diuerse considerations thereof will declare.

FRom the comforts therefore, to the duties now doe wee come, with all the speed that we can.

We will inquire of them, first more generally, and then more particularly, according to the seuerall branches of the sufferings.

Question. Wherefore, to speake more generally in the first place: which are those duties which ought to be yeelded of vs, from the comfort of faith in the sufferings of our Sauiour?

Answere. *As you saide euen now, it is our dutie first of all, to loue our Sauiour most dearely: and as a fruite thereof, euen as his redeemed, to serue him most religiously, for euer and euer. For so our Sauiour himselfe requireth, saying, If ye loue me, keepe my commandements. Iohn. 14. verse. 15.*

Explication, and proofe. Our Sauiour Christ taketh it for granted, that we ought most dearely, to loue him. For who can otherwise say, or thinke: but he must be conuicted in his owne conscience, if hee haue any knowledge of that which our Sauiour hath wrought and suffered for him?

Well therefore. This he inferreth iustly, as a fruite belonging to that loue, which his redeemed stand bound to beare vnto him; that they doe declare it, by their obeying of his commandements: that is to say, of the commandements of God, which are the commandements of the Sonne, as well as of the Father.

And to the same end, hee repeateth it againe in the 21. verse of the same chapter: saying, *Hee that hath my commandements, and keepeth them, is hee that loueth me.* To the which loue also, hee doth in the same verse, perswade by most forcible reasons. For, saith hee, *Hee that loueth me, shall be loued of my Father: and I will loue him, and shew mine owne selfe vnto him.* And yet againe verse 23. *If any man loue me, hee will keepe my word, and my Father will loue him, and wee will come vnto him, and we wil dwell with him.* But on the contrarie, hee professeth in the 24. verse, that hee accounteth none of them to beare him any true loue, whosoeuer doe not keepe his words. Of the which words, our Sauiour saieth further, *That they are not his*: to wit, as hee is man simply considered in his humane nature: but his *Fathers* who sent him.

Moreouer for loue, and the triall of true loue toward him, by a generall care of obedience; thus our Sauiour saith, chap. 15. 9. 10. *As the Father hath loued me, so haue I loued you: continue ye in my loue. If ye will keepe my commandements, ye shall abide in my loue, as I haue kept my Fathers commandements, and doe abide in his loue.*

Proceede now, to shew the rest of the duties, in like generall manner.

Which

Beleefe in God the Son, who suffered vnder Pontius Pilate.

The Duties more generally.

Explicatiõ & proofe.

Question. Which may they be?

Answ. *They are all the duties of loue, mutually to be performed, of one christian toward an other: and the same also from an humble and lowly minde.*

This is very true. For so did our Sauiour first of all giue to vnderstand, by his washing of his Disciples feete; as he doth plainely expresse his owne intent therein. For so soone as he had done it, *Know ye* (saith he) *what I haue done? ye call me Master and Lord, and ye doe wel: for so I am. If I then your Lord and Master haue washed your feete, yee also ought to wash one another's feete.* That is, yee ought to carry this minde, to be alwaies ready, to doe as much as this comes too: and that euen with all humblenes of minde, void of ambition, voide of all bitternes and contention, &c. *For I* (saith our Sauiour) *haue giuen ye an example, that ye should doe, euen as I haue done to you.* Wherein also, our Sauiour is very earnest, saying, (as it followeth in the text) *Verily, verily, I say vnto you, The seruant is not greater then his Master: neither the Ambassadour greater then hee that sent him. If ye knowe these thinges,* (that is seeing nowe yee knowe them to belong to your office and dutie) *blessed are ye if ye doe them.* Iohn cha. 13. verses 12, 13, 14, 15, 16, 17.

The same doctrine, he renueth againe, verses, 34. 35. of the same chapter: saying likewise to the same his Disciples, *A new commandement* (that is a commandement, the care whereof I doe renue and reuiue) *doe I giue vnto you, that ye loue one another. Yea, as I haue loued you, that ye also loue one another. By this shall all men knowe that ye are my Disciples, if ye haue loue one to another.* For verily, true and vnfained loue, not in word onely, but in truth and in deede: it is (as our Sauiour in these wordes giueth to vnderstand) so rare and difficult a grace to be obtained, and so contrarie to flesh and blood, and the practise of this selfe-louing world: that it cannot but be acknowledged of all that knowe any thing, that they haue beene singularly taught, and instructed euen of God himselfe, whosoeuer are indued with it.

And for the same cause, doth our Sauiour yet againe renue and reuiue it; as it were in a new parliament: and that earnestly, with a new weight of reason. chap. 15. verses. 12. 13. 14. 15. 16. 17. *This is my commandement, that ye loue one another, as I haue loued you. Greater loue then this, hath no man, when any man bestoweth his life for his friends. Ye are my friends if ye doe whatsoeuer I command you. Henceforth, I doe not call you seruants: for the seruant doth not know what the Maister doth: but I haue called you friends: for all things that I haue heard of my Father, haue I made knowne to you. Ye haue not chosen me, but I haue chosen you, and ordained you, that ye goe and bring forth fruite, and that your fruite remaine, that whatsoeuer ye shall aske the Father in my name, he may giue it you. These things command I you, that ye loue one another.*

This also, is that which our Sauiour doth instantly pray for, as a singular effect of the holy Ghost, through the preaching of the Gospell: chap. 17. 20. 21. *I pray not for these alone, but for them also which shall beleeue in me through their word*: he meaneth the preaching of his choise Disciples, and other succeeding them: *That they all may be one, as thou O Father art in me, and I in thee: that they may be also one in vs, that the world may beleeue that thou hast sent me.* To wit, as being conuicted thereof, by so notable and admirable an effect; and that thereby many may be induced truly to beleeue, from time to time.

These things (beloued brethren) wee are to apply to our selues. For verily, no man can be a true Christian without loue to the brethren: nor vnlesse wee carrie so humble a minde, that we be very ready & willing, according to those places and callings, wherein God hath set vs: to performe all good offices and duties of loue vnto them, euen as it were to the washing of their feete. The Christian King, or Queene, must not refuse to be a seruant to God, for the benefit and welfare of the Church of Christ: nay rather, they must for the Lord Iesus sake, and for that duties sake which they owe to him: be willingly ser-

uiceable to his Church: as the holy Prophet *Isaias*, doth (by as meane a similitude, as was the practise of our Sauiour, in washing his Disciples feete) giue plainely to vnderstand, in the 25. verse of the 49. chap: of his Prophesie. Read also, Psal. 72. 9. where the subiection, which is due to our Sauiour himselfe, from the Kings and Princes of the earth, is noted by the same phrase of speech: *They that dwell in the wildernes shall kneele before him, and his enemies shal licke the dust. The Kings of Tarshish, and of the Ilandes shall bring presents, &c.* Wherefore, if Kings and Queenes ought to stoupe thus lowe to our Sauiour Christ: and to his Church for his sake: who may thinke himselfe excepted from like dutie and seruice? And seeing the king ought to haue this generall care and dutifull regard of all; for Christ sake: how can we thinke, but euery Christian in particular, standeth deepely bound, to loue and reuerence the Christian King and Queene, in and for the Lord Iesus Christs sake: yea euen for their owne sake in him? Rom: 12. 10, 11.

But let vs proceed.

Question. What other dutie is there to be yeelded more generally, as a fruite of the comfort of faith, in the sufferings of our Sauiour, for vs?

Answer. *It is our dutie, both in regard of the glory of God, and also of loue to our Christian brethren: and likewise, for the testimonie of our faith in Christ, who hath endured all kinde of sufferings for vs, and therewithall also, for the strengthening of the faith of the brethren: to suffer whatsoeuer affliction, it shal please God to call vs vnto, euen vnto the death, if neede shal so require.*

Explication and proofe. So it is indeed: as our Sauiour himselfe giueth to vnderstand, Iohn 12. 25. 26. *He that loueth his life, shal loose it; and he that hateth his life in this world, shal keepe it vnto life eternall. If any man serue me, let him followe me, &c.* And chap: 16. 1. 2, *These things* (saith our Sauiour) *haue I saide vnto you that yee should not bee offended. They wil excommunicate yee: yea the time shall come, that whosoeuer killeth you, wil thinke that he doth God seruice.* And the Apostle *Iohn* is plaine in this point, 1. Epistle 3. 16. *Hereby* (saith hee) *haue wee perceiued loue, in that he* (that is our Sauiour) *laied downe his life for vs: therefore we ought to lay downe our liues for the brethren.* Read also, 1. Pet. 2. 21. *Hereunto are yee called* (to wit, to endure with patience, sufferings vniustly laied vpon ye) *for Christ also suffered for vs, leaning vs an example, that we should followe his steps.* And cap: 4. 12. 13. 14. 15. 16. *Herein we are partakers of Christs sufferings, and God is glorified.* Read also, Colos. 1. 24. where the profession of the Apostle *Paul*, is notable to this purpose. And likewise, Philip: 2, 17. *yea though I bee offered vp vpon the sacrifice and seruice of your faith, I am glad, and reioyce with you all. For the same cause also, be yee glad, and reioyce with me.*

Now furthermore; insomuch as we stand iustly bound, to yeeld such an entier obedience vnto our Lord and Sauiour, who hath so dearely redeemed vs vnto himselfe, from the wrath of God, eternally due to our sinnes: is it not our dutie, much rather to be sorie for our sinnes, to hate and abhorre them, and euen in all holy defiance to seeke the vtter death of them, which were the cause of the bitter death of our Sauiour? which also (had it not beene for his death and sufferings) would most certainly haue beene our most woful death and destruction, both of bodies and soules for euer and euer.

Question. Is it not our dutie, I say, to be therefore sorie for our sinnes, with most heartie godly sorrow, and to hate them euen to the death, with most perfect hatred &c?

Answer. *It must needes be so in all good reason. For otherwise, wee should make but a light matter of all the sufferings of our Sauiour, and bereaue our selues, of all the fruites and effects of them.*

Explication, and proofe. It would doubtles proue so in very deed. For if we seeke not to be partakers of the power of Christs death, to the crucifying of the power of sinne, in our wicked and sinfull nature: wee shall neuer bee partakers of the merite of his death, to the remouing of the guiltines of our sin, out of the sight of God. And euen to cõmon iudgement, it might seeme a most absurd thing, that we should

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professe our selues to beleeue in Christ (who hath for no other cause then for our sinnes, suffered most grieuous sufferings, euen to the enduring of a most cursed death) :and that in the meane while, wee should make no conscience of sinne, but without all remorse, giue our selues ouer to commit wickednesse, &c.

The Duties in respect of his preparation to suffer.

Hetherto of the duties, belonging to the more generall consideration, of all the sufferings of our Sauiour.

LEt vs henceforth, consider of the duties pertaining to the same, in more particular respects: and that according to the order of the historicall report of them, as we haue done before in the comforts.

And first of all, in regard of our Sauiours preparing of himselfe to his sufferings.

Question. What are the duties to be learned, and performed of vs in that respect?

Answere. *First, our Sauiour himselfe hath taught vs, that we for our parts ought to prepare our selues in the times of our trialls, by watching and prayer, lest we should enter into tentation.*

Secondly, that we be constant in prayer, yea with feruencie in praying, so long as the occasion of any speciall tentation remaineth.

Thirdly, that we labour to frame our hearts, to be willing to suffer for Christs sake, when the occasion so requireth: and to this end, to subdue our own wils, to be obedient to the will of God.

Fourthly, that according to the grace of God bestowed vpon our selues; we be carefull to incourage and hearten others vnto sufferings: specially such, as by their speciall places and callings doe more nearely appertaine to our SAVIOVR CHRIST.

Explicatiõ & proofe. All these duties are euidently to be obserued, partly from the example and practise of the same our Sauiour: and partly from his doctrine, together with his example. Luke. 22. 40. *When hee came to the place, hee saide, Pray, lest ye enter into temptation.* And hee himselfe praied often at the same time. And finding his Disciples weake, hee incouraged them: as the storie maketh all plaine.

Finally, seeing our Sauiour himselfe, could not ouercome himselfe to bee willing to drinke of his bitter cup, vntill he had ouercome his naturall desires; though in him (arising from pure affection of nature) they were without sinne: how may we thinke, that wee shall euer be able, without striuing by earnest prayer vnto God, to ouercome our sinfull corruption, which is infinitely more loth to suffer for Christs sake then he was for vs, without Gods speciall grace?

Now, that we may goe forward. When we consider, that our Sauiour was betraied by *Iudas*, one of his owne most neare, and familiar Disciples.

Question. What good dutie may we learne, by our beholding of the patience, and mildenes of our Sauiour herein?

Answer. *This ought to teach vs patience, and to arme vs, that wee stumble not, nor fall away from our Sauiour Christ and his Gospell; although wee doe, at any time, see such as made great shewe of godlines, and Christianitie, in outward appearence and profession, most grossely to fall away: yea, though (like Iudas) they growe to be such, as doe betray vs into the handes of wicked men, as hee did our blessed Sauiour.*

This is so cleare, that we will not stand vpon any further explaning of it. We will therefore proceed.

Question. What dutie ought we to learne in the next place, in consideration, that our Sauiour Christ was apprehended and bound?

Answer. *We ought from thence, to learne to yeeld our selues to our persecutors, without all force and resistance: when they come in the name of that authoritie of Magistracie, vnder which wee doe liue. Neither are we to flye, when the occasion requireth that we should stand to it, to the glorifying of the name of God.*

Therefore,

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Ex. Therfore it is indeed, that our Sauiour reproued *Peter* ſo ſharpely, for taking vp the ſword, Mat: 26. 52. ſaying. *Put vp thy ſword into his place: for all that take the ſword, ſhall periſh with the ſword.* And our Sauiour for his owne part, knowing himſelfe to be called and appointed of God to ſuffer, and that the time thereof was now come: he doth moſt willingly yeeld himſelfe.

But here it may be demaunded, how we may knowe our calling; and when that time ſhall be come, wherein we likewiſe for our parts, ought to ſuffer for the teſtimonie of the truth: as our Sauiour did in his ſeaſon, ſuffer for our ſins, *the iuſt for the vniuſt, &c.*

Queſtion. How may this be diſcerned of vs?

Anſwer. *God himſelfe will doubtleſſe make it manifeſt vnto vs, if wee will, with vpright hearts, ſeeke to him for grace, to deale faithfully with him, and with his cauſe, and Church.*

Explication. and proofe. There is no doubt but he will. For when it is his good pleaſure, that wee ſhould ſuffer, and not flye: hee will giue vs no honeſt, or allowable euaſion, wherein we might haue peace to our conſciences therein. And on the contrarie, if it be his will to ſpare, or deliuer vs, from ſuffering for a while: he himſelfe will in his diuine prouidence, prepare meanes, and worke it forth in ſuch ſort, that his holy arme (as the Scriptures ſpeake) ſhall be made naked and bare, to the effecting of it. If not ſo clearly to others; yet to the parties themſelues: for the peace of their owne ſoules, betwixt his Maieſtie and them. Wee wil haſt forward.

Queſtion. WHat duties are we next to learne, from that which is written, concerning the examination, accuſation and condemnation of our Sauiour Chriſt before *Caiaphas*, and the whole Councel of the Iewes?

Anſwere. *We are taught, by the example and practiſe of our Sauiour going before vs: as to bee ſimple like the doue, ſo to be wiſe as the ſerpent.*

As to be ſilent and ſparing, in giuing anſwere to friuolous and vaine accuſations: ſo to be readie and bold to anſwere to ſuch things, as be of good weight, and to the glorie of God, and edification of our brethren.

As to beare all iniuries and wrongs, patiently: ſo yet to ſhewe in the bearing of them, that we are not ſo ſimple, but that we knowe what is equal. And for want of ſuch dealing at the handes of our aduerſaries; to ſhew our ſelues greeued on Gods behalfe, to ſee iuſtice peruerted from the ſeat of iuſtice: which ought to be ſacred, and kept inuiolable before him, who hath from heauen, authoriſed the ſame.

Explication. and proofe. Thus indeed, ought we to behaue our ſelues. For ſo we haue the example of our Sauiour, euident and plaine in the holy hiſtorie, before our eyes. He doth not anſwer the falſe witneſſes that came againſt him; becauſe he ſawe that they did ouerthrow their owne teſtimonies, by diſagreeing among themſelues: yea he doth not anſwer to their falſe teſtimonies; though the high Prieſt would haue preſſed him thereunto.

Neuertheles, in other things, he anſwered ſo farre as was meete, concerning his doctrine, and Diſciples: and moſt fully and plainely, concerning his diuine Perſon and holy office.

Neither did he conceale his griefe, concerning him that ſmote him diſorderedly: nor againſt the cõmon courſe of iniuſtice in their corrupt proceeding. Thus much therefore may wee learne, from the example and practiſe of our Sauiour, in theſe reſpects.

And here by the way alſo, we may, before we goe any further, informe our ſelues in many things, by occaſion of the fall of *Peter*: while our Sauiour was ſo examined, accuſed, and condemned.

Queſtion. Which may they be? to ſpeake at the leaſt, of ſome of the principall of them?

Anſwer. *We are iuſtly to take warning from Peters fall.*

Firſt, that we neuer preſume, in confidence of our own ſtrength, to enterpriſe any thing; no, though it ſeeme neuer ſo good; ſpecially if it be againſt the expreſſe admonition,

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of the word of God to the contrary: as Peter did against the admonition, and warning of our Sauiour Christ.

Secondly, we are from Peters fal to take warning; that in time of tentation and trial, we be very diligent in prayer: and euery way in singular manner careful, to seeke the whole furniture, and armour of Christianitie, from the hand of God, as it were out of his armourie.

Explicatiõ & proofe. It is very meete and necessarie that we doe so indeede. For *Peter* at this time, which now we speake of, failing in these duties; and not humbling himselfe before God, to seeke strength from him, in conscience and feare of his owne imbecilitie and weakenes: he fell so fearefully, and grosly, as he did.

And first, that he presumed, in confidence of his own naturall strength, and stoutenes of his heart (for it is likely that hee was naturally of a good stomake, and a man of his hands, as we vse to say) it is euident, in that he neglected the plaine, and redoubled admonition of our Sauiour, to the contrary. And therefore it was iust with God; to humble him, by the experience of his pusillanimitie, and plaine dastardlines: in that he is daunted by and by, vpon the speech of a maide-seruant, &c. And alack for very pitie; what is all the naturall stoutnes that may possibly be in a man, to endure the force of a spirituall combate? verily it is nothing. The encounter is exceeding vnequall. The fortitude and valour which must stand out here, is of another nature altogether, then naturall stoutenes is.

O therefore, how much better had it beene for *Peter*, to haue hidden himselfe in some corner; and to haue giuen himselfe to earnest prayer vnto God, for strength of grace, against the time that hee should haue called him forth to triall: rather then thus rashly to haue aduentured, and thrust himselfe into so great a triall, before he was fit for it! It ought surely, to haue beene as a renewed admonition vnto him, to surcease from his enterprise; when hee found the doore of the hall of the high Priest shut, before he could get to it: and not, to haue lingered to get in; or being holpen in, not to haue thrust himselfe into the companie of the high Priests seruants, to warme him by their fire. It had beene farre more seemely for him, to haue followed the example of that faithful souldier *Vriah*: who would not take his lawfull delight and pleasure, while his Captaine was in the danger, and difficulties of warre in the field. But *Peter*, for want of such due consideration, is like to such a foolish souldier, as rusheth into the battell, without all weapons and armour. And therefore no maruell though he was grieuously wounded; and very narrowly escaped death: yea though he was speedily reskued.

To this purpose, the holy prouidence of God is worthily to be obserued; which (to the end that *Peters* presumption and selfe-confidence might be chasticed, for a common admonition to all) would not suffer him to be hidden: but so soone as he is come in at the doore he is challenged by one, to be a Disciple of Christ: yea the partie eyeth him, and hauing well looked on him, and (as we may say) faced him: he vseth these words, *This man also was with him*, Luke 22. 56. And after this another. And by occasion thereof, many together make their challenge against poore *Peter*. They reason also against him, from his speech, that he was a *Galilean*: and therefore the more like to be one of them, Mat: 26. 73. yea one of the company among the rest, laieth to *Peters* charge: that he saw him with our Sauiour in the garden. And this man (as S. *Iohn* testifieth) was the Cosen of him, whose eare *Peter* had cut off in the garden. Thus *Peter*, being pitifully snared, as a doue deceiued, and without heart, as the Prophet speaketh: falleth, for the reliefe of himselfe, most vnfaithfully to denie his Maister: euen at the first assault. And as the heate of the skirmish increased, so did hee shewe himself more and more cowardly: yea worse then a coward, proceeding from simple deniall, to a swearing and cursing deniall: and from a sodaine deniall, to a deniall vpon an howres respite; and that also after that he was admonished by the crowe of the Cocke once, Marke: 14. 68. Luke, 22. 59.

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In which space of time, and by this admonition of the Cocke, hee ought to haue beene brought to some better thoughts then before: seeing our Sauiour made that a signe of admonition vnto him.

Thus pitifully did *Peter* fall, for a iust punishment of his carnall confidence in his owne strength: and the rather, because he neglected that warning which our Sauiour had giuen him before. In the which fall no doubt, *Peter* should haue lien for euer: had not our Lord Iesus Christ, taken tender compassion of him; & giuen him grace to repent. For no meanes could moue him to consider his sinne; till our Sauiour turned backe, and looked vpon him; and therewithall, touched his heart, by the finger of his holy spirit. Mat: 26.75. Mark 14.72. Luke 22.62.

Wherefore now for our owne admonition; to the end we may not fall with *Peter*: let vs take heede that we doe not presume with him; as hee did at this time of his so grieuous a fall. Neither let vs be negligent in prayer, as he was at the same time. But let vs receiue instruction, and learne to be wise from his folie; praying God to make vs (without any such fall) faithfull in some measure: as *Peter* was in an excellent degree, euer after his conuersion. Yea, and according to the wise example, of such as haue obtained the crowne of martyrdome; let vs in all times of triall and persecution, giue our selues much to prayer and supplication to God; that by distrusting our owne selues, we may settle our hearts, to put our whole trust in the liuing God. Verily, it is no small triall; when the goods, and libertie, and life of a man, are called into question all together: as our blessed Martyres, (who gaue their liues for the testimonie of the truth of God) giue vs to vnderstand by their practise, and also by their letters to others, which they concluded often with Pray, Pray, Pray.

Vnto this example of *Peter*, wee may add that other of *Iudas* also, for our further admonitiō to the same end; insomuch as, though it pleased God to giue *Peter* grace to repent, who sinned of infirmity: yet he would not grant it to *Iudas*, who sinned not through sodaine feare and terrour, but maliuously, and of deliberate and set purpose; yea as it is very likely, euen against the holy Ghost, in a very high degree. Wherefore, from the most fearefull example of *Iudas*, let vs in any case, learne to take heede, that we doe not secretly harden our hearts, as *Iudas* did; neither yet that we stomake any that rebuke vs for our faults, as he did our Sauiour. Let vs also, from his example, take warning to beware of hypocrisie, and to resist all beginnings of euill betimes; whether it be theeuish pilfrie, or any other sinne. Neither let vs content our selues onely with an externall profession of Christianitie, as *Iudas* did.

Nay rather, let vs take earnest warning, that we doe on the contrary, labour after inward truth of heart in the profession of the name of Christ: and that we keepe our selues, so faithful and vpright to God, his truth, and his church; that we may neuer vpon any occasion become false brethren. Chiefly, let vs be faithfull to God; and so shal we be preserued in fidelitie toward his church and euery part and member thereof.

Now the excellencie of truth aboue hypocrisie, we may also easily perceiue, by comparing these examples of *Iudas* and *Peter* together. For although the repentance of *Iudas*, might externally, be thought greater then *Peters* (insomuch as *Iudas* confessed his sinne openly, and restoreth the mony which hee had receiued for the hier of his wickednes, &c. but *Peter* wept not openly, he doth not openly confesse his sinne, but onely secretly to God, when he had withdrawn himselfe from companie, &c.) yet because that which *Peter* did, was done in truth, and he sought to God for mercie, in trust of his goodnes; therefore was it accepted of God, when as the repentance of *Iudas* being extorted, and in despaire of Gods mercie through an euill conscience; both it, and *Iudas* himselfe, were reiected. This repentance growing from an euill cause, it rested in an euil issue. For he most vnnaturally, cruelly, and violently, threw down himselfe, as it were from a high gibbet, or win-beame: and so hanged himselfe, that with

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the vehemencie of the fall, his bowells gushed out of his body. Thus (as the common saying is) he must needes goe, whom the Diuel driueth. For like as he gaue entertainment to the Diuell, to fill his heart to practise his wickednes: so no doubt, through the iust iudgement of GOD, the Diuel was full as great with him, to driue him to worke this horrible mischiefe vpon himselfe.

Wherefore, let vs (I beseech ye) be exceedingly carefull, that we tread not in *Iudas* his steppes, nor walke in his crooked waies. And if at any time wee fall, let vs pray earnestly to God, that it may please him, to vouchsafe to giue vs *Peters* repentance, which was a true and beleeuing repentance: and not the confounding, and despairing repentance of *Iudas*.

And thus, (by the way as it were) these two contrary examples, falling within the compasse, of the historie of the examination, and condemnation of our Sauiour Christ before the high Priest, and the Councel of the Iewes: they may profitably admonish vs, of such good duties, as haue beene specified.

BVt let vs now returne to those vses, which we are to make more directly, from the rest of the sufferings of our Sauiour.

Question. Which therfore in the next place, may the duties be, the which we are to learn, from that which is recorded concerning the first examination and answere of our Sauiour before *Pilate*?

Answer. *Wee are from the example of our Sauiour, to learne to vse all wise and holy modestie in our answeres, when wee are called into question, for the truthes sake: and that wee giue no iust occasion to the wicked, why they should scorne, and deride vs.*

Seeing our Sauiour teacheth vs, that he is our King: we must professe and performe all homage and subiection vnto him.

Seeing his kingdome is not of this world, wee learne, that wee are not to seeke after earthly pleasures, nor to aspire after worldly honours. &c. but howe we may be partakers of his heauenly, and spirituall kingdome, and of the ioyes and glory thereof. For the obtaining whereof also, wee ought to be willing to loose all the things of this life; yea life it selfe, if neede should so require.

And accordingly, our Sauiour giueth vs to vnderstand, that it is our dutie, to heare and obey his holy and heauenly doctrine in all points: and so by our obeying of his voice, to shewe our selues to be of the truth.

Explicatiõ & proofe. It is true. For as our Sauiour saith, Iohn 18. 37. *Euery one that is of the truth, heareth my voice.* And for our behauiour; that it ought to be wise, and discrete, before the aduersaries of the truth: wee may perceiue it, in that our Sauiour so carefully declineth, that which he knewe would be had in derision of the hearers: as namely, if he should at the first (without any caution, or qualification of speech) haue professed himselfe to be a King.

But concerning the duties here mentioned, and the like, we haue seene the ground, and obseruation before, in speaking of the titles of the Sonne of God; Iesus, and Christ.

Let vs therefore (so much the more speedily passing ouer these) goe forward in our present purpose.

Question. What duties may wee furthermore learne by the silence of our Sauiour, in his next examination by *Pilate* in the presence of the Iewes: and also after that, before *Herod*, by the direction of *Pilate*?

Answer *When wee heare nothing, but wrathful and slaunderous accusations, wee learne from the practise of our Sauiour, that silence is the best answere: and the rather also; if the truth hath beene declared alreadie, as it had beene by our Sauiour: and if the seruants of* GOD *bee among such aduersaries, as bee very subtile and captious.*

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Exod. This vse doth the Apostle *Peter* gather, from the example of our Sauiour, in that he obserueth, 1. Ep: 2. 23. that he did not contend with those that reuiled him. Wherefore, like as we see that our Sauiour Christ answered when it was so meet; but at other times was silent: so it is our dutie, to intreat wisdom and discretion from the spirit of God, that we may be taught by him, when to speake; and againe, when to be silent and to hold our peace. For it is not the wisest course, to be most quicke and rife in answering: but to be circumspect, in preuenting, and auoiding the least aduantage, that might be giuen to the aduersaries, to speake euill of the truth, or of our holy profession of the name of Christ. Thus then we see, what vse we are to make for dutie, from the most holy, wise, and patient silence of our Sauiour.

Question. Now, what dutie may we learne from this: that our Lord Iesus Christ, was reiected of the Iewes, as if he had beene a more notorious malefactor, then was the murtherer *Barabbas?*

Answere. *We are to beare it patiently, though we be for Christs sake, accounted the off-scouring and vilest among the people of the earth: reioycing in this, that we know we are so much the more acceptable to our God; and that our praise is the greater before him, while we walke in his holy waies.*

Explication and proofe. The example of our Sauiour is notable to this purpose. For seeing he, the most worthy and excellent aboue all other, did beare the greatest indignitie for vs: reason requireth, that wee poore wretches, and vile sinners; ought to esteeme it our chiefe honour, to be abased for him.

Here also, from the most vnworthy dealing of the Iewes against our Sauiour: we may clearely behold, how extreme the hatred of the wicked is against the godly, euen because of their godlines, which they doe extremely hate. Yea we may euidently perceiue, that our superstitious wicked, are more full of hatred, then those that are more heathenish and profane. *Pilate* was not so hatefull against our Sauiour, as *Caiphas* the high Priest, and the rest of the wicked Iewes were. And so at this day, the *Turke* is more peaceable, toward the true Christian in his dominion: then is the *Pope*, where he hath (through his vsurpation) any commande. The *Pope* also, can better fauour an obstinate Iewe that denieth Christ, then a faithfull and zealous Christian, who with all his heart, reioyceth truly in Christ and his Gospell. He giueth the Iewe libertie to dwell vnder him: but he wil not suffer a protestāt Christian to liue in peace, if his inquisition may possibly reach vnto him. Herein is the holy Prouerb true, *The righteous is an abomination to the wicked.*

Magistrates also, neede not thinke it amisse, to learne from *Pilate*; not to admit euery accusation, which is framed against the poore seruants of God: though indeed, their proceedings, haue need to be more vpright and constant, then his was. For hee, though he cleared our Sauiour Christ; and therein did wonderous well: yet he did neuertheles punish him, and so committed the greater sinne. So must not the good Magistrate doe.

Finally, as touching the false accusations of the Iewes against our Sauiour: all Christians may iustly learne, that it is their parts, not to be ouer credulous, to beleeue the wicked, in their allegations against the seruants of God. For it is their propertie, to be most bitterly and slanderously bent against them; as experience hath alwaies shewed it to be true.

It followeth in the holy Storie, that our Sauiour yeelded himself, patiently to be scourged, at *Pilates* appointment; and after that was done, to be disguised in apparell, and so to be as a common mockerie to the people.

Question. What duties may we learne from this?

Answer. *We are in like manner, meekely to yeelde our selues to be scourged for his sake, if wee fall into the handes of like cruell aduersaries: yea, and to weare the yellowe cappe with papers pictured with Diuels and hel put vpon it; as the manner of the Spanish and Romish persecutors is, to leade true professours of the Gospel to execution.*

But

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But much rather, are we most patiently to beare the fatherly roddes and corrections, which it shall please God, by his owne more immediate and holy hand, to lay vpon vs, at any time.

Exph. Good reason indeede. For insomuch as our Sauiour was whipped and disguised for our sinnes, as a punishment from the wrath of God, for satisfaction to his diuine iustice; and he tooke it patiently: much rather are we to be patient, when we are iustly afflicted for our own sins; seeing God doth in great mercie, seeke to bring vs nearer vnto himselfe, thereby. But most of all, ought we to be patient, yea and thankefull to God; if wee be counted worthy to be scourged for his sake, and the Gospels: as *Paul* reporteth of himselfe, that he receiued of the Iewes fiue sondrie times, fourtie stripes saue one; and was beside that, thrise beaten with rods. 2. Cor: 11. 24. 25. And as diuers other of the good seruants of God haue beene likewise dealt withall.

We may learne also, from this disgrace cast vpon our Sauiour for our sins; how odious and shamefull a thing sinne is in the sight of God: and therefore, that it is our dutie, euen with godly shame, to withdrawe our selues from it. And namely, from that aspiring mind that is in vs, and in all mankind, from the beginning; whereby we haue all deserued, to be in perpetuall reproch before God, as *Adam* & *Eue* were for a while. Gen: 3. 22. and so should haue beene for euer: had not our Sauiour by his induring of reproch both for them and vs, taken it out of the way.

Moreouer, we, by the eye of faith, beholding our Sauiour scourged for vs; ought to acknowledge in our hearts, with godly griefe for our sinnes, that it is we, that haue deserued all whipping cheare: and that not for a time, but in a perpetuall bridewell as it were, euen in hell.

They say, it is the manner of nourturing yong Princes, by letting them see some such one whom they specially affect and loue, to be corrected in their sight, for the same or like fait wherein they haue offended: whereby also, the ingenuous yong Prince, is moued to amend his fait, as we may take that which is reported of good King *Edward* the sixt, for an excellent example in this behalfe. But in the case we now speake off, we our selues onely are the offenders; yea rebels and traitors against God, the King of all Kings, &c. and yet behold this Kings onely Sonne, the Sonne of God (a strang thing to speake) is whipped for the offences of vs, most base persons. Shall we not profit by this kind of teaching? verily if we do not; a thousand thousand times shall we be worthy, to be punished in the most base and shamefull manner that may be, not onely here on earth, but also in hell torment for euer and euer.

Now shew further, what our dutie ought to be, in consideration, that the wicked did, beside their whipping of him, most despitefully reproch him: euen as wicked ones doe to this day. What I say is our dutie to doe in this respect?

Question.

Answer, *By how much the wicked doe more despise and reproch our Sauiour: by so much are we, on the contarie side, both to esteeme and also to speake the more honourably of him, euen all the good that possibly we can: as of the onely begotten Sonne of the most high, full of all grace and truth, the Lord of life and glorie, &c.*

Explicatiõ & proofe. It ought to be so indeed. And accordingly, by how much they are more eger and vnweariable in seeking to pull downe, and deface the name and kingdome of Christ: by so much ought all that belong to our Sauiour Christ, to be the more zealous, and constant, in labouring to set vp and aduance the same. Wherein no doubt; the Lord God will be with his seruants, to assist them: and to take their parts, against all the aduersaries of our Sauiour; how many, or how great soeuer they be.

Moreouer, in that we heare from the testimony of the holy Euangelist, that *Pilate* trembled, so soone as his conscience was but a little touched with feare, lest he had done iniury to the Sonne of God; though he did not vnderstand the mysterie of his Person: much more let vs (who know him to be so indeed, as he is acknowledged by the Father himselfe) alwaies remember to feare before him:

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him: though not with *Pilates* seruile feare, but with a reuerende and godly feare, that we doe by no meanes, any thing against him; but all that we can for him, and to the honour of his most blessed name.

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We are come to the answere of our Saviour Christ to *Pilate*, vpon his last examination.

Question. What are the duties which we are to learne from thence?

Answer. *Our Saviour doth most notably give Pilate to understand, whence the authoritie of the Magistrate is; and how it ought to be vsed: namely, so as Magistrates may approue themselues, and all their courses, in a good conscience before God, the supreme King, and onely soueraigne Iudge of all. Whence also, all other, whosoeuer haue any power ouer other, whether ecclesiastical or domestical, as wel as the ciuil Magistrate: ought to learne, that it is their dutie, carefully to take heede; that they neuer abuse their authoritie, to any tyrannicall, or vniust oppressing and grieuing of the least of those that be vnder them.*

Moreouer, all priuate persons, ought to learne from the same answer; that it is their dutie, to take great heede, and to haue very conscionable regard, that they doe neuer abuse the sacred seate of iustice, by their presenting before it, any false accusation whatsoeuer.

Finally, this special lesson we are to learne from the example of our Saviour in giuing answer; that albeit by occasion of the abuse, which any shall vndutifully offer the Magistrate, by false suggestion or slanderous accusation, wee shall be ill dealt withal at the Magistrates hand; yet that we must keepe our selues within the bounds of good dutie, toward the Magistrate himselfe; and by no meanes seeke to disgrace his authoritie, and the dignitie of his office, which is of God.

Explication and proofe. Touching the first of these points; the words (*giuen, and from aboue*) contained in the answere of our Saviour, doe plainely import. For if all power and authority be the gift of God: then it is most meet, that it should be ordered and disposed according to the will of the *Giuer*; lest otherwise, he should be prouoked to take away that power, which he had before giuen.

And seeing the chiefe, and most soueraigne Magistrate, or King here vpon earth, doth stand thus bound vnto God: it followeth by good and current reason, that all inferiour power and authoritie, should likewise submit it selfe to the will of God.

Touching the great sinne of those, who feare not to abuse the seat of iustice, and the authoritie of the Magistrate by vniust and vntrue informations: our Saviour Christ in this respect saith expresly in his answer to *Pilate*; *that he had the greater sin, who had deliuered him vnto him*: to wit, as if he had bin a malefactor.

Finally, that the Magistrate is to be dealt honourably withall; though hee for his part should be sinisterly carried aside, by the vnfaithfull seruice, of such as should giue right information, and testimonie vnto him: the example and practise of our Saviour, doth notably shewe that it ought to be so. For though he iudged it meete, in his godly wisedome, to let *Pilate* see his falte: yet hee doth it in singular modestie, couertly insinuating as it were, his reproofe vnder the reproofe of other; reprouing *Pilate* rather by consequence of reason, then in apert and open termes.

Question. BVt that we may goe another steppe forward.

What dutie are wee now to learne, from the condemnation of our Saviour Christ in so iudiciall and solemne a manner, as we see he was condemned; and that by the deputie of the Emperour of *Rome*, the highest Magistrate in all the world: yea or rather from heauen it selfe, God being himselfe the very appointer and ordainer of this sentence against our Saviour, euen for our sinnes?

Answere. *We are, from the due consideration hereof, most sensibly taught; that it is our most bounden dutie, to iudge and condemne our selues; to the ende we may escape the fearefull iudgement, and condemnation of the Lord.*

Explication and proofe. It is true. This and such like duties, are iustly to be deriued from this consideration.

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consideration. The which duties, I thinke good at this time, to expresse, by the wordes of a very learned and godly Preacher; they being of great force (as I suppose) to moue vnto due regard of the same.

This (saith hee) was not done in vaine: it being the will of the Father, that the Sonne should not dye, either by the deceite of the Iewes, or in any tumult, or secretly: but openly in the eyes and beholding of all; and that also in a iudiciall forme of proceeding, though in respect of men very vniust: euen as if God from heauen had thundred forth these wordes, both East, and West, North and South: as afterward it came to passe, by the Preaching of the Gospell.

O yee miserable men, behold yee in this my onely Soone, (whom I haue set forth vpon this Theater, as a Suretie on your behalfe) on the one side; how great wrath I beare against sinne, and what you your selues haue deserued: and on the other side, how vnmeasurable, both my mercie and his is, toward all those that will embrace this our grace. Goe too therefore brethren (saith the Preacher) Let vs learne to muse in our mindes vpon this historie: let vs learne I say, not to meditate vpon the chiefe heads in generall onely, as it were through a lattis; but euen to weigh euery circumstance thereof: insomuch as these things are written very diligently, and plentifully, for our instruction. For which of vs can behold such a spectacle, and not be affected with it? But we are to know the causes wherefore it should be so. And verily, his heart must be harder then any yron and steele, which cannot be moued with the iniurious indignitie practised against so innocent a man: if he doe but weigh this fact, by the light of humane reason. But wee ought to make a farre other manner of consideration, concerning this mysterie: to wit, that we may in this spectacle, behold our selues to be as the principall debters: to the ende wee might with sighes that cannot be expressed, crie out a loude before our God; *O good God what a thing is this, which thou doest set before our eyes to looke vpon? It is we, it is wee, who haue transgressed; it is we that are guiltie. Whence then is this so great a change, but from thy most vnmeasurable and incomprehensible goodnesse? O wretched and vnhappie man that I am! How should I in such sort forget both my selfe and thee? O Sonne of God, how is it that thou hast so farre made thy selfe of no reputation? Giue me therefore this grace O God, that I earnestly beholding my selfe in this spectacle, and abhorring the cause of all these things, which is inherent and abiding in me; I may with a true and liuely faith imbrace that discharge which thou offerest mee, euen mee I say, a miserable sinner, by the condemnation of thy righteous Sonne, who hath taken vpon him that which was to be borne of me: and that I may lay hold of that glory, which hath beene obtained on my behalfe, by the reproach of my Suretie, who hath giuen his word for me. O Iesus Christ the Sauiour of the world, I beseech thee to ioyne and vnite me to thy selfe, by thy holy Spirit; that by thee I may be as acceptable to him, vnto whom thou hast offered vp thy selfe for mee; as I doe willingly acknowledge and confesse my selfe, to be in my selfe, worthy euery way to be detested of thee.* These are the things which wee ought to behold, and to make our vse and profite of, from this so fearefull a spectacle, whereby we see both heauen and earth to be shaken. And what then? Shall wee alone be stonie and without sense? Thus farre Maister *Beza Hom: 27. in hist. Pass.*

Now we returne to our owne course.

Question. What is our dutie to ~~be~~ learned ~~from~~ this, that our Sauiour Christ, after he was condemned, refused not (so long as he was able without fainting) to beare his own materiall Crosse, which his Persecutors had laied vpon him: yea, and that afterward also, hee patiently endured to bee crucified vppon the same Crosse?

Answer. *We may iustly take forth this further lesson from hence; that it is our dutie, patiently to beare, not onely one or two, but euery affliction, which it shall please God to lay vpon vs, for our Sauiour Christs sake, and the testimonie of his truth.*

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Explication & proofe. We may iustly doe so in deede. For (as hath beene obserued in the like consideration before) seeing our Sauiour did beare his crosse, and endure the shame, &c. to satisfie Gods wrath for vs: we ought to endure the crosse, to declare our thankfulnes to him, &c. yea euery one to beare his owne crosse Luke, 9.23.

Simon the Cyrenian (at the first compelled by the souldiers, onely to beare a part of the materiall and wooden crosse of our Sauiour, to the place of execution) is afterward honoured of God, in the record of the holy Storie: in insomuch as hee became a faithfull Disciple of Christ, willing to beare his owne crosse, if neede should so haue required; as it may appeare euen by this, that he is so diligently described, both he and his Sonnes, *Alexander* and *Rufus*: as wee reade Marke. 15.21. So ought euery one of vs to be willing to doe; as God shall shew it to be his good and holy will, in the time and season thereof.

The same vse doth the holy Apostle make, from the consideration of the carrying of our Sauiour, to be crucified without the Citie. *Let vs goe forth therfore* (saith he) *out of the campe, bearing his reproch. For here we haue no continuing citie: but we seeke one to come*. Heb: 13.11.12.13.14. And we are likewise from the same meditation; to be of good comfort in our Lord Iesus Christ: though for his sake, wee shall at any time, be indited, condemned, led forth, and executed with the wicked, as our Sauiour Christ was: seeing there is no cause to doubt, but if our cause be good, God himself: both knoweth perfitly well, and will also out of all question, most graciously put the difference betwixt the one and the other.

Question. BVt that we may proceed with the holy Storie:
What dutie ought to proceed from vs, in respect of that which followeth next: concerning this, that our Sauiour yeelded himselfe to be stripped out of his clothes, before he was fastened to the crosse?

Answer. *We are to learne from hence, that it is our dutie, to be willing to loose all for our Sauiours sake: that is, euen to goe naked out of the world, like as we came naked vnto it: nothing doubting but God hath prepared a heauenly clothing for vs.*

We may perceiue also by this, that by our sinning against God, wee haue made our selues vnworthy of any ragge to couer vs: and therefore it is no wise to bee proude, though God doe neuer so richly cloth our fraile and vnworthy bodies; but in all outward clothing and decking to be soberly minded.

Yea, we are taught from hence, to embrace naked Christ, yeelding himselfe naked to the Crosse for vs; as being through faith, our onely clothing, which maketh vs comely and well pleasing, in the most gratious eye of our God.

Explication, and proofe. It is very true. For otherwise, if wee be not clothed with Christ, and his righteousnes, by faith: no silkes, nor veluets, nor any ornaments, or iewels of gold, or the most pretious pearles that may be, can any thing at all, commend vs in the sight of God. So that, that may be said of all such, which wee reade in the holy Gospell; that they are yet for all these thinges, still without their wedding garment. Reade also, Iames. 2.1. &c. And 1. Tim. 2.9 10. and 1. Pet. 3.3. &c. And Isai. 3 16. &c.

Question. But that wee may informe our selues yet further: What dutie are wee to learne from this, that our Sauiour being stripped, was lifted vp naked, to the view both of Iewe and Gentile, vpon the Crosse?

Answer. *It is our dutie, to lift vp the eyes of our mindes, through a true and liuely faith, to looke for our redemption onely from him, euen from naked Christ, and from no other person, or thing, whatsoeuer beside, neuer so richly clad or adorned: wee knowing and beleeuing, that euen therefore he did set himselfe thus naked, to the iudgement and anger of God: that he might clothe, and adorne vs, with the glorious robe of his righteousnes, and repleniſh vs with our sufficient portion of that spirituall fulnes, which is perfectly*

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fectly compleat in him.

Explication & proofe. This also is very true. For notwithstanding our Sauiour cannot be seene nowe; nor for many hundreds of yeeres since, vpon the crosse: neither are wee at *Golgotha*, that place and hillocke, whereon his Crosse was set vp: yet he is still lifted vp vnto vs, by the preaching of the Gospell; according to that which the Apostle *Paul* writeth to the Galatians, chap. 3, 1. Where he reprouing them, for their turning aside to the ceremonies of the lawe, according as they began to be seduced, and led aside, by some false Teachers, sayeth: *O ye foolish Galatians, who hath bewitched ye, that ye should not obey the truth, to whom Iesus Christ was before described in your sight, and among ye crucified.* Like as we also may say the same, to all such as are led aside by popish Seducers, to set vp to themselues lying Crucifixes in Church windowes, in high waies, &c. *O ye foolish Papists, how is it that ye are thus bewitched? &c.* The preaching of the Gospell of our Sauiour Christ, and of his Crosse, by liuely voice; is that onely lifting vp of Christ, which since his bodily crucifying, hee hath allowed vnto vs and his whole Church, for the informing of our knowledge, and faith, to looke vp, and to rest vpon him crucified for vs.

Question. NOwe therefore, what is our dutie, to be learned from the crucifying it selfe: and that also, in this respect that he was lifted vp betweene two notable theeues?

Answer. *This may iustly teach vs, that we are to acknowledge our selues, not small or pettie offenders; but most grieuous and hainous sinners against the Maiestie of God: euen such, as haue robbed, and spoiled him, of that glorie, which was most due from vs, vnto him.*

Explicatiõ & proofe. Wee haue in deede dealt so with the most high Maiestie of God infinite waies; in that wee haue denied him euery good and holy dutie, euen as if wee had the soueraigntie in our owne hands, and did owe no duty at all to him, answerable to the dealing of our first Parents, at the beginning. And according to the sinne of *Israel*, wherewith the Lord chargeth them by his Prophet Malachie, chap 3. 8. *Will a man spoile his Gods? yet ye haue spoiled me, &c. yea euen this whole nation:* saith the Lord. Reade also Isai. 1. 21, 22. 23. and Ierem. 7. 8. 9. 10. 11.

Question. But what else haue wee to learne, from this that our Sauiour was crucified for our sinnes; yea euen to the shedding of his pretious blood; and in that hee did beare our curse vpon the same his crosse?

Answer. *Wee ought to learne from hence, that it is our duty, to slay, and as it were to crucifie our wicked affections, and lustes, which rebell against the holy lawe of God: insomuch as these wicked lustes, and affections of ours were the cause, why our Sauiour must then beare our curse, that we might be blessed, and why he must be crucified, or else we could not haue beene saued.*

Explicatiõ & proofe. It must needes be so. Who therefore, duly considering, that sinne was the cause of this so grieuous an execution; and the same also, against a most deare and gratious friend, (such a one as our Sauiour was to vs, and against such a one as was in respect of his owne most perfect holines and obedience, in most high reputation before God) who I say, considering these thinges, can but hate sinne, as the very sword, which so deepely wounded our Sauiour, yea euen to a most grieuous and dolefull death, as we are heereafter further to consider, when we shall come to that part of the history?

Question. Let vs now goe forward. What duty are wee to learne, from this that our Sauiour Christ, euen in the time of his most cruell nailing to the Crosse, praieth for those that were his persecutours: that is, for so many of them, as did belong to him, by the appointment of God?

Answere. *This teacheth vs, that it is our dutie, not onely to abstaine from desire of reuenge*

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against our aduersaries: but also to pray earnestly to God, for the forgiuenes of their cruell dealing against vs, and that it may please God, to turne the hearts of so many, as doe belong to his most holy and blessed election.

Explication and proofe.

To this purpose indeede, the most blessed example of our Sauiour, is very notable. And though it be a hard lesson for vs to learne: yet the grace of God, is sufficient to teach it, to euery one that will indeuour to learne it of him. And therefore it is, that the Apostle *Peter*, doubteth not to holde forth the example of our Sauiour, to inuite and incourage all Christians therevnto, 1. Ep: 2, 18, &c. 23.

Moreouer, in that our Sauiour Christ (praying for sinners) saith that they doe, they knowe not what, and so giueth to vnderstand (as hath beene obserued before) that ignorance is the cause, why many doe that, which otherwise they would not doe: if they knewe how great and grieuous the euill is, which they doe commit. We ought therefore from hence, to learne that it is our dutie to seeke after knowledge, that so comming to the knowledge of sinne, wee may bee sorie for that which is past, striue against present tentations, and bee more prudent and circumspect to preuent much sinne, for the time to come. Yea, therefore ought we to stirre vp our selues, to a careful seeking after knowledge: to the end we may know how to keepe a good conscience, in the doing and minding of those things onely; whereof we may haue good warrant, from the word of God, that they are agreeable to his most holy and blessed will. And then may we be sure, that through the blessing of God, we shall not onely abstaine from euill, which we are wont to commit aboue knowledge: but wee shall doe more good, then we can throughly know that we doe.

As for those that doe otherwise; that is to say, which haue no care to seeke after knowledge: they easily working more mischiefe, then they would think, doe thereby procure greater wrath against themselues, then they are aware of. For he that rashly thrusteth himselfe into sinfull actions; hee dealeth as if one should bring fire among barrels of gun-powder: not considering that the nature of it, is to blowe vp, and ouerthrowe all: so soone as it taketh any sparkle of fire. As for example, who knoweth how many soules perish, or at the least, are hindered from their more speedie conuersion: by an ignorant and wicked, or vnconscionable Minister of the word of God? Who knoweth likewise, how much good he hindereth, that is a wicked instrument of the Diuel, to disgrace, or displace, any godly and faithfull Preacher of the Gospell of our Sauiour Christ?

Finally, what loue of ours, can answere the wonderfull loue of our Sauiour, in praying and suffering for vs miserable sinners: all of vs, being naturally enemies vnto him, as well as these his persecutors mentioned in this Story, were? Rom: 5, verses, 6, 7, 8. &c.

Such are the duties, belonging to that comfort, which faith apprehendeth, from the lifting vp, and fastening of our Sauiour naked vpon the crosse.

LEt vs now come to those things, which doe concerne the time of his continuance vpon the crosse.

Question. And first, what dutie may we learne generally, from this his cōtinuance, by the space of many houres, in extreme dolour and paines?

Answer. *This we learne, that it is our dutie patiently to beare our affliction, and crosse; whatsoeuer, and how grieuous soeuer it may be: euen so long as it shall please God, to continue the same vpon vs.*

Explicatiō & proofe. You say well. Neither ought we to doubt of a good issue, according to that in the Ep: to the Heb: chap: 12. 1. 2. 3. 4.

Question. Nowe more particularly, what are wee to learne from this, that our Sauiour endured patiently, to see his garments diuided among the Souldiers?

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Here againe, we are to learne, to be content to loose all for Christs sake: and to thinke our selues to haue sufficiency of all things, when we haue Christ; euen naked Christ, or Christ alone, to be ours by faith.

But in no case, must we be riflers of Christ, to take away any thing that is due vnto him, as these souldiers did; and as many robbers and thieues doe, which liue in the bosome of the Church.

Explicatiõ & proofe. God forbid we should doe so. But if we shall account our Sauiour Christ to be our portion; doubtlesse we shall haue sufficiencie of all things, in the midst of all wants: and our greatest losses in this world, shall bring our greatest aduantage in the world to come. Philip. 1. 21. and chap. 3. 7, 8, &c.

Question. NOw after this, what dutie are wee to learne from hence, that our Sauiour Christ, being in this grieuous passion vpon the crosse; had neuertheless, vpon the sight of his mother, a most louing and tender care, to prouide for her comfortable maintenance: seeing hee was nowe to leaue this world?

Answere. *All children haue a most worthie paterne, of that great honour and dutie, which they owe vnto their Parents; in tendering the peace and comfort of their life, of whom they haue receiued their naturall life: as from those speciall instruments, which it pleased God to vse thereunto.*

Explicatiõ & proofe. The example of our Sauiour is an euident paterne hereof, in very deede. And herewithall our Sauiour had no doubt, a tender regard, to mitigate the present sorrow of his mother, in her heauy beholding of his calamitie: which could not but pierce her tender and motherly soule.

As touching our selues; it is true, that wee shall neuer be able to performe so perfect loue and dutie to our naturall Parents, as our Sauiour did to his Mother, and namely at this time: neither shall wee haue, nor could we endure at any time, the like occasion: that is, out of so great an agony, to shewe so tender and strong an affection. But contrariwise, we finde rather, that euery little head ache, or other trouble, is able to make vs forgetfull of all good dutie and loue toward any. We may be compared to the snaile, whose propertie it is, (as wee know) if it be touched neuer so little, to draw it selfe altogether into the owne shell. The like is our practise; we care onely for our selues. All, as we thinke, is little enough to procure our owne ease; selfe-loue so wholly possesseth vs.

Neuertheless, the example of our Sauiour sheweth vs what we are to striue vnto. To the which purpose also, serueth the example of *Dauid*, that notable figure of our Sauiour Christ, who had care of his Parents, in the time of his afflictions: as we reade in the holy story. 1. Sam. ch. 22. 1, 3, 4.

Neither is the example of *Iohn*, the Disciple of our Sauiour, to be neglected of vs; who in obedience to the word of Christ, did willingly entertaine *Marie*, the mother of our Sauiour: and did the dutie of a sonne vnto her. And note we here from this holy president, that wee are not onely to receiue legacies of gaine, from our friends alwaies; but sometimes also, legacies of trust, though they bring matter of charge with them. Contrary to the course of the world, and the worldlings thereof; who are altogether bent to receiue what yee will, from the deceased, but haue no disposition at all, to performe any dutie of loue for the deads sake: though it be neuer so reasonable, and vpon neuer so weightie considerations required of them. They haue onely the *passiue*, but no *actiue* charitie at all, in them.

BVt let vs returne to the duties which wee are to learne from our Sauiour: whose example, as it is our intended inquirie; so it is most worthy aboue all other examples, to be looked vnto.

What dutie therefore, are we to learne, according to the progresse of the holy Storie; from this, that our Sauiour did patiently endure, the most bitter taun-

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tauntings and reproches, of all sorts of those that beheld him, hanging vpon the Crosse?

Ans. *The consideration of this, teacheth vs to prepare our selues, not onely to one kind of reproch, but euen to many of sundry sortes, for Christs sake: insomuch as experience sheweth, that all sortes of wicked persons, are readie to consent, and to yeelde their mutuall helpe, to the increase of the afflictions of the seruants of God.*

Explication. Hereunto also, the example and practise of our Sauiour is very singular for our instruction. And from the practise of the diuell against our Sauiour, by these his wicked instruments; wee may perceiue, which are those most dangerous reproches, which we are to arme our selues against: to wit, euen those especially, which would bring vs into doubt of Gods fauour toward vs, and so consequently, of our saluation.

Moreouer, we are, frō the euil example of the wicked, to admonish our selues, to take heede against sundry euills, which wee see to haue beene in them: and by occasion thereof, to stirre vp our hearts, to minde the practise of diuers good lessons, in a course contrary to their wicked and outragious dealings.

Question. First therefore; What are the euills, which their euill practise, may iustly admonish vs to auoide?

Answere. *We must learne, in a contrary course to that which they tooke; not to presume to prescribe vnto God, what way hee shall take, for the manifesting and ordering of any of his diuine works: and to the effecting of such things, as he (in his diuine wisedome) hath propounded to himselfe, for his glorie, and for the benefite and saluation of his Church.*

Likewise, we must beware, that although God doe not satisfie our expectation, we doe neuer the more call into question his wisedome, or goodnes, or power, or any other of his diuine vertues; as these wicked ones did.

Explication. It is true. In either of these great points, did all sorts of these wicked scorners, grieuously offende. For they are first, offended at this; That God sent not the Messiah, in such outward pompe, as they presumed it had beene meete that he should haue come. And secondly, they professe with obstinate scorning at our Sauiour; that they will not beleeue, that he is the true Messiah, vnlesse he will come downe from the Crosse.

Question. Now therefore, on the contrary, what are we to doe?

Answer. *It is our dutie, to receiue, acknowledge, and beleeue in our Sauiour, in such manner as it hath pleased God to manifest and reueale him: that is, we are to beleeue in Christ, not onely crucified or fastened to the crosse at the first, but also in Christ continuing on the crosse, euen vntill death seazed vpon him.*

Explication & proofe. So it is very meete indeede. For otherwise, how should the holy propheſies haue beene fulfilled in this behalfe? Such as wee reade Psal. 22. Isai. 53. Dan. 9. &c.

And as for these scorners, that professed that they would not beleeue, vnlesse that our Sauiour should haue come downe from the Crosse: it is as much as if they should say, they would not beleeue in true Christ, vnlesse hee should shew himselfe to be a false Christ: euen such a one, as neither they, nor any other, could haue had any benefit by. For the whole benefit, which the Church of God receiueth by our Sauiour Christ, resteth vpon this foundation as it were: that hee died for vs, yea that he died the death of the Crosse, and so ratified the couenant of Gods euerlasting mercy, by the price of his most pretious blood, shed vpon the same. Zech. 9. 11. and Heb. 13. 20.

Question. But what else are we to learne in a course, contrary to the practise of these scorners?

Answer. *Wee must not desire any other miracles, for the proofe of Christ to bee Christ; then those which it hath pleased our Sauiour himselfe to worke for the confirmation thereof: according to the appointment of God.*

Explication and proofe. Very good reason, why it should be so. For assuredly, whosoeuer they be, that

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that will not be induced to beleeue, by the helpe and authority of them; they would not, neither would God giue them grace to beleeue: though they might haue all the miracles that they would desire, wrought before their eyes. The Diuel would still delude them, to thinke that they might be fained miracles, or insufficient, &c. God giueth this grace, onely to those that humble themselues, to the reuealed counsell of his will.

These are very worthy points for our instruction.

Question. Is there now any good thing else, remaining for vs to learne to doe: contrary to the euill example of these wicked scorners of our Sauiour?

Answer. *Wee are furthermore, cleane contrary to their practise; both to thinke, and speake alwaies, most reuerendly and honourably of our Saviour Christ: yea, euen in this respect principally, that he of his vnspeakeable loue, vouchsafed to be crucified, and to die for vs.*

Explication & proofe. That we are to doe so; and that also euen of most bounden dutie: common reason it selfe, may leade vs to acknowledge. For by how much, any friend shall deale more friendly, and suffer more hard things, for the benefite and safety of his friend: by so much, doe wee iudge a man the more bound to the same his friend; and that he ought to be the more thankfull, both by word and deede, to the vttermost of his power. And therefore, insomuch as our most blessed and gratious Sauiour and redeemer, hath wrought the best things for vs, and suffered the worst things that might be laide vpon himselfe; to the end hee might procure and purchase our eternall redemption and saluation: infinitely much more are we bound; to be, by all meanes, more thankfull and dutifull to him, then wee may, or ought to bee to any other our greatest friend; or to all our friends in the whole world.

Wherefore, to all that hath beene said alreadie, let me adde this; that as the wicked consented together in scorning and deriding of our most worthy and deare Sauiour; & as one of them tooke example & incouragement from another, so to doe: in like manner, let vs, and all true christians, consent and mutually incourage, euery man his christian brother, to giue all the honour and glory that may be, to our Sauiour Christ; euen for that, whereby they tooke occasion, so vnworthily to dishonour him.

And insomuch as, we can giue no greater glory to our Sauiour, then by a most thankfull and dutifull memoriall of all that reproch, which hee willingly endured for vs, euen to the death, the death of the crosse; and that by the preaching of his glorious Gospel, and vse of his holy Supper: let vs therefore, be specially carefull, to acquaint our selues with these holy ordinances of our Sauiour; remembring alwaies therewithall, to shew forth all worthy fruites of obedience vnto him.

Now let vs proceed. And seeing in the midst of these heauy sufferings of our Sauiour, it was a part of our comfort, that it pleased God, for a declaration of that effect which his sufferings had with him, to giue one of the thieues that were crucified with him, grace to repent, though the other remained obstinate: What duty are we for our parts, to learne from hence?

Question. *The due consideration of these examples, teacheth vs thus much; that as we are from the example of the obstinate thiefe, to take heede, that none of vs doe delay our repentance, in a presumptuous hope of Gods mercy at the end of our liues: so on the other side, that none are to despaire of Gods mercy, no not at the houre of death, though they haue liued a long time in much sinne; if God vouchsafe at the last, to giue them grace truly to repent, and beleeue in Christ, after the example of the repenting thiefe.*

Answer.

Explicatiõ & proofe. These ineeede, are those good instructions, which we are on either side to learne, from these two contrary examples. For euen to this end no doubt, hath the Lord lifted them vp before vs, in the holy record of the gospel: & specially concerning the repenting thiefe, like as St. *Paul* writeth to the same purpose, 1. Tim. 1. 15. 16. First generally in these wordes, *This is a true saying, and by all meanes worthy to be receiued, that Christ Iesus came into the world to saue sinners,*

of

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*Enemi proto, Onme so the chiefe: according to that which was said in the former verse, Con protos eimi ego. Of whom I am chiefe.

of whom (saith he) *I am chiefe*. And then more particularly concerning himselfe, as it followeth thus, *Notwithstanding for this cause was I receiued to mercie, that Iesus Christ should shewe* on me a chiefe one (that is, a chiefe sinner) *all long suffering, vnto the example of them which shall in time to come beleeue in him to eternall life.*

And beside this, the repenting thiefe is also a liuely example of true repentance to vs all. For those graces of Gods holy Spirit, which were euident in him: must likewise be the graces of euery one, that doth, or shall truly repent, euen to the ende of the world. Repentance is one and the same worke of the same spirit in all; though in a differing measure of grace: as it pleaseth God diuersly to dispose of the same, to euery one. Neither must any of vs account the example too base to be set for a paterne before vs, because hee was a notable thiefe; but much rather, wee are to esteeme it as a most worthy mirrour, and monument of Gods singular mercy.

To this purpose Master *Caluin* writeth excellently in his Harmony vpon the holy Gospel, that he was, *Eximius fidei & pietatis magister totis mundo, vt nobis quoque ab eius ore, petenda sit verae ac legitimae confessionis regula*. That is, He was a notable schoolemaister of faith and godlines to the whole world, in such sort, that wee also, must learne the rule of true and lawfull confession from his mouth. And a little after, *Tenendum verò memoria quod nuper dixi, editum esse a latrone paenitentiae documentum, quale Deus a nobis omnibus exigit, dum se confessus est dignam factis mercedem recipere*. And wee must remember (as I said euen now) that the robbing thiefe gaue forth such a documentall instruction (or forme) of repentance, as God requireth of vs all, in that he acknowledged himselfe to receiue a reward worthy the things he had done. And againe after this, *Quòd si (inquit Caluinus) latro Christum in cruce pendentem & quasi maledictione obrutum fide sua in caeleste solium euexit: ve nostrae socordiae, si non reuerenter suspicimus a Dexteris Dei sedentem: si non spem vitae in eius resurrectione figimus: si non tendimus in caelum quò ingressus est. Iam si ex altera parte reputamus in quo statu Christi misericordiam imploraverit, crescet fidei eius admiratio. Lacero corpore iam exanguis, extremam manus carnificem expectat, & tamen in sola Christi gratia acquiescit, &c. Quare & mortificationem carnis, & patientiam, & fidei altitudinem, & spei constantiam, & pietatis ardorem, ab hoc magistro discere non pudeat, quem Dominus ad humiliandam superbiam, nobis praefecit. Nam vt quisq; eum alacrius sequetur, ita propius ad Christum accedet*. Now (saith *Caluin*) seeing the thiefe by the confession of his faith, hath aduanced Christ (hanging on the Crosse, and ouerwhelmed as it were with the curse,) euen to the celestiall throne: fie on our sottishnes, vnlesse wee doe reuerendly looke vp vnto him, sitting at the right hand of God: vnlesse we doe settle the hope of life in his resurrection: vnlesse wee doe bende our mindes toward heauen, whether he is entred before vs. And if we doe thinke with our selues on the other side, in what case hee was, when hee called vpon Christ for mercie, wee shall so much the more admire his faith. His bodie being torne and left voide of blood, hee looketh when the hangeman should quite and cleane take away his life: and yet hee quieteth himselfe onely in the fauour of Christ, &c. Wherefore let it not be any shame vnto vs, to learne of this instructour, (whom the Lord hath set ouer vs, to take downe our pride) both what the mortification of the flesh, and what patience, and what the valour of faith, and what the stedfastnes of hope, and what the zeale of godlines doe meane. For as euery one shall follow him more chearefully, so shall hee approch nearer vnto Christ. And yet againe (saith Master *Caluin*) *Si quis grauetur latronis vestigijs insistere, & praeeuntem sequi, dignum esse aeterno exitio, quia impio fastu seipsum ab aditu caelorum arcet*. If any man will not vouchsafe to treade in the steppes of this thiefe, and follow him thus going before him: hee shall be worthie to perish eternally, because by his wicked pride, hee shutteth vp the kingdome of heauen against himselfe. Finally, a little after this, *Quod si (inquit) verè & seriò se quisq; nostrûm excutiat, meritò nos pudefaciet immensa sceleru[m] nostrorum*

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strorum congeries, vt hominem perditum, qui mera gratia saluatus est, ducem & antesignanum habere minimè pigeat. That is, If so be (saith he) euery one of vs, doe truly and in good earnest sift himselfe, iustly will the vnmeasurable heape of our sinnes so shame vs, that it shall be nothing irkesome vnto vs, to haue a forlorne man, who hath of meere grace obtained saluation, to be our leader, as one going next to the standard, before vs.

And thus God hath most gratiously admonished vs, by the impenitencie of the one example of these two robbers, to take heede of all presumptuous or secure delaying of repentance; seeing vsually, the end of all such, is like to the former course of their life: that is, deuoid of true repentance: and by the other, he doth exceedingly comfort such poore sinners, as doe yet at the last, truly repent them of all their sinnes. For to this end no doubt, God would set forth his wonderfull mercy in one notable example, repenting at the point of death; though no more then one is mentioned in all the Bible, of so late repentance as he was. The duty of which comfort hath also beene declared.

Question. Now what may we learne to be our duty furthermore, from that comfort which is cõtained in the answer of our Sauiour, to the request of the repenting and beleeuing thiefe, saying, *To day shalt thou be with me in Paradise?*

Answere. *We learne from hence, that we beleeuing in our Sauiour Christ, and repenting of our sinnes; are to dispose of our selues comfortably to depart this life: nothing doubting of the blessed estate of our soules in the kingdome of heauen, immediately after our naturall life is at an end here in this world.*

Explicatiõ & proofe. That we may boldly and comfortably doe thus; beside this particular example, wee haue the generall warrant of the holy Ghost, Reuel. 14. expressed heretofore in the Comforts. So that we neede not be in feare of the sleeping of our soules, till the last day, as somefondly imagine: neither yet of the danger of any purgatory fire, for them to passe through. For who might haue beene more like to goe to purgatory, then this robbing thiefe, before he should haue beene admitted to heauen: if there were any such place ordained of God, for such as liue not to worke out their owne satisfaction, as the popish Teachers would make vs to beleeue? But as wee see, our Sauiour saith plainely, *To day shalt thou be with me, &c.* Neuertheless, it will peraduenture be replied, and said, that though our Sauiour Christ made an exception in this particular; and that he may, as pleaseth him, dispence with whõ he will: yet the other is the ordinary course for such as he was. We may answer them vpon better ground: that if there were any such matter, as is pretended for a place of purgatory, our Sauiour would rather haue taken this so singular an occasion, to haue made it knowne for the common admonition of all such kinde of persons; and not to haue beene vtterly silent, concerning such a point.

These are the duties to be learned from this part of the Story.

Question. LEt vs proceede to those that follow. And first, what are we to learne from that fearefull darknes, which God cast vpon the land of the Persecutors of our Sauiour?

Answer. *We are to take heede, that we ioyne not our selues with the wicked, in conspiracie against Christ; lest wee be partakers with them of their punishments, threatned and portended by that darknes: such as are ignorance and hardnes of heart, and all outward calamities; yea and euen Hell it selfe, and vtter darknes, at the last.*

Explicatiõ & proofe. All these euills indeed, were aptly threatened and portended hereby. And it standeth with good equity, that all the companions in one and the same sins; should be partakers of one & the same kindes of punishment: Re. 14. 9. 10.

Question. Now what duties doth this require at our hands; that we see, and heare it proclaimed, with so lowd a voyce, that wee cannot but heare it; that our Sauiour hath endured wonderfull paines, and torments for vs; yea, so that he hath been as one euen for the time, forsaken of God for vs?

Answere. *The extremitie of the sufferings of our Sauiour, are most fit, and effectuall, (if we*

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haue any grace in vs) to teach vs how infinitely we stand bound, in all loue, and good dutie, to serue and honour Christ our Lord and Sauiour: and God our heauenly Father, for his infinite mercy toward vs in him.

And againe, how deadly we are to hate and abhorre sinne: and that we ought to be very willing and ready, to suffer any the most sharp sufferings that may fall vpon vs, for his sake.

Explication and proofe.

It must needes be so indeede: according as vpon like occasion, hath beene obserued once or twice before. For who, duly weighing the vnspeakeable dolour and torment of soule and body, which our Sauiour indured, for his sinne; but the same partie must needes be out of louewith his sinne: yea in an earnest loathing and hatred against it, so as he will be no longer a retainer or vassall to sinne and Satan: but contrariwise, a faithfull seruant to God, choosing affliction for godlinesse sake, and not the pleasures of sinne.

It is vsed for a good reason, to draw children to a due regard of their dutie toward their naturall parents, euen because their fathers haue begotten them, and their mothers haue brought them forth: and because either of them haue had a tender and diligent care of their education. The Spirit of God himselfe vseth these reasons, Pro. chap. 23. verse 22. and chap. 31. 2. Otherefore, how much more ought the consideration of the sufferings of our Sauiour for vs, be effectuall, to moue vs vnto good duty toward him: seeing his care hath beene infintely more tender toward vs all; and his sufferings a thousand folde more painefull for our sakes: then the trauell of all mothers can bee in their childe-bearing, or of all both fathers and mothers care or sorrow, about the bringing vp of their children.

To this end therefore, let vs well thinke of that, which a good and very learned Preacher of the Gospel, hath prompted vs with: to wit, that insomuch as the cause of all the wrath of God toward our Sauiour, was in vs; and from vs deriued to him, as being our Suerty: we ought in him, to behold as in a glasse, what sinne is; to the end that wee should, all that we can, turne away and flye from it, and not to cocker the inticements thereof, as we vse ouer much to doe. *Beza Hom.* 5. vpon the history of the *Passion. Sect.* 12.

And againe, in his 32. *Hom. Sect.* 7. as was in the Comforts noted before. And yet againe more fully in the same *Hom. Sect.* 9. writing thus, *But if for our saluation, he that had no sinne in himselfe, neither was himselfe the debter, was brought into so great straits for vs; vttered this voyce, whereat wee may be astonished, seeing heauen and earth were shaken by it: must we not needes confesse (if we doe not thinke of these things day and night, but continue in our wickednes, not liking to be rowzed out of them) that we be stonie, yea more hard then the rockes themselues which doe melte at the presence of God:* Psal. 68. 9. *And euen to this day, doe sigh and trauell together, because of the sinnes of men: vntill that last day doe come.* Rom. 8. 21, 22, &c.

Now if so be wee will not make this vse, then let vs learne another thing: that is to say, that insomuch as, (notwithstanding our Sauiour was most deare to God) yet hee setting himselfe in the place of vs miserable sinners, was left without all comfort; yea in most heauy distresse, as one forsaken of God, though in the secret counsell & purpose of God, he remained still most dearly beloued of him: therefore, that albeit we also, may comfort our selues, that we are (in our Sauiour, & for his sake) the elect and beloued of God stil, & that he is so constant in his loue, that he will neuer reiect any of those whom hee hath once chosen howsoeur for the present, we may be very heauily afflicted, either for the triall of our faith, or for the chastisement of our sinne: yet if any of vs waxe wanton against him, he knoweth neuertheless, how to make vs wearie of our part, by withdrawing all comfort from vs in such sort, that we shall find that it had been a thousand fold more happy for vs, neuer to haue knowne that wicked pleasure of sinne, whereby we haue beene drawen from obedience to our good God and gratious father: as the example of king *Dauid* may sufficiently informe vs from the 51. Psalme.

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Let therefore, the extremity of the sufferings, cast vpon our Sauiour for our sinnes; teach vs, speedily, and heartily to denie sinne: lest wee prouoke the Lord to cast some heauy & vncomfortable corrections vpon vs in this world, (it may be for some long time) howsoeuer it shall please him of his most free grace and mercy, to saue vs in the world to come. Yea I pray ye, let the consideration hereof, be the more mighty to preuaile with vs; because otherwise, as we haue beene admonished heretofore: there can be no truth of christianity in vs, nor any comfort of a liuely faith, & of a good conscience; nor any cheerefulnes in the care of good duty in the sight of God. Without which care, al whatsoeuer may seeme to be good, shall be but hypocrisie: and fit for nothing, but to deceiue other, yea and our selues too.

Question. BVt that we may haste forward, to that which remaineth: What dutie may we learne, from the next speech that our Sauiour spake, which (as we haue seene before) was this, *I thirst?*

Answer. *As our Sauiour was more desirous to procure our saluation, (and that to the same end and purpose, the propheſie of giuing him tarte vinegre in stead of comfortable wine, might be fulfilled) then he was of slaking his owne thirst; though it was (no doubt) at this time, most sharpe and extreame: so it is our dutie, as wee may well informe our selues from hence, that we for our parts, ought more earnestly to seeke after the knowledge and faith of him, then after any thing else: whether meate or drinke, or whatsoeuer beside, in the time of our greatest neede thereof.*

Explicatiõ & proofe. It standeth with good reason that it should be so: insomuch as our Sauiour, apprehended of vs by faith; is not onely the most perfit foode of our soules: but also for our bodies, to preserue them both, to euerlasting life. As our Sauiour himselfe teacheth, Iohn 6. verse 27. and for the same cause exhorteth, that his Disciples would be more carefull, to labour after that meate, which endureth to euerlasting life; then after the perishing foode of this transitory life. And in the 5. chapter of Matthew, verse 6. hee pronounceth those blessed, who *doe hunger and thirst after righteousnesse*: and promiseth that they shall be satisfied.

We ought therefore, in our desire and longing after our Lord Iesus Christ, to be (with *Dauid*) like the hart: that is, most earnestly panting after him as the riuers of water. Ps. 42. 1. And like as if we were in a barren & drie land without water, vntill we haue found him: according to that which we reade, Psal. 63. 1. and 143. 6. yea, though wee had neuer so great sufficiency of all corporall foode. For hee onely is the fountaine of those liuing waters, whereby refreshing to eternall life is to be found. Iohn 4. verses 10. 13. 14. and ch 7. 37. 38. Reade also Isai: ch. 12. 3. and ch. 55. 1, 2, 3.

Thus we see, what duty may aptly be required of vs, in respect of that thirst which our Sauiour had after our saluation, more then after his owne refreshing; hee refusing and forgetting to drinke in his greatest thirst, till all things should be fulfilled: yea, euen that which was foretold, concerning this his last vncomfortable draught.

Question. And are we not likewise to learne, some good and profitable lesson, from this that our Sauiour receiued, and drunke this vinegre: that is, sower drinke, to the end the holy Scripture might be fulfilled rather then this thirst quenched; which surely the sharpe vinegre was vnmeete to doe?

Answer. *Yes, we may learne further hereby: that it is our dutie, to accept of those succoures, which the Lord offereth vnto vs: whether by his owne hand more graciously, or otherwise, by such instruments as it pleaseth him to vse; though they (of their euill disposition) deale nothing so kindely by vs, as they ought to doe.*

Explication & proofe. It is so indeed. For we ought rather to consider the prouidence of God therein for our trials; and in that respect to be patient, as our Sauiour was: then impatiently to exclaime against the vnkinde dealing of the wicked; though in stead of relieuing vs, they doe rather augment and increase our griefe.

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But as touching our selues, if it be so, that we are (in the time of the affliction of any of the seruants of God) in case, or estate, to doe them any good: we must (contrary to the practise of these wicked ones) yeelde both God, and his children, the iuyce of the sweete grapes; and not of that which is sowre and wilde. That is to say, we must yeelde the fruites of such a kinde and durifull affection, as may stand best with the good pleasure of God: and as may be most comfortable, to such as belong vnto him. Farre ought our hearts to be from minding, & our hãds from doing, that which should in the least respect, be grieuous to the Lord (as the Iewes are blamed to doe: Isai. chap. 5. verses 4, 7, &c.) or that which should faile the least of those, that be the Lords; which he taketh in like ill part, as if hee were neglected, or molested himselfe. Matth. 25. verses 45. It ought to suffice, yea to be ouer much in our iudgement; that the Lord hath once drunke vinegre, and euery way the most bitter potion of Gods wrath for our cause: though we doe neuer make him, nor any of his, any vnkinde offer of it againe.

Thus much, concerning this short speech, *I thirst*: for declaration of that duty; which ought to be yeelded from the comfort of it.

Question. NOw we are come to the next like short speech of our Sauiour, which was his, *It is finished*. What duty ought to arise from the comfort of faith herein?

Answere. *It is most cleare and manifest from hence, that we ought not in any wise, to looke to any other sacrifices, or satisfactions, or merits; either in the whole, or in part, for our reacmption, and iustification in the sight of God, but to this of our Sauiour alone: neither that wee are to feare the popish dreame of any other purgatory, then the blood of our Sauiour Christ; to the washing away, and remouing of all sinnes out of the sight of God.*

Explication and proofe. This is very cleare and manifest indeed. For seeing we haue our warrant from our Sauiour himselfe, that all was finished; yea euen to the very point of death, when he spake these words: and that immediately after this; he tooke his death, which was the sealing vp of all: therefore we may, yea we ought iustly, to be out of doubt, that all doctrines of any further addition, for satisfaction, or merit before God; are false and Antichristian. And for the same cause, to be vtterly reiected of all true christians; who cannot, but looke onely to Christ for their perfit redemption and saluation: according to the expresse doctrine of the holy Scriptures.

THe duties which doe belong to that comfort of faith, which ariseth from the consideration of the last words of our Sauiour vpon the Crosse; they are yet behinde.

Answer. Which ought those duties to be?

Question. *We ought from the example of our Sauiour Christ, who at his death commended his spirit into the hand of his Father; to esteeme alwaies of our soules, as of a chiefe treasure: and to be carefull ouer them, aboue all earthly things. Yea, more then of our corruptible bodies, against the time of our death, whensoeuer it shall come.*

Secondly, it is our dutie to make choise of God, as of the onely worthy feoffie of trust as one would say; to whose custody, wee may safely commend them from day to day.

And thirdly, it is likewise our bounden dutie, comfortably to beleeue; that if we shall faithfully commit our soules vnto him; hee will for our Sauiours sake, keepe them most charily and tenderly in his owne hands alwaies; and at the end of our liues, receiue them, and reserue them, in a blessed estate; vntill the resurrection of our bodies; and then also, will ioyne them againe to our bodies; like as our Sauiour, returned to his bodie the third day: and thenceforth will blesse vs with glorie and happinesse in them both, for euermore.

Explication & proofe. Vnto these duties no doubt, doe the wordes of our Sauiour Christ leade all true

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true beleeuers; according to that notable imitation of *Stephen*. Act. 7. 59. *Lord Iesus receiue my Spirit.* And according to the practise of S. *Paul*. 2. Tim. 1. 12. saying, *I know whom I haue beleeued, and I am perswaded that he is able to keepe that which I haue committed to him against that day.* Yea, and hee beleeued likewise no doubt; that God was as willing to doe it, as he was able: according to that in the 8. verse of the 4. chap. of the same Epistle; in that he saith, *Henceforth is laide vp for me, the crowne of righteousnes, which the Lord the righteous Iudge will giue me at that day: and not to mee onely, but vnto all them also, which loue his appearing.* The same thing therefore, ought we to beleeue at this day, which they did then: according to the practise of our most blessed Sauiour. And the rather, because as we may perceiue, both by the words of *Stephen*, and also of the Apostle *Paul*, that our Sauiour hath the ioint care of our soules, together with the Father: according to that he saith, *None shall take them out of my hand. Iohn. 10. verses. 27. 28, 29 30. My sheepe heare my voice, and I know them, and they follow me, And I giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of my hand. My Father who gaue them to me, is greater then all, and none is able to take them out of my Fathers hand, I and my Father am one.* So that well saith M. *Beza*, The hands of our Sauiour, are not now held fastened to the Crosse, after the manner as our painters doe paint him (for then hee could not embrace vs) but he hath them at full libertie, euen from heauen to embrace the soules of those that dye in him: the which hee cherisheth in his bosome, vnto the time, that they shall be restored to their bodies, to the enioying of an euerlasting spirituall life, and vntill that hee doe come in the cloudes of heauen to meete vs; and that wee for our parts be taken vp into the aire, to meete the Lord, to enioy (together with him) that blessed estate, which is prepared for vs for euer. 1. Thes. 4. 14. Goe to therefore (as saith that comfortable and faithfull Preacher) Let vs be of good cheare, and lay these things to heart; euen these so great and notable comforts for our necessary reliefe: specially against the last combate.

God (as we knowe) doth earnestly require, trustie fidelitie in one man toward another; euen concerning the least thinges, that are committed to anie mans trust, that they should be forth-comming: and therfore inioineth a penaltie to be laide by the Magistrate, vpon all such, as shall be found to deale vntrustily: as we reade Exod. chap. 22. verses 7. 8. &c. to the 13. How therefore can we thinke, but that the Lord, who requireth fidelitie in men, as a principall point of his lawe (as our Sauiour also declareth, Matth. chap. 23. verse, 23.) will assuredly approue himselfe, most faithfull aboue all men: to euerie one, that (accounting him faithfull) shall commit themselues to his trust?

Thus much of the comfortable duties of faith, concerning the comfortable manner of our Sauiour Christes dying.

Question. NOw what may our duty be in regard of the death it selfe, which the same our Sauiour died?

Answer. *First of all, as his death was in the manner of it, farre differing from the death of all other: so are we to know, that the endes and fruites of his death, are most singular, aboue the death of any, or all other creatures.*

Explicatio & proofe. It is very true, as the endes and fruites themselues, rehearsed in the Comforts; doe euidently declare. So that, as K. *Dauid* was not affected after a common manner at the death of *Abner*: because hee died not as a foole, but as a man falleth before wicked men: and because a Prince, and a great man was fallen in *Israel*, 2. Sam. chap. 3. 33. 34 38. as it was alledged before in the Comforts: so, nay infinitely much more, ought wee to be most rarely affected, with the consideration of the death of our Sauiour Christ, the greatest and most excellent of all that euer died: so often as we doe thinke of it, which ought to be continually, though in another manner in deede, and in other respects,

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then King *Dauid* was affected for *Abner*; or the people of God for the death of King *Dauid* himselfe: or for *Iosiah*, or any other of the most excellent seruants of God. For according to the singular greatnes, and varietie of the comforts of it, which are not to be found in the death of any other: so ought the duties to be, in a singular manner, framed and disposed.

So then, as the benefites and comforts of the death and sufferings of our Sauiour, are (as hath beene declared before, of two sorts, from him vnto vs) first in the remouing of euils, and then in the procuring, and conferring, or bestowing of good things: so the fruites of thankfulnes, and obedience, from vs to God and our Sauiour Christ; they are likewise of two sorts. First, such as consist, in the forsaking and leauing of euils. Secondly, such as stand in the embracing and following of good things.

Question. IN the first place therefore, which are the euils, that the sufferings of our Sauiour (euen to the death, and shedding of his most pretious blood) doe call vs to forsake and to leaue?

Answer. *The due meditation of the sufferings (and namely of the crucifying of our Sauiour to the very death, and perfit shedding of his most pretious blood vpon the crosse) is very mightie and effectuall, to teach all true beleeuers, to denie all vngodlines, and worldly lustes: yea euen to crucifie them, as the holy Scriptures speake; insomuch as they were the cause, why our Sauiour was crucified, as was touched before.*

Explication, and proofe. It is very true. For hence it is, that the Apostle *Paul* telleth vs, that we must be grafted into the similitude of the death of our Sauiour, and that our old man must be crucified with him, *That the body of sinne may be destroied, that henceforth we should not serue sinne.* Rom:ch 6.ver.6. And Gal 5.24. *They* (saith hee againe) *that are Christes, haue crucified the flesh, with the affections and lustes.* So that wee learne from hence, that it is our duty, so to striue against sinne, that wee neuer giue ouer the fight, vntill we see (as it were) the heart blood of it. Like as our Sauiour, after he was fastened to the crosse, neuer left bleeding, till he had shed his heart blood out of his body, to finish the satisfaction to Gods seuere iustice for our sinne. And in this respect, the Apostle saith to the beleeuing Iewes (in way of inciting and incouraging of them to this fight) *Ye haue not yet resisted vnto blood, striuing against sinne.* As though he should say, Ye shall shew your selues cowards, and no worthy, and valiant souldiars of Christ; if ye giue ouer this spirituall battaile, before ye haue vanquished your sinfull lusts. Heb. 12,4. The which (as the Apostle *Peter* telleth them also, and in them vs) are most dangerous aduersaries vnto vs all, seeking no lesse mischiefe, then the eternall destruction of our soules. 1. Pet. 1. 11. Now therefore (to the end we might take courage to this fight) the Apostle *Paul* assureth Christians, that there is sufficient power in the crosse of our Sauiour: that is, in Christ crucified, vtterly to subdue sinne, and to strengthen vs fully to a most ioifull victory. For by the crosse of Christ, he found that the world was crucified to him, and he to it: and therfore reioiceth in it, aboue any worldly thing. Gal. 6. 14.

This forsaking of vngodlines, and worldly lustes; must arise in our hearts, from godly sorrow ioined with godly indignation and hatred against sinne: not so much, in thinking that our Sauiour Christ should suffer death, in such sort as a man (in reading the history of *Iosephs* affliction by his brethren, or in beholding the cruel execution of some godly Martyr) would melt in his heart, and therewithall conceiue indignation against the cruelty of the enemies of the Gospell: but rather in weighing with our selues, that our sinnes, (yea the sinnes of me, and thee, and of euery one of vs) were the cause of his death: yea so, that not onely the Iewes, with *Herode* and *Pontius Pilate*, were the persecutours of our Sauiour Christ: but euen we our selues also, had our part, and (as it were) our bloody hand, in the crucifying and piercing of him, according to that. Zech. 12. 10. and Reuel. 1. 7.

And verily, we as well as any other, if we had liued at that time, & had beene left vnto our selues, void of the grace of God; we should haue done as they did.

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For we are all by nature, as trecherous & rebellious against God, as euer were the wicked Iewes.

Wherefore (beloued) it is not enough for vs, to mislike the wicked dealing of the Iewes and Gentiles, that were then the actual persecutors of our Sauiour Christ. It is not enough for vs, to feele our hearts somewhat to melt, by conceiuing in our mindes, what grieuous paines they put him vnto, without all cause on his part, yea cleane contrary to his most worthy deserts: but our melting must be for our sinnes, euen euery mans heart must melt for his owne sinnes; according to that admonition, which our Sauiour himselfe gaue to those women, that lamented his estate, when he was led to execution. Lu. 23. 28. *Daughters of Ierusalem* (saith our Sauiour) *weepe not for me, but weepe for your selues, and for your children, &c.*

Hence therefore, may appeare a notable difference, betwixt the popish and frierly preaching of Christ crucified: and the true and right preaching of his crosse and passion. They take it for a great glory to them, if they can handle the matter so passionately; that they can bring their ignorant and superstitious hearers to weepe a little, in thinking of the cruell dealing of his persecutors against him: when neuertheless, they incourage the same their schollers, to pursue the seruants of Christ, the true professors of his name, with like malice and cruel practises, which the Iewes then executed against our Sauiour: and so do persecute our Sauiour himselfe in his members. This no doubt, is most hodious, & abominable hypocrisie, and most deceitfull dealing of false Apostles, in the sight of God, and of our Sauiour Christ.

The onely true preaching, and hearing, or reading, and meditating of the passion of our Sauiour; is, when wee learne from hence, so to sorrow for our owne sinnes, that wee doe acknowledge, that we had deserued all the punishments which fell vpon our Sauiour: yea and that they should haue continued vpon vs, with all disgrace before God, for euer and euer. And therefore, that knowing our selues to be once deliuered by our Sauiour, wee doe thenceforth generally renounce all vngodlines, and wicked lusts: that is to say, all our sinne and wickednes, which our Sauiour suffered for, on our behalfe.

This generall doctrine, may profitably be illustrated, by some particular sins, which the sufferings and death of our Sauiour, ought in speciall manner, to moue vs to forsake. Which therefore may some of them be?

Question.

Answer. *To speake more particularly; the due meditation of the sufferings and death of our Sauiour, must needes be as a most strong engine, to make a notable battery, yea to worke the ouerthrow of all pride and vaine glory, and of the inordinate loue of the profits, pleasures and honours of this world: the which doe naturally, and through the suggestions of the Diuel, mightily rule and reigne, in our wicked hearts.*

Explicatiõ & proofe. They do soe indeed. Yet the power and death of our Sauiour, is more mighty in the hearts of true beleeuers, to suppresse and destroy them; then our own naturall corruption, and the tentations of the diuell, are to continue and vphold them, in the strength of their dominion. For who can be prowd of himselfe, if hee doe duly bethinke himselfe, after what manner it was necessary for the Sonne of God to abase himselfe for vs: or else vile and wretched sinners that we are, we must haue perished in the most base filth of our sinnes, for euer? And who louing Christ that died for him, can immoderately affect the world, and the things thereof; when he seeth by daily experience, that the world, and all things therein, are vnkindly & aduersly bent against him? *Loue not the world* (therefore saith St. *Iohn*) *nor the things that are in the world, &c.* 1. ep. 2. 15. 16.

Thus much, for a taste of those euills, which the meditation of the sufferings and death of our Sauiour, doe call vs from.

Question. NOw which are the good things, which they moue vs vnto, and call for at our hands?

Answer. *The due meditatiõ of the sufferings & death of our Sauiour, teacheth & requireth of vs*

not onely to denie vngodlines, and worldly lustes; as hath beene alreadie answered: but also, that we liue soberly, and iustly, and godly, in this present world.

So in deede we reade Tit. 2. verses. 11. 12. 13. 14. 15. *For* (saith the Apostle) *the grace of God which bringeth saluation to all men hath appeared.* What grace? Euen the most free fauour & mercie of God, in giuing his onely Sonne our Lord Iesus Christ, to the death for vs. This grace (as the Apostle addeth) teacheth vs; not onely to denie vngodlines and worldly lustes: but also, that we should liue, first soberly: that is, with good moderation, touching the vse of those worldly blessings which God hath blessed vs withall: secondly, righteously, that is, in yeelding to all and euery one, that which of right belongeth vnto them, for the comfort of their life: thirdly, that wee should liue godlily, that is, with a religious and holy regard to obey and please God in all things, specially in the duties of his diuine worship and spirituall seruice: *Looking* (as the Apostle addeth yet further) *for the blessed hope and appearing of the glory of the mighty God, and of our Lord Iesus Christ, who gaue himselfe for vs, that he might redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto himselfe, zealous of good works. These things* (saith the Apostle) *teach, and exhort, and rebuke, with all authoritie.* And that by good reason, euen from this most weightie consideration of the death of the Sonne of God our Sauiour, to redeeme vs.

A learned Interpreter, speaking of these three words of the Apostle, *Soberly, iustly godly*, he moueth to the carefull regard of them, in these two verses following in Latine:

Hæc tria perpetuò meditare aduerbia Pauli:
Hæc tria sint vitæ regula sancta tuæ. The which we may english thus.

Three words of Saint *Paul*, in minde see thou beare:
Sober, iust, godly: lifes good rule they are.

For the proofe of the same duties, belonging to the consideration of the sufferings, death, and blood-shed of our Sauiour vpon the crosse, reade that notable exhortation of the Apostle Peter. 1. Ep. chap. 1. ver. 13. &c. *Wherefore gird vp the loines of your mindes and be sober, &c. As obedient children not fashioning your seines to the former lustes of your ignorance. But as he which hath called you is holy, so be ye holy in all manner of conuersation, &c. Knowing that ye were not redeemed with corruptible things, as siluer and gold, from your vaine conuersation, receiued by the traditions of the Fathers, But with the precious blood of Christ, as of a Lambe vndefiled and without spot, &c.* And ver. 21. of the same chapter (as we should haue saide before) the faithfull are said *to be elect according to the foreknowledge of God the Father, vnto sanctification of the Spirit through the obedience and sprinkling of the blood of Iesus Christ.* And chap. 2. verses. 24. 25. *Christ his owne selfe did beare our sinnes in his body on the tree, that we being deliuered from sinne should liue in righteousnes, &c.* And afterward againe, chap. 4. 1. 2. *Forasmuch then, as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, which is, that he which hath suffered in the flesh, hath ceased from sinne, That he henceforth should liue as much time as remaineth in the flesh, not after the lustes of men, but after the will of God.*

This care of pleasing God, in leading a righteous and holy life, is saide to be the end of our redemption. Luke. chap. 1. verses. 74. 75. And so wee reade also 1. Cor. 6. 19. 20. *Know ye not that your body is the temple of the holy Ghost, who is in you, whom ye haue of God? and ye are not your owne. For ye are bought for a price, therefore glorifie ye God in your body and in your Spirit, for they are Gods.* But how shall we glorifie God if we liue in sinne?

Read also Ephes. chap. 4. 32. *Be ye curteous one to another and tender hearted, forgiuing one another, euen as God for Christes sake forgaue you.* And chap. 5. 1. 2. *Be ye therefore followers of God as deare children, and walke in loue, euen as Christ hath loued vs, and hath giuen himselfe for vs, to be an offering and a sacrifice of sweete smelling sauour to God.* Likewise Colos. 3. 12. 13. 14. And Phil. 2. 1. &c.

Moreouer, for our chearefull, reuerend, and zealous worshipping of God, frō the force of this argument: read Reuel ch. 5. 9. &c. And Ps. 22. from the 23. verse,

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verse, &c. after a propheſie of the ſufferings of our Sauiour. Whereunto alſo may be referred, all thoſe propheticall exhortations in many Pſalmes following one another, from the 95. to the. 101. For all reioycing is grounded vpon this, that *our Lord Ieſus Chriſt* hath dyed for vs; and by his death hath reconciled vs to God, &c, according to that of the holy Apoſtle. *Let him that reioyceth, reioyce in the Lord &c.* 1. Cor: 1. 31. and Gal: chap: 6. 14.

Thus then, all that haue any comfort in the ſufferings and death of our Sauiour, muſt humble themſelues and be obedient to him: as Heb: 5. 10. *He was made the author of eternall ſaluation to them that obey him.* And if any will not doe thus: let vs here remember againe what *Iohn* the Baptiſt hath ſaid, in the Goſpel according to Iohn. ch: 3. 36. *He that obeyeth not the Sonne, ſhall not ſee life, but the wrath of God abideth on him.*

And beſide all that hath hetherto beene ſaide concerning this anſwer: the conſideration of the ſufferings and death of our Sauiour for vs, ought to prouoke vs to be willing, with all meekenes, to ſuffer for his ſake: as 1. Pet: 2. 19. and ſo forth to the end of the chapter. Here call againe to mind, Iohn 15. 18. 19. 20. Act: 14. 22. 2. Tim: 3. 12. Heb: 12. 1, 2. 3. 4. For as it is well ſaid of one, The ſeruants of God may not looke to be without afflictions and troubles here, ſo long as the diuel is not without enuie, nor the world without malice, &c. Hereunto therefore, let vs not forget to prepare our ſelues, according to the often admonitions of the holy Scriptures in this behalfe: & after the moſt bleſſed example of our Sauiour himſelfe: leſt vnhappily, wee ſhould be like the vnaduiſed warriour, or builder, that neither conſidereth the charge of the matter, nor the power of the aduerſaries Luke 14. 28 &c. And leſt we ſhould be in the number of thoſe, which boaſt at the putting on of the harneſſe, as if they had already fought the battel, & were preſently to put it off. For ſuch haue no good ground, or warrant, for hope of any proſperous and bleſſed ſucceſſe.

Vrsel.

And yet further; this may in no wiſe be neglected of vs: that all whatſoeuer we ſuffer, or doe in obedience to our Sauiour Chriſt, and for his ſake; it muſt proceed of loue, and be willingly, yea ioyfully, both performed, and indured of vs. For without loue, all is nothing, whether we reſpect God or men. 1, Cor: 13. 1. 2. 3. And therefore worthily ſaith the ſame Apoſtle, 2. Ep: 5. 14. 15. *The loue of Chriſt conſtraineth vs: becauſe we thus iudge, that if one be dead for all, then were all dead* (that is, were worthy of death, yea of eternall death) *And he died for all, that they which liue, ſhould not henceforth liue vnto themſelues, but to him which died for them, and roſe againe.* Read alſo, 1. Iohn. 4. 10. 11. And Iames ch: 1. verſe. 2. And 1. Pet: 1. 6. 7. 8. 9. and ch: 4. 12 13.

Finally, the death of our Sauiour Chriſt, doth moſt earneſtly challenge this at our hands, and at the hands of all faithfull Chriſtians; that we be very chary that we doe by no meanes, in any point, goe about to alter or violate that moſt holy couenant, or laſt will and Teſtament: which he hath for euer ſealed and ratified by his moſt pretious blood, Read Gal: 3. 15. and Heb: 9. 15, 16, 17. and ch: 13. 20. alledged a while ſince. For this we muſt knowe, that if we keepe not the wil of our Sauiour inuiolably, we doe fruſtrate as it were all thoſe legacies, which he had bequeathed vs: as may appeare by that which the Apoſtle teacheth, cõcerning the abuſe of the Sacramẽt of his death: 1. Cor: 11. 26, 27, 28, 29.

Thus then, we may perceiue; that according to the notable ſaying of a learned man, *Nullum habemus librum, vberiori doctrina refertum, quam mortem Chriſti. Eam ſi diligenter excutiamus, omnia fermè officia, quæ ad ſalutem neceſſaria ſunt, edocebimur.* We haue no booke filled with more plentifull inſtruction, then the death of Chriſt. The which, if wee ſhall diligently ſearch into, wee ſhal be informed in all duties almoſt, which be neceſſarie to ſaluation.

Pet: Mart in cap: 5. ad Rom. verſe. 9.

NOw from the duties of the death of our Sauiour, let vs proceed to thoſe things, which accompanied his death.

Queſtion. And firſt, what duties doth the conſideration of the rending of the vaile of the Temple; require of vs?

It

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Anſ. *It ſheweth plainly, that although the Iewes ſtood bound, vntil the death of our Sauiour, to worſhip God, according to the outward ceremonies, and ſacrifices of the law: yet ſince that time, neither Iewe nor Gentile, doe ſtand bound therevnto; but are to worſhip God, more ſpiritually, according to the inſtructions, and directions of the Goſpel.*

Explication and proofe.

It is euen of it ſelfe euident to be ſo indeede. For ſeeing God himſelfe hath rent the vaile; and that alſo, euen from the top to the bottome: what reaſon, or authoritie, can any man haue, to goe about to ſowe it againe? And much leſſe, can any haue any ſound reaſon, or lawfull authoritie, to hang vp another vaile in ſtead of it.

This hath beene laid open more at large, in the interpretation: and therfore we will not ſtay any longer vpon it, at this time.

Queſtion. But is there no other dutie required?

Anſwer. *Inſomuch as the kingdome of heauen (both the kingdome of grace, and alſo the kingdome of glorie) is laied more open vnto vs, by our Sauiour Chriſt then euer it was vnder the lawe, as the rending of the vaile gaue to vnderſtand: wee ought therefore, to be ſo much the more carefull, not owely to make our enterance into the kingdome of grace, but alſo to continue and increaſe in holines, and in all good fruites thereof, vntil it ſhal pleaſe God to take vs out of this world vnto himſelfe; euen to that place, which is ſaide to be within the vaile: that is, into his heauenly kingdome of euerlaſting bliſſe and glorie. Heb: 6. 19. 20.*

Explication and proofe.

It is very meete indeed we ſhould doe ſo, vnleſſe we would ſhew our ſelues, intollerablie vnthankfull to God, for his grace in ſo ſpeciall manner offered vnto vs: according to that notable exhortation, in another place of the Ep: to the Heb: chap: 10. verſe. 19. &c, in theſe words, *Seeing therefore brethren, that by the blood of Ieſus, we may be bold to enter into the Holy place, By the new and liuing way which he hath prepared for vs, through the vaile, that is, his fleſh: And ſeeing wee haue an high Prieſt, which is ouer the houſe of God. Let vs drawe neare with a true heart, in aſſurance of faith, ſprinkled in our hearts, from an euill conſcience, &c.* Thus, the old vaile (which ſhadowed) beeing rent and taken away: wee haue a newe vaile in Chriſt, which giueth a cleare light vnto the kingdome of heauen: and therefore we ought ſo much the more chearfully, to walk on forward vnto it.

Such therefore are the duties, belonging to the comfort of faith, touching the rending of the vaile of the Temple.

Queſtion. Now what is our dutie, in conſideration of the earth-quake, cleauing of the ſtones, and the opening of the graues, at the death of our Sauiour Chriſt?

Anſwere. *Hereby we are admoniſhed, to take heede, that we be not as the Iewes were, a hard hearted and rebellious people, to deſpiſe the counſels and iudgements of God, and to oppoſe our ſelues againſt Chriſt: but contrariwiſe, to learne euen from theſe reuerend workes then wrought, by the mightie hand of God; to eſteeme moſt reuerrendly of him, as of the glorious Sonne of God. And to take incouragement, to lead the liues of the righteous, as becommeth the Saints of God: that ſo wee may both dye the death of the righteous, and alſo be partakers of their reſurrection; inſo much as the opening of thoſe graues, was a teſtimonie from heauen; to declare that all graues, ſhall one day giue vp their dead, as the graues of theſe Saints did.*

Explication. and proofe.

We may indeede iuſtly be admoniſhed, from the conſideration of theſe renerend workes of God wrought at that inſtant; to be carefull of theſe duties, both in iudgement, and alſo in practiſe: leſt, if we ſhould bee like the wicked Iewes; that ſhould come vpon vs, which fell on them, as the more ancient imprecation of the holy Prophet, might iuſtly cauſe vs to feare, Pſal. 28. 5. *They regard not the works of the Lord, nor the operation of his hands: therefore breake them downe, and build them not vp.* This ruine, brought the wicked builders among the Iewes vpon themſelues, and vpon their people: becauſe they ruſhed themſelues, ſo proudly, againſt this building of the Lord, yea euen againſt the foundation ſtone, which his owne hands had moſt tryly ſquared and laied. God of his infinite mercy, deliuer and preſerue vs alwaies, from that wicked, profane, and obſtinate mind, for Ieſus Chriſts ſake. Amen,

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But let vs come to those effectes, which these reuerend workes of God, and the rare manner of the death of our Sauiour, wrought in the hearts of the beholders: yea euen in the hearts of the most part of the profane, and wicked persecutors of him.

Question. What ought we to learne from them?

Answer. *That feare, which tooke hold of them on a sodaine by their beholding of them; ought to take a setteled abode in vs for euer: by our continuall reading, hearing, and meditating vpon them.*

That good testimonie, which they gaue concerning our Sauiour, after a sort constrainedly, and by forcible, or terrible euiction; ought to be yeelded of vs, most willingly and gladly.

Finally, to the end we may auoide confounding terrour and compunction; yea vtter desolation, with the obstinate sort of the Iewes: and to the end, wee may, on the contrarie, haue peace to our consciences; we must take heede, that wee doe nothing either of our selues, or by the instigation of others, against Christ, or against his truth, or against any true Christian professing his blessed name, to the least hinderance of the truth; but all that we can, for Christ and for his truth, and for all that are Christs, for his truthes sake.

Explicatiõ & proofe. To these purposes indeede, may the examples, which God hath set before vs, stand vs in very good and profitable vse. God giue vs grace to make such good vses of them: and namely, from those excellent weomen, who would by no meanes be feared from the profession of their loue, and dutie, to our Sauiour; neither in death nor after. Let their example teach vs, to account it a shame for vs, (now since the time of the resurrectiõ of our Sauiour &c.) not to profes his name: notwithstanding any terrour of the wicked, or any losse, or hurt, that might any way grow vnto vs, thereby. Otherwise, these women shall rise vp against vs, at the last day. And whereas we cannot now, doe the offices of loue to our Sauiour himselfe; let vs doe them to our Christian brethren in his stead, according as iust occasiõ shalbe offered: seeing, as we know, our Sauiour doth account that done to himselfe, which is done to the least of them. Neither let men onely be carefull, but women also; seeing the example is of women. For seeing they are heires of the same grace, let them as companions with men, be carefull to performe like dutie with them.

Now in the next place, what duties may this require of vs; that God in his diuine prouidence, did as well fulfill his owne will, in frustrating the will and desire of the Iewes touching the breaking of the legges of our Sauiour, as in leauing him that pierced our Sauiour with his speare, to his owne wicked will: and so in either of them, fulfill the propheſies of the holy Scriptures.

Question. What duties may the consideration of this, require at our hands?

Answer. *We are herein, greatly to praise and glorifie the name of God; because he hath hereby, in a very liuely manner, manifested and confirmed vnto vs, the certaintie of his holy counsels: against all doubtfull contingencie of contrary euents.*

Whereupon also, wee may well learne, to confirme our hearts, with all comfort and peace in beleeuing; to commit our selues to the same his most faithfull and diuine prouidence, while wee walke in his holy waies: and that euen without feare of any the least euill to fall vpon vs, aboue that he shall thinke good; or otherwise, then he will turne it to our singular benefite, in the humbling and trying of vs therewithall.

Explication & proofe. The consideration hereof, may iustly teach vs so much indeed. And therefore (as well counselleth a learned and godly Preacher) *Precemur Deum, vti nobis hanc gratiam largiatur, vt in omnibus angustijs & difficultatibus, ad sacrosanctam eius & tutissimam prouidentiam, vt ad sacram ancoram confugiamus, patienter exitum illius expectantes, vt pulchre monet Psalmus 27. quò tandem, cum eodem Propheta, verè in has laudes erumpamus, Exspectando exspectani Iehouam, & inclinauit sese ad me, & audiuit clamorem meum.* Psalm: 40. 1. That is, Let vs pray to GOD, that hee would giue vs this grace, that in all our straites

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straites and difficulties, wee may flye to his most holy and safe prouidence, as vnto a holy ancre-hold, patiently waiting for that issue which he will giue, as the 27. Psalme doth notably admonish. To the ende, that at the last, wee may with the same Prophet, vpon iust occasion, breake forth into these praises, *I haue earnestly* (or patiently) *waited vpon the Lord, and he inclined himselfe vnto me, and heard my cry.* Psalm: 40. 1.

LEt vs come to the consideration of the buriall of our Sauiour.

Question. What duties, ought the comfort of faith, to yeeld in this respect?

Answer. *To speake generally, all the duties belonging to the comfort of faith in our Sauiour, in respect of his death; they may be furthermore required at our handes, in regard of his buriall: the which, together with his continuance in the graue, is a further confirmation of his death, and of the fruites and benefites thereof.*

Explication & proofe. This standeth with good reason. For as the buriall is a further confirmation of his death: so it may be a further admonition vnto vs, to walke so much the more carefully, in those duties, which the death it selfe doth challenge at our hands. And so doth the Apostle *Paul* reason in the 6. cha: to the Rom: from the 12. verse, to the end of the chapter. *Let not sinne reigne therefore in your mortall body, that ye should obey it in the lusts thereof. Neither giue yee your members as weapons of vnrighteousnes vnto sinne: but giue yee your selues vnto God, as they that are aliue from the dead, and giue your members as weapons of righteousnes vnto God, &c.* This general exhortation is raised from the due consideration of the death and buriall of our Sauiour Christ.

But let vs now consider more particularly, what duties, the comfort of the buriall, may require of vs.

Question. Which are they?

Answer. *To speake more particularly, the buriall of our Sauiour, in consideration that he did not onely dye for our sinnes, but also yeelded himselfe to be buried; to the end (as hath beene obserued in the Comforts) he might shewe himselfe more clearely, to be the most mightie conquerour ouer death, & ouer the graue, on our behalfe: it teacheth vs, first not to content our selues to leaue sinne for a certaine season, as it were halfe dead, and so laid forth by the walls; but to labour still after the full and perfect destruction of it, and to couer it so deepe, and to lay so heauy a weight vpon it; that it might neuer be able to recouer the former life and strength againe. And that euen to this end; that we might be stil more and more, both willing, and also able, to walke before God in the duties of the first resurrection: in comfortable hope to attaine to the second resurrection, which shall be of our bodies at the last day; as was further obserued likewise, in the Comforts heretofore.*

And secondly, as a consequent hereof; insomuch as our Sauiour did not refuse to submit himselfe, to be in the state and condition of the dead for a time, and euen bodily to be laid downe and detained in the graue: wee learne, that wee ought to be willing to yeelde our selues, to the good wil & pleasure of God, in the same behalf: nothing distrusting his goodnes toward our soules, through any feare of death, or the graue, or of him that hath the power of death, which is the Diuel, or of hell it selfe, whereof it hath a certaine resemblance, both in nature and also in name.

Explicatiõ & proofe. So it is indeed, through the guiltines and desert of sinne. For all men, destitute of the grace of God, and voide of faith: either doe, or may iustly feare, the graue, as it were the suburbes of hell, and an entrance to eternall destruction.

Yea the excellent seruants of God, haue so feared it; at such time as they could not find themselues so well prepared, and fitted to dye in the Lord, as they desired to be, (as we read, in the 6. Psalme, and in diuerse other places of the holy Scriptures) vntill that by faith, they had recouered themselues, so as they could comfort themselues, in certaine hope of their eternall saluation: to say in some measure of good perswasion of heart, *O death where is thy sting? O graue were is thy victorie?*

Touching one and the same name, attributed both to hell and the graue, this

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this being a representation of that, by reason of the discomfort of it, to all vnbeleeuers: it hath bin plentifully declared, in the explanation of the doctrine of our Sauiours descension to hell.

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And that the duties rehearsed, ought to be yeelded, in respect of that comfort, which the buriall of our Sauiour affordeth; it is euident in the 6. chap: of the Ep: to the Rom: aboue rehearsed: and likewise in the 2. cht of the Ep: to the Colossians, where the same is mentioned againe, to the same purpose: as was also alledged in the Comforts.

Furthermore; like as we desire, that the Lord our God, of his infinite mercie, for our Sauiours sake (euen because he dyed and was buried for vs) would therefore burie our sinnes as it were in the graue of Christ, that they might neuer come vp before him in remembrance against vs: so is it our dutie, to burie them our selues; that is, to leaue and suppresse them in such sort, that they may neuer rise vp in practise, or allowance with vs: to prouoke the Lord against vs, as in former times they haue done.

And yet further, the due consideration of the godly boldnes of *Ioseph* & *Nicodemus*; yea and of the women also, in shewing forth their loue and reuerence toward our *S*auiour in the honorable buriall of his body being dead, and that also in a time of danger: it may iustly admonish vs, and all Christians, of our dutie, in seeking by all lawfull waies and meanes, to declare that reuerend regard which we haue of him. For seeing these did so, toward the dead body of our *S*auiour; much more ought we to giue honour vnto him, being aliue, and at the right hand of the maiestie of God, ordained the souereigne Lord, and Iudge of all the world.

And herevnto, let vs incourage our selues, from that good successe, which God gaue to *Ioseph*, in that he moued the heart of *Pilate*, to graunt him his sute: nothing doubting, but if we doe with a single heart, rightly seeke the glory of Christ our Lord; in honouring his Person, in furthering his Gospell, in succouring his people our brethren, by such authority, and with such riches as we haue, and by meanes of such good friends, as any of vs can make: God wil be with vs therein, and blesse vs aboue that we can aske or thinke. Let vs also, animate and hearten our selues herevnto; by beholding that confusion, which the Lord cast vpon the chiefe Priests, and Pharisies; who made their contrary sute against our Sauiour Christ. For although they preuailed with *Pilate* (a man of no value, carried hither and thither, in the lightnes of his vnstaied conceite and affection) so that they had full liberty granted them by him, to put their malicious deuise in practise, according to their owne hearts desire: yet God from heauen laughed them to scorne, and vtterly confounded them, howsoeuer they would not see it, neither will their graceless posterity see it to this day: but doe abide still in the obstinacie of their wicked fore-fathers, who most wretchedly renounced the Lord our Sauiour and Redeemer. But thankes be to our God: who hath giuen vs grace to see it. Let vs therefore abide faithfull to our Sauiour in all good duty; yea, let vs encrease more and more therein: nothing doubting of most happy and blessed successe in the end, against all contrary indeuours of all the enemies of our Sauiour, and his Gospell, whether more secret and crafty vnderminers, or more open and violent oppugners of the same: whether by spirituall encounter of false prophesie by speech & writing, or by outward force of hostility & warre. Our Lord Iesus Christ (whom no force could hinder from rising againe out of the graue, wherein his body lay dead) will most assuredly preuaile against all his aduersaries, of all sorts whosoeuer. They shall all be subdued vnder his feete, as we read Psal. 110. 1, and 1. Cor. 15. 25.

Moreouer; and beside all that hath beene said: seeing the wickednes of the nature of vs all, is discouered by the example both of Iewes and Gentiles, in their extreme contempt, and most cruell pursute against the Sonne of God: yea, euen that wickednes, whereby the Diuell at the first, corrupted our first Parents, in mouing them to aspire to be as Gods (For we are all by nature very

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ranke rebels, descended of a traiterous stock: so that iustly might the Lord cast a double condemnation vpon the world, vnles it had pleased him, to the more wonderfull ouerthrow of the Diuel, and all reprobates, to turne that to the saluation of the elect, whereby we had deserued to be twice condemned. Let vs therefore, from hence learne betimes, and so forth, to perseuere continually, to humble our selues vnder the holy hand of God: and to seeke for his grace and mercie, that we be neuer led into the tentation of the Diuel; that wee should be found rebels and traitours against the Sonne of God. And chiefly, let all such, take heed to themselues, whosoeuer be in high place aboue the rest: and are indued with speciall gifts of wit and learning, &c. For if they be left vnto themselues, and to the will of the Diuel; the cause of our Sauiour Christ shall no sooner come before them, but the higher their places, and the greater the pride of their naturall wit, or the shewe of their holines is; by so much will they shewe themselues to be the more sore and spitefull aduersaries vnto him, in the resistance of his Gospel, and in vexing the true and faithfull professours thereof.

To conclude this part of our inquirie, this we may boldly affirme: that if any doctrine will doe vs good, this of the sufferings of our Sauiour must haue a chief place in the effecting of it. And it cãnot be, that it should be truly known, and beleeued: but it must needes haue such manifold and admirable effects, as haue beene rehearsed.

Question. Now on the contrary, what is the danger of not beleeuing, and of not yeelding this obedience, in regard of the sufferings, and death of the same our blessed Sauiour?

Answer. *Whosoeuer do not beleeue, that he hath suffered all these extreme paines & reproches, euen comparable to the reproch and torment of hell, both in body and soule for their sins; neither that the sufferings of our Sauiour alone, are perfectly sufficient for their redemption and reconciliation with God; neither do regard to know and obey the Gospel in this behalfe: they shall surely dye in their sinnes, and iustly beare their owne reproch and torment, both in body and soule for euer in hel. Specially such, as hauing receiued knowledg, and some tast of the heauenly gift; doe afterward fall away: and tread vnder foote the Sonne of God, accounting the blood of the Testament, as an vnholy thing.*

Explication and proofe. So indeed we read, Heb: 6.4.5.6. & ch: 10.28.29,30.31. with a more full declaration, then you haue rehearsed out of thẽ. Read also, Iohn 8.24. where our Sauiour generally affirmeth, *Except ye beleeue that I am he, ye shal dye in your sins. And Iohn the Baptist*, Iohn ch: 3.36. *He that obeyeth not the Sonne, shal not see life, but the wrath of God abideth on him.* This wrath of God, is vpon such euen in this life: but it shal be more heauie to the soule immediatly after this life ended; but most of all both to body & soule, when our Sauiour shal come to execute his last iudgemẽt: according to the word of our Sauiour himself. Luk. 9.26. And of the Apost. *Paul*, 2. Thes. 1.6.7.8. &c. Verily, as our Sauiour had the perfect sense & feeling of his dolorous sufferings for sin: so will he come with perfect indignation, against all such, as shall despise his sufferings, and take delight in their sinnes.

To speak more particularly, if we beleeue not to be set loose by the bonds of Christ, we shal lye boũd stil in the fetters & chaines of our sins: for vnles the Son make vs free, we cãnot be free. If we beleeue not that Christ our Lord was scourged for vs; we our selues shal tast of the whip of gods wrath. If we beleeue not that he was as the sheepe before the shearer, dumbe for our sakes: we shal neuer be able to open our mouth before God to plead for our selues. If wee beleeue not that he was condemned at the iudgemẽt seat of *Pilate* for vs: we shal be cõdemned before the tribunal seat of Gods iudgement. Finally if we beleeue not that he sustained the torments of soule for vs, cõparable to the torments of hel for a time; we shal for euer be tormented with them. Thus necessarie is it, that euery true Christian, do beleeue firmely in the most perfect, & alsuf-ficient sufferings of our Sa: Ch: indured by him for euery one of vs. Let vs therfore pray accordingly, as the Apostle teacheth vs, Heb. 13.20.21. *That the God of peace would vouchsafe euen through the blood of the euerlasting couenant to make vs perfect in all good works, to doe his will, working in vs that which is pleasant in his sight through Iesus Christ, to whom be praise for euer and euer,* Amen.

As

Beliefe in God the Son, who the third day rose againe from the dead.

The ground and meaning of his glorification, in generall.

As for those that goe about any way to lessen the grieuousnes of the sufferings of our Sauiour; as if he had but onely made a shew of suffering as the Simonians & diuers other heretikes are said to haue fatastically imagined: or as if the sufferings of Martyres must be ioyned with the sufferings of Christ, to the perfect merit of saluation: or as if the sufferings of Christ, were not properly & chiefly in his soule, nor necessarie so to be: or on the contrary, as if the soule of our Sauiour had suffered after death, in the place of torment in hell, or that the Godhead of our Sauiour suffered, as the heretikes called *Theopaschine* affirmed: let vs vtterly withdraw our hearts from their opinions, beeing erroneous from the faith, both on the right hand and on the left, in excesse and in defect.

Beliefe in God the Sonne, who the third day rose againe from the dead, and so began his exaltation or glorifying.

HAuing thus gone through the doctrine of faith, concerning the whole humiliation of our Sauiour Christ in our humane nature; euen from his incarnation, to his very last sufferings vnto death: yea euen to the last moment of time wherein he continued in the graue in the state and condition of the dead. Let vs now henceforth, proceede to the doctrine of that his exaltation and glory, which followed the same his humiliation and sufferings. For this is the orderly course of the reuealing of our Sauiour Christ to his Church. And herein consisteth the whole doctrine of our beleefe in him the second person of the most holy and blessed Trinitie, the Son of God: that he hath taken our nature, to the end he might be a meet mediator for vs vnto God, to the purchasing and performing of our eternall redemption, iustification, and saluation. According to that which our Sauiour himselfe said to two of his Disciples, the same day wherein he rose againe from the dead. *O yee fooles* (saith he) *and slowe of heart, to beleeue all that the Prophets haue spoken: Ought not the Christ to haue suffered these things, and to enter into his glory?* Luke 24. ver. 28. According also to that of the Apostl Peter. 1. ep. 1. 10. 11. Where he affirmeth that the prophets inquired diligently, after the time and season, wherein the sufferings of our Sauiour should be reuealed, and the glory which should follow the same. *Vnto whom* (as the Apostle saith further) *it was reuealed, that not vnto themselues, but that vnto vs they should minister the things which are shewed vnto vs. &c.* And according to that of the Apostle *Paul*, Act. 26. 22. 23. *I witnes no other things, but those which the Prophets and Moses did say should come to passe*: to wit, *that Christ should suffer, and that he should be the first that should rise from the dead, &c.*

Wherefore, seeing by the ministerie of the Euangelists & Apostles, the glory of our Sauiour Christ which followed his sufferings, is reuealed vnto vs in the holy Scriptures of the new Testament, as wel as the sufferings themselues: let vs according to the example of the holy Prophets, inquire after the same.

Question. First of all therefore, what was the glory or exaltation, which followed after the humiliation and sufferings of our Sauiour?

Answere. *The glory of our Sauiour Christ which followed his sufferings, comprehendeth,*

First, the deposition or laying down and leauing of al his humane infirmities, and naturall weaknesses in the graue.

Secondly, the recouering, assuming, and taking to himself, that whole perfection of our humane nature, wherein God at the first had created Adam: yea and that in a more excellent and perfect degree, as might best beseeme the naturall Sonne of God, the eternall King and Sauiour of his people.

Thirdly, the glory of our Sauiour Christ comprehendeth that more cleare, sensible, and full manifesting of his diuine nature, and the infinite power and grace thereof: both by the raising vp of the body from the dead, and also by the ascending of the whole humane nature, both body and soule vp into heauen, to the right hand of the Maiestie of God.

Fourthly, it comprehendeth that possession of all soueraigne and diuine power, which he

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hath in heauen: euen in that he is in the nature of man, seated at the same right hand of God the Father, to rule and gouerne all things.

Finally, the glory of our Sauiour Christ comprehendeth that authoritie which he hath (euen in that he is the Sonne of man) to iudge the whole world, at the last day.

Thus large indeed, is the glorie and exaltation of our Sauiour Christ euen in his humane nature: answerable to the degrees of his humiliation, considered before at large. The which humiliation of our Sauiour, we will here briefly cal to mind, for the more cleare illustration of that glory which we doe presently inquire of. For like as, though he were the Son of God, in most high glory one with the Father, yet humbled himselfe; (first to take our humane nature to the diuine, in personall vnion: secondly in that same personal vnion, to take all the infirmities of the same our humane nature, euen all infirmities which sin hath brought vpon vs, such as are hunger & thirst, wearines, faintnes, sorrow, yea so as in this respect he hath yeelded himselfe in all things like vnto vs, sin onely excepted, as the holy Apostle teacheth vs: thirdly in the same our nature to be subiect to the whole law of God, both ceremonial, & therfore was circūcised; morall, & therfore was subiect to his naturall parents; judicial, & therefore was subiect to death by ciuil iudgemēt: yea fourthly, more then this, to bear ỹ whole curse of the law & spiritual punishmēts in his soule, whatsoeuer were to be indured of him for vs to a kind of death therof, in feeling the horrour of Gods forsaking of his creature for a time, so far as it might be a punishment of our sinne vpon him, without any sinful forsaking of God on his part, as we had done: finally, as our Sauiour being the Son of God, humbled himselfe, not onely to death, but euen to descend into the graue, and to lye for a time in the most low and base estate & condition of the dead, as touching his body) so after the humiliation euen of the diuine nature (after a sort) by reason of the personall vnion with the humane, for the work of our Redemption and saluation; the humane nature (the same work of our redemption accomplished) hath bin glorified and exalted with a certaine diuine glory in such sort as hath bin also expressed. Both which points of our faith (as wel humiliation as exaltation & glory of our Sauiour) the Apostle *Paul* doth notably comprise in that one place of his holy epistle or letter sent to the *Philippi.* as we read, ch: 2. v, 5. *Let the same mind be in you* (saith the Apostle) *that was euen in Christ Iesus*, &c. euen to the 11. v. I pray read the text in your Bible. And Act. 3. 13. *The God of Abraham, & Isaak, & Iaakob, the God of our Fathers* (saith the Apostle *Peter*) *hath glorified his Son Iesus whom ye betraied, &c.* The comfort of this most high glorie & exaltation of our Lord and Sau: Chr: in our humane nature, after that he had perfectly humbled himselfe, and suffered for our sins in the same, though personally vnited to the diuine nature: the comfort is exceeding great, in this most exceeding great work & mysterie of our redemption, according to the thanksgiuing of the *Virgine Mary* Luk, 1. 46. &c. & according to the thanksgiuing of *Zacharias*, as it followeth in the same ch: frō the 68. v. And euen herein is the comfort exceeding great, that we may reioice with ioy vnspeakable & glorious, seeing the fruite of this humiliation & exaltation of our Saui: is our saluatiō & glory also: according to that, Heb: 2. 9. 10. *We see Iēsus crowned with glory & honour, who was made a litle inferiour to the Angels, through the sufferings of death, that by Gods grace he might tast death for all men, &c.* Wherby as it followeth, *he brought many children vnto glory, &c.* And 1. Pet: 1, 9, *In whom you beleeue & reioyce with ioy vnspeakable & glorious. Receiuing the end of your faith, euen the saluatiō of your soules.* For this we must wel vnderstād & consider, that albeit the purchase of our redemption & saluation hath bin perfectly made & obtained for vs, by the merit & worthines of the humiliation & sufferings of our Sa: in a limited & finit time; yet the cōmunicating of them vnto vs, & our attaining & inioying of thē, to the cōfort of our faith here in this life, & to the glorifying of vs for euer in the kingdome of heauen, dependeth vpon the aduancement & eternal glorification of our Sauiour. So then, it was necessary, that our Sa: Ch: should not onely humble himselfe, & suffer for the sins of vs, most vile & base sinners; whose sins & reproch, he of his infinit loue & pitie toward vs, took vpon him: but also that he should be lifted vp & aduāced in the highest degree of glory, because of the excellēcy of his diuine persō, & because of the dignitie of his most high office of eternal meditation, & for the glory of God the father: according to his own most holy and gracious counsel; & according to the reuelation of the good pleasure of his diuine will herein, by the spirit of prophecie, from the beginning of the world. Now

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according to that. Acts. 5. 31. *Him hath God lifted vp with his right hand to be a Prince and a Sauiour to giue repentance to Israel, and remiſſion of ſinnes.* And for the continuance of the Prophecie of our Sauiour: reade Act. 3. 22. and ſo forth to the end of the chapter: yea, and that not onely after his Reſurrection, Act 1. 3. but alſo after his Aſcenſion vp into heauen. Ioh. 16. 5. 7. &c. 12. 15. 25. Act. cha. 2. and Eph. 4. 7. 8. &c. So that we may truly ſay, *Ieſus Chriſt yeſterday, and to day the ſame is alſo for euer. Heb.* 13. 8.

The particuler degrees of his Glorification.

Hetherto more generally of that glory which followed the ſufferings of our Sauiour Chriſt.

WE come now to the particular degrees thereof, as they are ſet downe, in the Articles of our Beliefe.

Queſtion. How is that?

Anſwer. *The articles of our beliefe, teach both me and euery Chriſtian, to beleeue in Ieſus Chriſt the only begotten Son of God, our Lord; that after he had ſuffered vnder Pontius Pilate, was crucified, dead, buried, and deſcended into hell: The third day he roſe againe from the dead, aſcended vp into heauen, ſitteth at the right hand of God the Father almightie: and that from thence he ſhall come to iudge both the quick and the dead.*

Explication, and proofe. In theſe words in deede, the particular degrees of the glorious exaltation of our Sauiour Chriſt are contained. The firſt whereof is his Reſurrection from the dead. Act. 3. 13. 1. Pet. 1. 21. in which reſpect he is called the firſt fruites, and the firſt begotten of the dead. 1. Cor. 15. 20. and Coloſ 1. 18 Let vs therefore in the firſt place, conſider of this firſt degree. And to begin withall, inſomuch as the holy Scriptures, muſt be the ground and warrant of euery Article of our faith, as hath beene hitherto obſerued, and as wee learne from the practiſe of Saint *Paul* in his preaching of this point, as well as of other. 1. Cor. 15. 1. 4. and 2. Tim. 2. 8. and from the practiſe of our Sauiour himſelfe after that hee was riſen, as we reade Luke, 24. verſes 25. 27. 44. 46: for otherwiſe in matter of faith, whatſoeuer is without warrant from the worde, it is fancie and not faith.

Queſtion. What ground therefore of holy Scripture haue you, for the declaration and proofe of the Reſurrection of our Sauiour?

Anſwer. *The holy hiſtorie is faithfully recorded at large, by all the holy Euangeliſts. Matth. 28. Marc. 16. Luke. 24. Iohn. ch. 20. and chap. 21. The ſame is more briefly teſtified, in many other places of the holy Scripture.*

Explicatiõ & proofe. Let vs therefore, from theſe holy Scriptures, ſearch out the doctrine of the Reſurrection of our Sauiour from the dead. The which alſo, (becauſe it ſheweth a notable difference betwixt our Sauiour Chriſt and all other men; inſomuch as the moſt excellent men when they are once dead, do ceaſe all their actions heere in this world, and their thoughts are at an end, ſo that there is nothing to be ſaid furthermore of them, then what they did or ſuffered while they were aliue; whether we looke to *Moſes* or *Eliah*, or any other: but the Acts of our Sauiour Chriſt are infinitely more and greater after his death then they were before, if we ſhall conſider them not onely in the raiſing vp of his owne body, and the bodies of many other that were dead, and in working of many ſignes and miracles by himſelfe; but alſo in giuing his wonderfull gifts vnto men immediatly after his aſcenſion, and in working moſt ſtrange works by them, by the power of his diuine word & ſpirit, and in giuing his graces and by working of his workes by his holy ſeruants from time to time euen to this day. Let vs ſo much the more diligently, and with ſo much the greater delight, ſettle our mindes to conſider of this point of holy Doctrine, and ſo alſo of thoſe which doe followe. Remembring alwaies, that this is ſo neceſſary a ground of our faith and ſaluation; that vnleſſe our Sauiour Chriſt were riſen againe, all faith and all preaching were vaine. 1. Cor. 15. 14. therefore our Sauiour himſelfe doth ſtirre vs vp to an earneſt conſideration of it. Reuel. 1. 18, ſaying, *I am aliue, but I was dead: and behold I am aliue for euermore, Amen.*

But

Beleeue in God the Son, who the third day rose againe from the dead.

The order of handling this Article of his resurrection.

Question. But in what order shall wee proceede, to consider of this doctrine of the holy Resurrection of our Sauiour, from that historie & ground of it, which you haue already mentioned?

Answer. *I haue heard you teach, that diuerse things are carefully to be examined, to the end we may profitably vnderstand and beleeue it.*

Question. It is true in deed. Which are those things so neare as you can remember them?

Answer. *The first of them was: what this word of the Resurrection doth signifie in this Article.*

Secondly, the time when our Sauiour did rise againe.

Thirdly, the place from whence he arose.

Fourthly, the manner how.

Fiftly, the reasons or causes why he rose againe.

Sixtly, the proofes and confirmations that our Sauiour is risen againe.

Seuenthly, the comfortable fruits of his resurrection.

Eightly, the duties arising from the same comforts.

Finally, the danger of not beleeuing in our Sauiour Christ risen againe.

Explicatio These were the things in deede, which we propounded to our selues to consider of; as those, in the compasse whereof, the whole doctrine of the resurrection, will (through the grace of God) be sifted out. Let vs therefore examine these points one by one. And first of all,

Question. What is the meaning of this word Resurrection (or to rise againe) vsed in this Article of our faith?

Answer. *The word Resurrection (or to rise againe) doth properly belong vnto the body, and signifieth the quickening and setting of the body on the feete againe.*

Explicatio & proofe. It is true. That is said properly to rise againe, which was fallen before: but the body of our Sauiour Christ was that which was fallen. And therefore that alone did rise againe. Neuertheless this could not be done, but by the returne and reuniting of the soule vnto it, the which by death was separated from it before. Now that the death of the body (which commeth by the separation of the soule from it) is vsually signified by the word of *falling*: it is plaine in manie places of the holy Scriptures; and namely Numb. 14.29-32. *Your carkases shall fall in this wildernes.* And 1.Cor. 10.5. *there they were ouerthrowne.* But Numb. 26. 65. *Moses* speaking of the same destruction, or casting downe, expresseth it by these words. *They shall die in the wildernes.* Likewise whereas the Apostle saith. 1.Cor. 10.8 *There fell in one day three and twenty thousand*: *Moses* reporting the same fall, saith that all these, *yea a thousand more died in that plague*. Reade also Leuit. 26.7. 8. Psal. 82.7. By the same word of *falling* doth our Sauiour Christ himselfe speake before hand of his death: Ioh. 12.24. in that he saith, *Verily, verily, I say vnto you: Except the wheat corne fall into the ground and die, it bideth alone: but if it die, it bringeth forth much fruit*. And that by the Resurrection, is meant the rising of the body; the historie maketh it plaine: because it was the body which the Souldiers watched. It was the body which the Angel told the women that it was risen againe: euen that body of his, which they came to imbalme, and the remouing whereof *Mary* so much lamented; shee thinking that some man had taken it out of the graue. It was the body, by the feeling and handling whereof, our Sauiour did assure his Disciples, that he was verily and in deede, and not in appearance onely risen againe. The other wordes of the Article, do likewise make this plaine, in that it is said, *He rose againe from the dead*: that is to say, from the estate and condition of those that were bodily dead; of the which, all that died in the Lord; were in their soules aliue with the Lord. And thus in the Prophecie of Isa. chap. 26.19. the word of resurrection is referred to the body expresly. *Thy dead men shall liue* (saith the Prophet) *euen with my body shall they rise. Awake and sing ye that dwell in the dust, &c.*

It is true in deede, that these wordes of *falling and rising againe*, are vsed otherwise in a borrowed kinde of speech, to signifie the *falling*, that is the *sinning* of the soule, and the spirituall calamitie thereof: or the *rising*, that is, the returning of the soule vnto God by repentance, and amendment of that sin, where-

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The meaning of the word Resurrection.

by it fell from obedience to God before: as Ier. chap. 8. 4. *Thus saith the Lord, Shall they fall and not arise? shall he turne away, and not turne againe?* And Luc. 2. 34. *Behold* (saith *Simeon* speaking of our Sauiour Christ a fewe daies after hee was borne) *this child is appointed for the fall, and for the rising of many in Israel.* Likewise Rom. 9. 31. 32. *They haue stumbled at the stumbling stone. As it is written, Behold I lay in Sion a stumbling stone, and a rocke to make men fall: but euery one that beleeueth in him shall not be ashamed.* And againe, chap. 11. verse. 11. *I demaund then* (saith the Apostle) *haue they stumbled, that they should fall? God forbid: but through their fall, saluation commeth vnto the Gentiles, to prouoke them to follow them. Wherefore if the fall of them be the riches of the Gentiles, how much more shall their abundance be?* And verse, 15. *For if the casting away of them be the reconciling of the world, what shall the receiuing be, but life from the dead?* And in this respect also, the Apostle *Iohn* telleth vs of a first Resurrection: that is to say, from the death of sinne, wherein we naturally lie dead: before wee can escape the second death, and be partakers of the Resurrection of the body to euerlasting life. Reuel. 20. 5. 6. And the Apostle *Paul.* Rom. 6. 1. 2. &c. 12. But neither this falling, nor this rising, belongeth to our Sauiour Christ, because he neuer knew sinne. For his soule being most pure & holy from the wombe, continued so in the whole course of his life, euen to death, & in death, without any falling, or the least declining that might be, from the obedience of God. Thus then we see, how in the first place, the word of *Resurrection or rising againe*, is to be vnderstood in this article of our faith. Wherein, though we haue beene somewhat long, yet I trust not without some good fruit.

Question. NOw secondly, what are wee to consider from the holy Storie, which the Euangelists doe record, concerning the time, when our Sauiour Christ rose againe?

Answer. *The time is expressed in the words of the Article, The third day he rose againe from the dead. But yet more particularly, the holy Storie sheweth, that it was in the morning of that third day, very early, euen at the rising of the Sunne.*

Explication, and proofe. So it was in deede. For first, concerning the third day, it is agreeable to that which our Sauiour himselfe spake before, of the time of his Resurrection. Mat. 16. 21. and ch. 17. 23. and ch. 20. 19. Ioh. 2. 19. And the same day that our Sauiour did performe this; the Angel testifieth, that it was the third day after that he had suffered: according to the same words of our Sauiour. Luke. 24. 7 And the same day the two Disciples acknowledge that it was the very third day, verse, 21. of the same chapter. And our Sauiour himselfe againe, verse, 46, Likewise the holy Apostles, first *Peter* Act. 10. 40. and then *Paul.* 1. Cor. 15. 14. *He rose the third day, according to the Scriptures.*

And that the same Resurrection of our Sauiour, was early in the morning, euen about the sunne rising: it is euident by the holy Story, insomuch as hee was risen before *Mary Magdalen* could come to the Sepulcher, though shee rose while it was yet darke, and hasted her iourney thither: as wee reade, Ioh. 20. 1. *Now the first day of the weeke came Mary Magdalen early, when it was yet darke vnto the Sepulcher* (for so early did she set out) and yet when she came, *shee saw the stone taken away from the toombe, &c.* And Mark. 16. 2. it is reported that other women also; *early in the morning, in the first day of the weeke, came to the Sepulcher, when the sunne was yet rising, &c.* But the body of our Sauiour was risen before, as the Euangelist doth furthermore testifie, verse, 9. saying, *And when Iesus was risen againe in the morning, which was the first day of the weeke, he appeared first to Mary Magdalen, &c.*

Thus then, touching the time of the Resurrection of our Sauiour, it is noted three waies. First, that it was on the third day after his sufferings, reckoning from the beginning of them (as we may well doe) though in deede it was the third day, albeit we reckon from his death and buriall, as hath beene obserued heeretofore. Secondly, it is noted to be early in the morning, neere about the rising

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rising of the Sunne. Thirdly, that it was on the first day of the weeke: that is to say, the day after the Iewes Sabbath; which was that day that in the weekely recourse thereof, was answerable to the first day that euer was: euen that wherein the world was first made by the Sonne of God. Not a by an instrument or seruant; but euen by his almighty power, together with the Father: by whom also, the light was created, & brake forth as on this day in the morning, which was the first light that euer lightened this world: as we read Gen. 1.1.3. Ioh. 1.1.3. Col. 1.16. & Heb. 1.2. The which day also, is that which we call *the Lords day*, for a memoriall of this resurrection of our Sauiour: and doe keepe it holy, instead of the Iewes Sabbath.

Question. What may we well obserue from the consideration of these things, touching the time of our Sauiours rising againe?

Answere. *First, in that our Sauiour Christ rose againe the third day, as he said that hee would; we may well obserue his diuine power. Secondly, in that he appointed this third day to be the first of the weeke, euen the day which answereth to the first day of the worlds creation: we may well obserue, that as by our Sauiour, (in that he was God from the beginning) the world was made: so now by the grace of his mediation (in that he is both God & man) the same world, being corrupted and decayed, shalbe restored againe. Thirdly, in that he rose so early in the morning, euen with the Sun: it fitteth very well with that prophesie of Mal. ch. 4. 2. to leade us to acknowledge him to be the true Sunne of righteousnes; to giue light to all the elect of God, who do naturally sit in darknes, & in the shadow of death, till this heauenly light doe lighten our eyes, by the bright beames of his Gospel, through the inward operation, and illumination of his holy Spirit.*

Explicatiõ & proofe. These things verily, may we not carefully, admonish our selues of, from this holy consideration of the time. Yea, so may we obserue, both his power and diuine grace; that how soeuer foolish and wicked men, armed themselues and watched the body of our Sauiour, as if they would willingly (no doubt if they could) haue knocked him downe with their billes and halbards; or haue taken and carried him to the chiefe Priests to haue beene crucified againe, so soone as hee should in their sight, haue offered to rise out of the graue. Yet it was as vnpossible for them, to keep him downe that he should not rise, &c. or to hinder the fruit and effect of his resurrection; that by it the world should not be inlightened with the knowledge of his saluation: as it was for them, or for all the wicked in the world, with all their power or deuises which they might possibly vse, to hinder the Sun one moment of time, from the course of the rising thereof; and that it should not cast forth the bright & warme beames of it, ouer the face of the earth. And so likewise is it vnpossible at this day, or for the time to come, (euē as it hath bin from the first time of our Sauiour Christs resurrection) that any aduerse power should be able to hinder the light of the gospel, that it should not shine forth there, where as God doth cõmand the light of it to breake out for the comfort of his people. Yea and though it falleth out by reason of the sinnes and vnthankfulnesse of the world, that it is obscured and darkened for a time; as the Sunne is sometime by a thicke cloude: yet it is vnpossible, that it should not according to the good will & pleasure of God, renew the light; like as the Sunne, after a while breaketh through the clowde againe. Thus then, the time of the resurrection of our Sauiour, may fitly leade vs to consider of the comfortable prophecie of *Malachi*, in the place alledged before, in these words of the Prophet, *Vnto you that feare my name, shall the Sunne of righteousnes arise, and health shall be vnder his wings, and ye shall goe forth, &c.* And likewise it may aptly put vs in remembrance of the like prophecies of newe heauens and a new earth, and of a new and cleare light, to be made by our Lord Iesus Christ, at the manifesting of himselfe, and through the breaking forth of his Gospel, and the publishing of it to all the nations of the world. Isai. 60.1.3, &c. and ch. 65.17.19. and ch. 66.22. and Zech. 14.7.9. And euen for this cause (as it seemeth) would the Lord then beginne the world to come: euen in the morning with the light (as the time of the Gospel is termed, 1. Iohn 2.8.) to put a difference

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rence betwixt it and the former world, which in the creation thereof was begunne in darknes: for darknes couered all: as Gen. 1. 1.

Hetherto of the time when our Sauiour roſe againe.

Queſtion. THe place now followeth to be conſidered of vs. Which therefore was the place whence our Sauiour did riſe againe?

Anſwer. *The graue wherein he was buried, and continued to the third day, (as it were among the dead, and in the very ſtate and conditon of the dead) that was the place, from whence he roſe the third day, euen from the dead, his body being quickened by the returning of the ſoule vnto it againe.*

Explication & proofe. It is true. For that was the very place whether the women came early to ſeeke the body of our Sauiour, but ſaw that it was gone. And the Angel ſpeaking of the ſame place, telleth them, *He is not here, but is riſen: remember how he ſpake vnto you, &c.* Luke 24. 6. And Marke 16. 6. *He is riſen, he is not here: behold the place where they put him.* And Matth. 28. 6. *He is not here, for he is riſen, as hee ſaid: come ſee the place where the Lord was laid.* And in this reſpect, let vs call to minde, that (to the end there might bee no pretence of cauill againſt the reſurrection of our Sauiour from the very place where hee was laide) the holy Story aſſureth vs, that the ſepulchre, in the which hee was laid, was by Gods prouidence newly hewen out of the rocke, and that neuer any had beene buried in it, till our Sauiour was laid there. Matth. 26. 60. Iohn 19. 41. Let this for the preſent, ſuffice touching the place.

Queſtion. THe manner how our Sauiour Chriſt aroſe out of the graue, is next to be examined. How was that?

Anſwer. *The holy Story reporteth it thus. While the vnbeleeuing and malitious Iewes, little thinking that our Sauiour Chriſt ſhould indeed riſe againe the third day, as he had ſaid that he would: and yet, to put the matter out of queſtion, gathered together, ſet, and charged a watch, or gariſon of ſouldiers, to keepe the ſepulchre wherein the body of our Sauiour was buried, leſt his Diſciples (as they pretended) ſhould come by night, and ſteale it away, and ſay to the people, he is riſen frō the dead; and leſt* (as they further pretended to feare) *that by this meanes, the laſt error ſhould be worſe then the firſt: the Lord in this while, euen early in the morning on the third day, ſent his holy Angell from heauen, who cauſed a great earthquake, and rowled away that great ſtone which was laid ouer the ſepulchre, and ſate vpon it, hauing a countenance like lightening, and his rayment white as ſnow: ſo that for feare of him, the keepers were aſtonied, and became as dead men: ſo that (as the holy Euengeliſt teſtifieth) our Sauiour Chriſt did riſe againe from the dead euen in this time, according as he had ſaid that he would.*

Explication and proofe. Such indeed was the māner of the reſurrection of our Sauiour, as the Euangeliſt *Matthew* reporteth it, chapt. 27. 62, &c. to the end of the chapter, and cha. 28. verſe 2. 4. So that we may truly ſay, that he roſe againe in a diuine manner: inſomuch as hee roſe by his owne diuine power, and ſo declared himſelfe mightily, to be the Sonne of God: according to that we reade, Rom. 1. 4. and Iohn 2. 19. and 10. 18 as we haue ſeene before. Neither is it any thing againſt this, that the raiſing vp of our Sauiour is attributed to the Father, Acts. 2. 24. 30. 33. and chap. 3. 15. and 5. 30. 31. and 13. 30. 33. 34. 37. Rom. 8. 11. Eph. 1. 20. and 2. 6. and 1. Pet. 1. 21: this is not againſt it I ſay, inſomuch as there is but one Deitie both of the Father and the Sonne.

Queſtion. But if our Sauiour roſe againe by his owne diuine power, why then did not he himſelfe rowle away the ſtone, and amaze the ſouldiers with the brightneſſe of his owne diuine glorie and maieſtie; and ſo take away all heart and courage from them, as hee did at his apprehenſion in the garden?

Anſwer. *Like as it is a greater glory to an earthly Prince, to ſuppreſſe his aduerſary by ſending forth ſome Captaine, with a ſmall number of ſouldiers, then if hee ſhould goe forth againſt him in his owne perſon, and with a royall armie: ſo was it more glorious for our*

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Saiour, to doe this exploit, by one of his Angells, then if he had done it more immediately, by the glory of his owne power.

Expli. The similitude is very fit and plaine. For thus may we well reason; that if one Angell of Christ, hath so great power, that he can shake the earth: and so great glory, that the sight of him doth take away all valour from a company of armed souldiers; yea doth strike them with such confusion, as they become forthwith like dead men: how infinite then is the diuine glory of our Saiour Christ himselfe? and how vnmeasurable is his power, who hath thousand thousands of the Angells ready at his becke and commandement? Moreouer, let vs adde to this, that our Saiour did not vouchsafe this wicked company to haue the sight of him, as being vtterly vnworthy thereof. And therefore also would he not shew himselfe openly at *Ierusalem*, to the chiefe Priests, or *Pilate*, &c. but choseth to manifest himselfe onely to his Disciples, and appointeth *Galile* (where he began his preaching) to be the place rather thē *Ierusalem*, or any other neare to it: had it not beene for the more speedy comfort of his Disciples. And though he shewed himselfe once, to more then fiue hundred together, as we are afterward somewhat more purposedly to consider: yet it is therewithall said, that all these were of the brethren, 1. Cor. 15. 6. and Act. 10. 41. Furthermore, touching the manner of the resurrection of our Saiour, it is to be obserued, that hee would not yet shew himselfe in his perfect glory, because the time of it was not yet come; though hee was already entered into the first degree of it, by this his resurrection: for hee reserued the perfect manifestation of his glory to his second comming. Neyther were his Disciples fit to haue endured the brightnesse and excellencie of it.

Question. But is there nothing else to be considered concerning the maner of his resurrection?

Answer. *By that which the Euangelist Luke writeth, chap. 24. verse 12. and by that likewise which the Euangelist Iohn recordeth, chap. 20. 5. 7. it seemeth that our Saiour Christ rose out of the graue naked; insomuch, as he left the linnen clothes (wherein hee was buried) in the graue.*

Explicatiō & proofe. So indeede doe the Euangelists write. *Peter* (saith Saint *Luke*) *looked into the Sepulchre, and saw the linnen clothes laid by themselues, and departed, wondering in himselfe at that which was come to passe.* That which Saint *Luke* writeth concerning *Peter*; the Euangelist Saint *Iohn* testifieth concerning himselfe, that hee likewise saw the linnen clothes lye still in the Sepulchre: yea he testifieth further, that both *Peter*, and he himselfe, saw the kerchief that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Thus therefore it seemeth to bee euident, that our Saiour Christ rose naked out of the graue. But why did he so?

Question.

Answere. *Hereby our Saiour would leaue as it were a perfect token behinde him, that he was risen againe. And besides, it was most agreeable to that glorified estate of his body, which it was raised vp in: that he should doe so.*

Explicatiō & proofe. It is true. For first, that the linnen clothes (the apparell of death as a man may say) left behind, yea and handsomely folded vp, were a token that our Saiour was risē againe; and that his body was not by any other taken out of the graue, it may well be concluded: because it is against all reason, that any should take away the body naked; whether they were friends or foes. If they were friends, it is out of all question (euen of it selfe) that they would not. If they were enemies, they would rather haue left the body, & taken away the linnen, it being (no doubt) of some good worth: then to haue taken away the body, and left the linnen behinde.

Secondly, that it was most agreeable to the glorified estate of the body of our Saiour, (I meane it being at the least in a great part, though as yet not fully glorified till the ascension) it may bee considered from the estate of mankinde in the first creation: and also because hee stoode in no need of any clothing, to keepe his bodie eyther from colde or heate, &c.

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Neuertheleſſe in reſpect of the infirmitie of thoſe to whom he ſhewed himſelfe, he neither tooke vnto him the full glory of his humane nature: neither refuſed to vſe ſuch apparell, as hee thought meete, as it is after to be further obſerued.

The like is to be ſaid concerning the bodies of thoſe Saints, that roſe out of their graues; whom God no doubt apparelled, and did not ſend them naked into the citie, for common honeſties ſake, &c. The which reſurrection of theirs alſo; becauſe it ſerueth to ſet forth the manner of our Sauiour his reſurrection: we are now to conſider of it, in this place.

Queſtion. In what words doth the Euangeliſt report it?

Anſwer. *The Euangeliſt Matthew reporteth it in theſe words, as we reade, ch: 27, 52. 53. Many bodies of the Saints which ſlept aroſe, And came out of the graues after his reſurrection, and went into the holy citie, and appeared vnto many.*

Explication and proofe. This memorable record, ought not to be in any wiſe forgotten, when wee ſpeake of the reſurrection of our Sauiour: inſomuch as hereby it is euident, by the faithfull teſtimonie of the Euangeliſt; that hee ſhewed himſelfe to be ſuch a firſt fruits of the dead, that ſhould ſanctifie the whole lumpe: and therefore would not himſelf riſe alone, though he was (we graunt) the firſt that roſe from the dead, and that alſo by his owne power neuer to dye againe; For though ſundry other had beene raiſed vp from death to life, yet they died againe. Neither did euer any before, neither ſhall any for euer after, riſe againe by their owne power, as our Sauiour did. This was onely proper to him.

Queſtion. But what ſhall we ſay of theſe, that after our Sauiour himſelfe was riſen, roſe againe out of thoſe graues which were laied open at his death: did they dye againe? Should we thinke ſo or not?

Anſwer. *The holy Story maketh no mention, what became of them: and therefore it is a thing not ouer curiouſly to be inquired into, as I haue beene taught.*

Explicatiõ & proofe. You anſwer well. For this modeſtie, doth well beſeeme euery ſcholler in the ſchoole of Chriſt, that hee doe ceaſe inquiring, where our Sauiour ceaſeth to teach: and to thinke our ſelues ſufficiently taught and inſtructed to the kingdome of God, when we haue learned thoſe things that haue certaine and ſure ground in the word of God: and therefore to abſtaine from all curious ſpeculations beſide. As for example, it were in the preſent caſe a vaine thing, for any of vs to buſie our ſelues, to know who thoſe men were, that our Sauiour raiſed vp at this his owne reſurrection: and who they were to whom they appeared; and what their communication & behauiour was, &c. Neuertheleſſe, inſomuch as the end why our Sauiour Chriſt did raiſe vp the bodies of theſe Saints, is of it ſelfe euident; namely, to declare the mighty effect, and moſt bleſſed fruite of his Reſurrection vnto his Church: which is, that by him, all the faithfull ſhall at the laſt day riſe againe to euerlaſting life, neuer to die any more: it ſeemeth that we may not without good reaſon conceiue, that they died not againe; but that they are receiued vp into heauen, as a fruite of our Sauiours Aſcenſion thither, on the Church of Gods behalfe, like as their reſurrection was a fruite of his Reſurrection, as was ſaid euen now. But it is not meete that we ſhould be ouer ſtiffe, or contentious in it, no more then wee ought to be concerning the bodies of *Henoch* or *Eliah*: though it is moſt likely that they were taken vp bodily into heauen. The iudgement of M. *Caluin* is worthy to be reſpected of vs, in that he writeth concerning this point, in his Harmonie thus. *Sicuti non facilis eſt, nec prompta ſolutio, ita anxiè laborare nihil attinet in re cognitu non neceſſaria. Diu in hominum coetu fuiſſe verſatos, veriſimile non eſt: quia tantum ad breue tempus conſpici oportuit, vt in illo ſpeculo vel imagine, manifeſta eſſet Chriſti virtus. Quum autem Deus apud viuos ſpem cœleſtis vitæ confirmare voluerit in illorum perſona, nihil abſurdi erit ſi dicamus eos hoc officio defunctos, iterũ quieuiſſe in ſuis ſepulchris. Veriſimilius tamen eſt, vitam, qua donati ſunt, non fuiſſe deinde illis ademptam. Nam ſi mortalis fuiſſet, ſolidæ reſurrectionis documentum eſſe non poterat.* That is, As the diſſoluing of the doubt is not eaſie or readie at hand, ſo there is no neede to trouble

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trouble our selues much about it, seeing it is a matter not necessary to bee knowne. That they continued long among men, it is not very like: for it was enough that they were seene for a short time, to the end that the power of Christ, might in that glasse, (as it were) bee represented and made manifest vnto them. And insomuch as it was the pleasure of GOD, in their person to confirme vnto the liuing, the hope of the heauenly life, it shall not bee vnreasonable to say, that they rested againe in their graues, after they had performed this dutie. Neuertheless, it is more likely, that the life where-with they were indued, was not afterward taken away from them. For if it had beene subiect againe to death, it could not haue beene a through proofe of the resurrection.

To the which resolution Master *Beza* doth easily condescend, where hee writeth thus. *Qui ante ipsum & per ipsum ex miraculo suscitati sunt, iterum morituri suscitati sunt, quum tamen huius miraculi finis sit, vt sciamus hos fuisse suscitatos, testes virtutis resurrectionis Iesu Christi in eternam felicitatem, futuros. Hom. 34. in Hist. Passionis Sect. 4.* That is, They which haue beene miraculously raised vp before him, and by him, were raised vp to die againe: but the scope of this miracle is to let vs know, that these were raised vp to set forth the power of the resurrection of Iesus Christ, touching endlesse happinesse.

And Master *Perkins* in his exposition vpon this Article; It may be demanded (saith hee) what became of the Saintes that rose againe after Christs resurrection?

Answ. Some thinke they died againe: but seeing they rose for this end, to manifest the quickening vertue of Christs resurrection, it is like that they were also glorified with Christ, and ascended with him to heauen. This is the iudgement of those good and faithfull seruants of God.

But some man may say, If it be not a matter of faith, but left as vncertaine by the holy Euangelist; what mattereth it, that any should be carefull to say any thing at all, this way or that way of it?

I answer, that it is a good duty, and a worthy fruit of faith in matters doubtfull, and yet of good vse; to interpret them most nearely, according to the proportion of faith: and yet so as to determine, without preiudicing of those, who without contentiousnesse, and without preiudice against any Article of faith, doe differ in iudgement from vs.

Touching other things, conteined in this text; they are more questionlesse, and very certaine.

First, that the bodies of the Saintes onely, (that is, of those that died the faithfull seruantes of God) were raised againe; and that also to certifie the faithfull liuing, that Christ was risen, and that the raising vp of the bodies of these Saints should be likewise, as a pledge of the resurrection of all the faithfull to euerlasting life, at the end of the world.

Secondly, that their soules returned, euery one to their owne bodies; from that place of rest, where they were preserued among the soules of all other the faithfull departed. Whence also, the being or existence and immortality of the soule, (though seperated from the body) may bee confirmed.

And thirdly, it is certaine that these Saints did not appeare after the manner of Ghosts, without any true bodies: but they appeared verily and indeede, in their owne true and naturall bodies which God restored to them againe. And finally, where it is demanded, why in this our text, the Citie of *Ierusalem*, being most bloody and wicked (yea though there had beene no other sinne among them, but this of putting our Sauiour to death) is for all that, called the holy Citie? I answer, that the holy Euangelist calleth it so: first and principally, in respect of Gods sanctification & dedication of it from the beginning to himselfe to be a most holy Citie, & therfore placed his holy Temple in it: though they had now long since, miserably polluted & defiled both it and the Temple by

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The causes why hee was to rise againe.

their sinnes. And secondly, he calleth it so, because there were in it remaining stil, a remnant of the holy seruants of God, both of men and women. Thirdly, it is called holy, because God minded to reare vp a spirituall Temple and Church vnto our Lord Iesus Christ, in the midst of it, by the Apostles preaching: that from thence, euen out of the Sion of God, might the Gospel bee carried vnto the ends of the earth. Psalm. 110. 3. Isai. 2. 3. Mich. 4. 2. Luke 24. 46. 49. Thus farre of the manner of the resurrection of our Sauiour.

Question. THe reasons or causes why the same our Sauiour did rise againe, they are next to be considered of vs. Which are they?

Answer. *First, the prophecies of the holy Scriptures in former times, and the predictions of our Saviour himselfe to his Disciples, must be fulfilled herein.*

Secondly, the most high excellency of his person, in that hee was the Sonne of God required it.

Thirdly, the eternity of his most holy office called for it.

Fourthly, the iustice of God could not suffer it to be otherwise.

Finally, neither could the glory of God haue beene perfectly aduanced in his Sonne: nor the redemption and saluation of the Elect perfected by the Sonne, vnlesse he had in our nature risen againe.

Explication & proofe. It is most true. For first of all, so saith our Sauiour himselfe, concerning all whatsoeuer was written of him by the holy Prophets; that it must be fulfilled: as *Luke* 22. 37. *Doubtlesse* (saith our Sauiour) *those things which are written of me, haue an end.* And chap. 24. 25. 27. and verses 44. 46. *He said to them,* (that is, to his Disciples) *all things must be fulfilled which are written of me in the Law of Moses, and in the Prophets, and in the Psalmes. Then opened he their vnderstanding, that they might vnderstand the Scriptures. And he said vnto them, Thus it is written, and thus it behoued Christ to suffer, and to rise againe from the dead the third day.* Now that there are prophecies of the resurrection of our Sauiour in the holy Scriptures: it is euident, Psal. 16. 10. and Isai. 53. 10. This was figured also in the Law, by the two Goates, Leuit. 16. 5, &c. verse 20, &c. the one a sinne offering to be slaine; and the other a scape goate, to be sent away aliue into the wildernesse, to carry away the iniquities of the people into a land that is not inhabited: as though the Lord would giue plainely to vnderstand, that though our Sauiour must die for our sinnes; yet hee should also liue, and so giue vs assurance, that hee hath made a perfect remouall of our sinnes out of his sight. But our Sauiour Christ, who died for vs, could not haue liued againe, vnlesse he had rose againe from the dead, vnto whose estate he was gone. Yea and all the prophecies that speake of his ascension, and of his last iudgement, such as we read Psal. 68. 18. and the prophecie of *Henoch*, in the Epistle of *Iude*, ver. 14. And likewise, all that our Sauiour himselfe spake before, of his ascension, sitting at the right hand of God, & comming to iudgement at the last day: they doe all include the resurrection: insomuch as he could not haue ascended, &c. vnlesse he had first risen againe. And touching the predictions of the resurrection of our Sauiour by his owne sacred mouth; wee haue so lately set them downe, that we neede not here repeate them againe. Secondly, considering the most high excellency of the person of our Sauiour, in that hee is the eternall Sonne of God, and very God, the author and fountaine of life, Iohn 1. 4. How should that nature of man, which he had vnited to the nature of God, be vanquished of death? It was vnpossible that death should preuaile against the power of the liuing God. The same is to be acknowledged in the third place, in respect of the perpetuitie and eternity of his office, in that he is anointed of the Father, to be a royall high Priest to rule & reigne, and to make intercession for his people for euer. And how should he giue life to other, in that he is the Sonne of man, if hee himselfe should rest bereaued of life? Iohn 5. 26. 29. How should wee receiue of his fulnesse, if hee had remained as an empty vessell? How should hee defend vs against our enemies, if our enemies,

had

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had preuailed against himselfe? How should he reconcile vs to God, if God were not perfectly well pleased and satisfied in him for vs? &c. It was necessary therefore in regard of his office, that he should rise againe.

The proofes of his resurrection by witnesses.

Fourthly, as a consequent of the former, insomuch as our Sauiour hath paied the full price and ransome for our sinnes; and fulfilled all righteousnes for vs (as it is euery where euident in the Scriptures) it should be against the iustice of God, that our Sauiour should continue vnder the dominion of death. It is iust therefore with God, that our Sauiour should rise againe, a glorious Conquerour ouer death, and also ouer him that had the power of death, euen the diuell, &c. Heb. 2. 14. 15. So then wee may iustly conclude; that neyther could God haue beene perfectly glorified in his Sonne, nor the Church haue beene perfectly redeemed by him, vnlesse hee had risen againe. And therefore the Apostle *Paul* maketh this resurrection of our Sauiour a speciall declaration, and (as wee may say) a seale and confirmation, that hee is the verie true Sonne of God. Rom. 1. 4. And that we are perfectly iustified by him; and that therefore wee may boldly beleeue in God that hath raised him from the dead: as chap. 4. 24. 25. *For hee was deliuered to death for our sinnes, and is risen againe for our iustification.*

Thus much concerning the reasons or causes, why our Sauiour Christ rose againe.

WEe come now to the proofes and confirmations that hee is risen againe.

Question. Which may they bee?

Answere. *They are either the testimonies of others, or else the appearances of our Sauiour himselfe, by the space of fortie daies after his resurrection, together with the words which he spake, and the things which he did in that space.*

Explicatiõ & proofe. Such indeede is the testimony of Saint *Luke*, Act. 1. 3. *He presented himselfe to his Apostles aliue* (saith the Euangelist) *after that he had suffered, by many infallible tokens, being seene of them by the space of fortie daies, and speaking of those things that appertaine to the kingdome of God.* These two sorts of proofes of the resurrection of our Sauiour (the testimonies of other, and his owne appearances) they are so lincked in the holy Story, that we cannot altogether seperate them asunder: neither is it meete wee should doe so. Neuertheless, wee may lawfully distinguish them. Yea, and notwithstanding the appearances of our Sauiour, are in order of time before the witnesses thereof; yet because without the witnesses, wee could not haue knowne the appearances (seeing our Sauiour appeared to them, and not to vs, and so their testimonies are the most immediate proofes vnto vs) therefore we will beginne with them. And yet so againe, as wee will esteeme of our Sauiour Christs owne appearances, as the ground of their testimonies: and therefore stand most diligently to consider of them, after that we haue briefly obserued, who they are which doe witnesse this Article of our faith vnto vs.

Question. First therefore, who are they?

Answer. *The witnesses of the resurrection of our Sauiour, were of these fiue sortes following.*

First, the holy Angells from heauen.

Secondly, the Saints risen from the dead.

Thirdly, the souldiers that were set to watch the Sepulchre.

Fourthly, certaine godly women, first Marie Magdalene, and then diuers other.

Fiftly, the two Disciples which went from Ierusalem to Emmaus.

And last of all, the Apostles of our Sauiour Christ.

Explicatiõ & proofe. For the testimony of the holy Angells, reade Matth. 28. 5, 6. Marke 16. 6. Luke 24. 4. 7. Iohn 20. 12. 13. The Euangelistes *Matthew* and *Marke* doe make mention onely of one Angell, because there did but one speake vnto

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the women. But *Luke* & *Iohn* do testifie of two, & therefore ascribe the speech to both of them; because he that spake not, did neuertheless giue consent to all that was spoken: as well as if he himselfe had spoken the same. And herein, let vs obserue the readinesse of the holy Angells, to shew themselues seruants vnto our Sauiour Christ: as well in the publishing of his resurrection, as they had done before, in the publishing of his birth. This may leade vs to consider further, of the most high excellency of our Sauiour Christ: in that the holy Angells are willingly and dutifully seruants vnto him. And likewise, the great loue they beare vnto those, which are belonging to Christ: euen for that loue and reuerence sake, which they beare to him; as appeareth by their most gentle and comfortable speeches vnto the women.

Touching the Saints that rose from the dead, we heard but a while since, (from the testimony of the Euangelist *Matthew*, chap. 27.52.53.) that our Sauiour raised them vp, to be reall witnesses of the vertue, and end of his resurrection: which is to raise vp the bodies of all the elect, in due time, to the possession of eternall life. Yea and considering that the end of their resurrection, was vndoubtedly such as wee haue said: wee may without vanitie of curious speculation, furthermore conceiue of them; that they did by word of mouth, testifie the resurrection of our Sauiour, to those vnto whom they did appeare.

Of the testimonie of the Souldiers, wee reade Matth. 28.11. the which their testimonie, notwithstanding it was not willingly yeelded, for any loue of the truth; but rather against their will: yet may it be vnto vs, as a testimonie of good credite, considering therein, that the hand of God did inforce them to acknowledge the truth, though they were willing, by and by for filthy lucres sake, to giue forth a false rumour, as if his bodie had beene stolen away by his Disciples, while themselues were asleepe, &c. But the vanitie of this lye is palpable, euen in it selfe. For how vnlikely is it, that his poore daunted Disciples, should dare attempt such a matter? Likewise, how vnlikely that none of the souldiers should bee more waking then others, to heare so great a noyse, as must needes bee by remooving of the great stone, &c? Moreouer, how absurd is it; that ther should be no pursuit made after these graue-robbers? And besides, it is not to be neglected of vs; that (as the holy Euangelist reporteth) not all, but some of the watch, came to the high Priestes: the rest, verie likely, were more constant in speaking to others; that which they were most deepely conuicted to bee the truth. So then, let the wicked Priestes and Elders, be as bountifull as they were, to corrupt the false souldiers, to giue forth their grosse lye: let the wicked souldiers set the truth to sale for mony, and sell their soules to the diuell: let all foolish and reprobate Iewes, giue credite to this senslesse rumour, that the body of our Sauiour was stolen out of the graue; yet vnto vs, their owne first report, (if we had no other testimony) should be sufficient to confirme vs; and to detect and ouerthrow their after lye: as that which came to late, and is altogether too weake to dispossesse the truth; it hauing already taken sure possession in the hearts of all the children thereof.

Concerning the testimony of the godly women; whom both the holy Angells, and also our Sauiour himselfe, authorised to bee witnesses of this publike and common truth, though by priuate message, onely to the Disciples: wee reade Matth. chap. 28.7.8. Marke 16.7.8. Luke 24.8.10. Iohn 20.17.18. Concerning these women witnesses, though the Euangelist *Iohn* doeth make mention onely of *Marie Magdalene*, because shee was the first: yet the Euangelist *Matthew* nameth the other *Marie* also, whom *Marke* noteth to bee the mother of *Iames* the lesse, and of *Ioses*, ch. 15. verse 40. and ch. 16.1. with whom also, he doth in the same places reckon *Salom*. And *Luke* beside these, nameth *Ioanna*, yea and addeth that there were

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were other women also with them: as wee may reade in the places euen now alledged out of him: all of them being no doubt wise, godly, and reuerend women, worthy of credite, in the report of this most graue matter which was committed vnto them; howsoeuer the most of the Disciples (to whom they made report thereof) would not at the first beleeue it, but esteemed their message no better then as if it had beene a thing deuised of their owne heads: as wee reade Mark. 16.11. and Luk. 24.11. It is like also that some of the women were more weake then other at the first; yea, so as they seeme vnfit either to receiue or to deliuer the message of the Angell: as appeareth by that which *Marke* writeth. chap. 16.8. For he saith *They went out quickly and fled from the Sepulchre.* Yea, as he saith further, *they trembled and were amazed; neither said any thing to any man. &c.* Neuertheless we may assure our selues, that they did recouer themselues out of their feare: yea so far that some made faithfull report of that which they saw, so soone as they were gone to the disciples. Of the which we shall haue occasion to consider more afterward.

Fifthly, for the testimony of the two disciples, who went from *Ierusalem* to *Emmaus*: reade Luke, 24.30.33. and 35. And Mark. 16.12.13. Of the which likewise more afterward.

Finally, albeit the holy Apostles, not yet indued with the extraordinarie gifts and graces of the holy Ghost; did at the first, doubt againe and againe: and were all very weake to beleeue that our Sauiour was risen; though some more weak then other; yea, so as the weakest of these women might iustly haue shamed them: yet after they had vanquished their vnbeliefe, they became not onely priuate witnesses (as the women were) but publike witnesses and preachers of the Resurrection, with speciall power and authoritie from God; to the certifying of all the Nations of the world herein. For the which, read Luke. cha. 24. 48. *Now* (saith our Sauiour) *ye are witnesses of these things.* And Act. 1.8. *Ye shall receiue power of the holy Ghost, when he shall come on you: and ye shall be witnesses vnto me, both in Ierusalem, and in all Iudea, and in Samaria, and vnto the vttermost parts of the earth.* And in the same ch. ver. 22. the Apostle *Peter* speaking for the election of one to be an Apostle in stead of *Iudas*, whose roome was vacant; he saith thus: *Of those men which haue companied with vs all the time that the Lord Iesus was conuersant among vs, Beginning from the baptisme of Iohn, vnto the day that he was taken vp from vs, must one of them be made a witnes with vs of his resurrectiō.* And further, how they gaue this testimony to the Resurrection: read in the same book of the Acts. ch. 2.32. *This Iesus* (saith the Apostle *Peter*) *hath God raised vp, whereof we all are witnesses.* And againe, ch. 3.15. *ye killed the Lord of life* (saith *Peter* to the wicked Iewes) *whom God hath raised from the dead, whereof wee are witnesses.* Likewise, ch. 4.33. *with great power gaue the Apostles witnes of the Resurrection of the Lord Iesus*: And againe, ch. 5.30.31.32. *The God of our Fathers hath raised vp Iesus, whom ye slew and hanged on a tree. Him hath God exalted vp with his right hand, to be a Prince and a Sauiour, to giue repentance to Israel, and forgiuenes of sinnes. And we are his witnesses concerning these things which we say; yea and the holy Ghost, whom God hath giuen to thē that obey him.* And yet againe, ch. 10.v. 39. &c. 41. *And we are witnesses of all things that he did, both in the land of the Iewes, and in Ierusalem: whom they slew, hanging him on a tree; Him God raised vp the third day, and caused that hee was shewed openly: Not to all the people, but vnto the witnesses chosen before of God, euen to vs who did eate & drink with him after he arose from the dead. And he commanded vs to preach vnto the people, & to testifie that it is he that is ordained of God a Iudge of quick and dead. To him also giue all the Prophets witnes, &c.* Read also chap. 13. 30.31. *God* (saith the Apostle *Paul*) *raised him vp from the dead, And hee was seene many daies of them which came vp with him from Galile to Ierusalem, who are his witnesses to the people.* And againe. ch. 26.21.22.23. *The Iewes* (saith he) *caught me in the Temple, and went about to kill me. Neuertheless I obtained help of God & continue to this day, witnessing both to small and great, saying none other things, then those which the Prophets and Moses did say should come. To wit, that Christ should suffer, and that he should be the first that should rise from the dead, and should shewe light vnto the*

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people, and to the Gentiles. And yet againe. 1. Cor. 15. 15. *we haue testified of God, that he hath raised vp Christ.* Thus the whole blessed company of the twelue Apostles, togither with *Paul* an honourable increase of that number; they are all of them most faithfull & authenticall witnesses of the Resurrection of our Sauiour, so appointed and authorised by God himselfe: they hauing his suffrages and voices so to be, as we saw before, Act. 10. 41. For so the Greeke word *procecheirotonemenoi* signifieth. This testification & witnessing of the holy Apostles; it was principally, while they were liuing, by wise and zealous preaching. But seeing they were appointed to be witnesses to the end of the world: they haue also for that cause left the same testified in the holy Scriptures; as wee reade to this day in the writings of the holy Euangelists, and in the Epistles of the Apostles. But seeing the ground of all these witnesses, and witnessings (as was saide before) were the appearances of our Sauiour, whereby hee manifested himselfe after that he was risen: as was alledged heeretofore from the beginning of the Acts: and as it is touched againe. ch. 10. 40. 41. and ch. 13. 31.

LEt vs therefore come vnto them, and consider of them as diligently as God shall giue vs grace: the which he, for our Lord Iesus Christs sake graunt vs. Amen.

Question.

Which therefore are those appearances of our Sauiour, which we speake of? And to whom did he appeare and shew himselfe after his resurrection?

Answer. *They were these which follow.*

First, he appeared and shewed himselfe to Mary Magdalen, she being alone.

Secondly, to sondry other women.

**Thirdly, to Peter.*

Fourthly, to Cleopas and another disciple, as they walked from Ierusalem to Emmaus. And to all these, our Sauiour Christ appeared the same day, on the which he rose againe before it was night.

Then the same day at night, hee shewed himselfe to the eleuen, which were his most choise Disciples, onely Thomas being absent.

And eight dayes after this, he came vnto them againe, when Thomas was with them.

And againe after this, hee shewed himselfe to seuen of his Disciples: that is, to Peter, and Thomas, to Nathanael, to Iames and Iohn, and to two other of his Disciples at the Sea of Tiberias.

Moreouer, he appeared vnto the eleuen, on a mountaine in Galile.

He was seene also of more then fiue hundreth brethren at once.

And after this, he was seene of Iames alone. All these seuerall appearances are mentioned by the holy Euangelists, and by the Apostle Paul, to haue been within the space of those fourtie daies, in the which he presented himselfe to his Disciples, before he ascended vp into heauen.

Now when the time of his Ascension was come, it is said further, that he led them out into Bethania, and that from the mountaine of Oliues he ascended vp into heauen in their sight.

Explication, and proofe.

So then, wee haue the Resurrection of our Sauiour Christ confirmed vnto vs, by eleuen seuerall appearances, and presentings of himselfe personally and bodily to his disciples, from the time that hee arose, vntill hee ascended vp into heauen. Wherevnto, if we shall adde two other appearances of our Sauiour, after his Ascension, the one to *Stephen*. Act. 7. 56. the other to the Apostle *Paul*, 1. Cor. 15. 8. then haue we all the appearances gathered together, which are mentioned in the holy Scriptures: euen so many as may and ought iustly be accounted abundantly sufficient, for the assuring of the Resurrection of our Sauiour vnto vs; aboue all question or doubt, that may be made about it. And these two, the last of all, they may be to our speciall comfort: in that, not onely the Resurrection of our Sauiour is confirmed vnto vs by them, but also that he being ascended vp into heauen, hath not laied away his humane nature: but retaineth it still, euen on our behalfe, vntill hee come againe to iudgement; and thence-forth no doubt, for euer and euer.

But

Hos nuntios, hoc ordine recenset Beza. Hem. 11. in Hist. resur pag. 263. nisi quod quarto in loco ponit appariti-onem Christi qua se ostendebat Petro. pag. 262. Sed tamen Apost. Paulus. 1. Cor. 15. 5. primo in loco recenset Petrum. Vnde Caluinus, Cum (inquit) dicit Apostolus Christum Petro apparuisse primum, intelige omnibus viris præponi. Nihilominus de ordine non contendemus.

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But insomuch as it is not sufficient to the confirmation of our faith, to heare of them generally; vnlesse we doe consider of them, and lay them to heart, with all the circumstances, as God of his mercy hath commanded them to be recorded, for a full helpe of the dulnesse and weakenes of our faith: let vs therefore, by a fresh renuing and inlarging of our course already mentioned, inquire into the particular grounds of euery one of the former appearances.

Question. And first concerning the appearance of our Sauiour to *Mary Magdalen*, what is the ground and report of that, as the holy Euangelists haue set it down for our instruction in that behalfe?

Answer. *This is set forth vnto vs at large, by the Euangelist. Iohn. chap. 20. from the beginning of the Chapter, in these words, Now the first day of the weeke came Mary Magdalen early when it was yet dark vnto the sepulcher, and saw the stone taken away from the tombe, &c. to the 19 verse.*

Explicatiõ & proofe. Heere is in deede a large and very profitable narration of this point. The which we are to consider of in this order. First, the Euangelist reporteth vnto vs the singular diligence and zeale of *Mary Magdalen*, to performe that last duty, which shee thought her selfe to stand bound to performe to the body of our Sauiour Christ; which she thought to haue lien still dead in the graue: and that, as a fruit of her speciall thankfulnes toward our Sauiour; for his wonderfull mercy in deliuering her from her wonderfull miserie, vnder the possession of seuen diuels; as it is expresly recorded by the Euangelist *Luke*, not long after the time of her deliuerance, cha. 8. 2. And as it is remembred againe, at the time of the Resurrection of our Sauiour, by the Euangelist Marke. cha. 16. verse, 9. Secondly, the Euangelist reporteth the most gracious and fauourable good will of our Sauiour toward this *Marie*: in that he vouchsafed, not onely to shewe her a vision of Angels sitting in the sepulcher; but also to shew himselfe, first afore all other, vnto her.

The singular diligence and zeale of *Mary Magdalen*, is argued and declared vnto vs, by the holy Euangelist, first in that shee was very early in setting forth, and comming to the Sepulcher, as hath beene alreadie alledged out of the text: secondly, by her speedy returne backe into the Citie, to make her moane to the Disciples, that the body of our Sauiour was taken out of the graue. And thirdly, it is argued by her like speedie returne againe vnto the sepulcher, with two of the Disciples, who hasted to see if that which shee saide were so or no: and by her continuance still at the graue, with great lamentation and inquirie after the body of our Sauiour; when as the Disciples made hast backe, and made no stay any while there. Let vs for our better vnderstanding, and for the edification of our faith, heare howe the Euangelist setteth downe these things in the excellent wisedome of the Spirit of God. How doth the report hereof, follow in the text?

Question.

Answer. *The speedie returne of Mary Magdalen from the Sepulcher, is thus set downe vnto vs, in the second verse of the same twentieth Chapter. Then shee ranne and came to Simon Peter, and to the other Disciple whom Iesus loued, and saide vnto them, They haue taken away the Lord out of the Sepulcher, and we know not where they haue laid him.*

Heere in deede is plainely set forth the diligence of *Marie*, in her speedy returne backe into the Citie, to the Disciples. Her like speedy diligence in hasting backe againe with the Disciples, so fast as possibly shee might: is euident likewise, as it followeth in the same text; from the beginning of the third verse.

Question. Which be the words?

Answere. *The words are these. Peter therefore went forth, and the other Disciple, and they came vnto the Sepulcher. So they ranne both together, but the other Disciple did outrunne Peter, and came first to the sepulcher, And he stouped downe, and saw the linnen clothes lying: yet went he not in.*

Then came Simon Peter following him, and went into the Sepulcher, and

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saw the linnen clothes lie, And the Kerchiefe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also the other disciple, who came first to the Sepulcher, and he saw it and beleeued: for as yet they knewe not the Scripture, that he must rise againe from the dead. And the disciples went away againe to their owne home. But Mary stood without at the sepulcher weeping, &c.

Explication, and proofe.

In these words, the singular diligence, and earnest zeale of *Mary Magdalen*, is declared; not onely by a comparison of the like, in that shee returned to the Sepulcher with all haste as the Disciples here mentioned, *Peter* & *Iohn* (the writer of this history) did; but also by an vnequall comparison, in that they hasting away againe, shee abode still lamenting the removing of the body of our Sauiour, as if it had beene of ill will, and in despite taken away: as appeareth by her words to the disciples, and as wee shall see againe in the renuing of her complaint, as it followeth. But before we come to that, let vs wel obserue (as one step to the confirmation of our faith in the Resurrection of our Sauiour) that not onely by the speech of *Mary*, vpon her certaine sight and knowledge; but also by the eye-witnes of the disciples finding the same to be so; it is euident that the body of our Sauiour was not remaining in the graue: but onely the linnen clothes, to wit, the winding sheete, as wee may call it (according to our vse) and the kerchiefe that was about his head, as the Iewes vsed to lay the body into the graue, as may further appeare. ch. 11. 44. Let vs, I say, well obserue frō these witnesses, that these linnen clothes were left behind, the one in one place, as it might be at the head, and the other at the feet. Yea, let vs obserue that *Peter* and *Iohn* sawe this so euidently, that neither of them could doubt, but that the body of our Sauiour was verily gone: and that *Iohn* also (making a more full vse then *Peter*) began euen from that which he saw, to beleeue the Resurrection, though not perfectly, because (as he saith of himselfe among the rest) that as yet, his faith was not grounded vpon the holy Scriptures, touching this point; the which, as he giueth to vnderstand, are the only sure ground for faith to stay vpon: yea more sure, then any apprehension that the naturall sense of the eye may lay hold vpō, can be. These things thus obserued for the help of our own faith, & therin acknowledging some cōmendable diligence of *Peter* & *Iohn* in taking proofe of the truth of *Maries* report: yea, so that in swiftnes of running, *Iohn* cōmeth first to the Sepulcher, and afterward goeth away better confirmed then *Peter*, touching the resurrection: but yet so againe, as *Peter* was more bold then *Iohn* in going into the sepulcher, to see whether the body were remoued or no, he also wondring in himselfe at that which was come to passe, as wee reade in Luk, ch. 24. 12. Yet for all that (as we began further to obserue) & as the words of the text make it manifest, *Mary* was more carefull about the matter, then either of them both: because whereas they depart by and by, shee tarieth by the sepulcher still: that her minde might be further satisfied. Wherefore also, it is worthy to be marked, that like as *Mary* was specially carefull aboue any other: so (as was said before) our Sauiour doth vouchsafe her a speciall fauour. First, in shewing her a vision of Angels, that by them he might prepare her mind to be the more fit to receiue the assurance of the resurrection: and then also, in that he representeth and maketh himselfe (being now risen) perfectly known vnto her. In what words doth the Euangelist *Iohn* continue the text of the holy Storie vnto vs?

Question.

Answer. *It followeth in the later part of the 11. verse, where wee left before, and so forth to the 18. verse of the same chapter, in these words. And as Mary wept, she bowed her selfe into the Sepulcher, And she saw two Angels in white sitting, the one at the head, & the other at the feet, where the body of Iesus had laine. And they said vnto her, woman, why weepest thou? She said vnto them, They haue taken away my Lord, & I know not where they haue laid him. When shee had thus said, shee turned her selfe backe, and saw Iesus standing, but knew not that it was Iesus. Iesus saith vnto her, Woman why weepest thou? whom seekest thou? She supposing that he had beene the gardener, saide vnto him, Sir if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.*

Iesus

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Iesus saith vnto her, Marie; she turned her self & said vnto him, Rabboni, which is to say Master. Iesus saith vnto her, Touch me not: for I am not yet ascended to my Father, but goe to my brethren and say vnto them, I ascend vnto my Father and to your Father, and to my God and your God.

Here is indeed a report of two singular fauours, vouchsafed to *Mary Magdalene* from our Sauiour Christ, as a singular blessing vpon her special care, and vnweariable zeale, in seeking after him. Whereby it may be euident vnto vs, how gratiously God is minded to crowne his own graces in those that haue care to vse them well. Yea that euen according to their care (as it is in speciall measure) so will hee answere them the more gratiously; in giuing them that haue, yea in giuing them more aboundantly, &c. But it may be said, that *Maries* seeking was amisse; and that all her mourning was without cause, if wee looke duly into that she mourneth for, and into that which shee intended, yea though she might haue attained her desire. It is true; & in these respects *Mary* is not to be cōmended, seeing *Mary* both sought the body of our Sauiour in the graue, and also wept for it being out of the graue, in forgetfulnes of the doctrine which our Sauiour Christ taught touching his resurrection, while he was yet liuing. Neuertheles, in that al this proceeded of an exceeding deare & reuerend regard of our Sauiour; this her affection is in it selfe, most cōmendable; howsoeuer by these actions, shee tooke not the best course, to manifest & exercise the same. And herein the mercifull goodnes of our gracious Sauiour, is so much the greater; by how much he passeth by any the more great infirmities, and yet accepteth of the holy desires and purposes of his seruants: when they proceed from singlenes of heart, and from a mind willing to be informed in that truth; from the which it doth for a time, in some action or opinion, through ignorance goe astray.

But let vs come to consider of the double blessing, which our Sauiour vouchsafe to bestowe vpon *Marie* (hee prosecuting his loue now to her singular consolation, like as he had at the first receiued her, in singular pitie and compassion ouer her wofull estate) seeing shee is carefull in the remembrance thereof, to be constantly dutifull and thankefull for the same. And first let vs in a fewe wordes consider of the former of these fauours; to wit, the vision of the holy Angels.

Question. What was the blessing, or mercie, which *Marie Magdalene* receiued hereby?

Answere. *It was a blessing vnto her, in that she was hereby prepared, and made the more fit, to receiue the assurance of the resurrection of our Sauiour, from that his appearance vnto her, which followed immediately after.*

Question. How did the vision of the Angels prepare and make her fit herevnto?

Answere. *First by that brightnes and glory, wherein the Angels appeared vnto her. Secondly by their situation, or placing; the one at the head, the other at the feete, where the body of our Sauiour had laine. And thirdly, by their speech, why weepest thou?*

Explicatiō. It is very true. All these were excellent inducements, to lead her to change her thoughts. The chearefull brightnes, to leade her from the vncomfortable thoughts of death. The seating of themselues as they did; in that thereby they gaue a most sensible demonstration that the body was gone. Their wordes, because they contained a gentle reproofe of her weeping, as being causeles. For the Angels were not ignorant why she wept; but they point *Mary* to her ignorance; which was the cause that shee wept so as shee did. The same is to be said of the same wordes of our Sauiour, immediately after. So that there is no doubt, but that though *Mary* (good woman that she was) had her heart wonderfully set this way; desiring that she might yet once more haue a sight of the body of Christ though remaining still dead as she thought: yet no doubt, by these meanes, the strength of her thoughts were abated, & made more pliable to admit the truth of our Sauiour his appearance vnto her. The māner of which his appearance and manifesting of himselfe vnto her is next to be considered of vs.

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How was that?

First, our Sauiour sheweth himselfe; but he doth not discouer himselfe, to the knowledge of her eye. Secondly, he speaketh to her; but withholdeth her vnderstanding, that she could not discerne his voice. Thirdly, he calleth her by her name, and euen thereby maketh himselfe knowne. Fourthly, he instructeth her how she was to be affected, and in what sort she was to behaue her selfe toward him. Last of all, he giueth her a most sweet and comfortable message to carie to his disciples.

Explication & proofe.

These thinges, are all of them euidently expressed in the Text: and they are very worthy our diligent and reuerend obseruation. And first of all (to speake generally) we may see a liuely representation, of the manner of our Sauiour Christ his ordinary dealing, in his making of himselfe and his holy truth knowne. For he neuer reuealeth all at once, but by degrees; like as hee dealt in his cure done vpon the blinde man in the Gospell, in that hee caused his sight to returne by certaine increases: that so, when hee had receiued it to the full, he might the more clearely discerne, how greatly hee was bound to glorifie God in that behalfe. The which duty likewise, all of vs ought to learne to performe, better then we haue done: both for our enioying of our bodily and naturall sight; and also, yea chiefly for the gift of that spirituall light of heauenly knowledge and vnderstanding, which our Lord Iesus Christ hath bestowed vpon vs, by his reuealing of himselfe in his most holie worde and Gospell vnto vs.

But let vs come to the particulars, concerning the appearance of our Sauiour to *Mary Magdalen*: which was the first proofe, whereby hee made it knowne, that hee was risen againe from the dead: as hath beene alreadie obserued.

In the first place therefore, of this first appearance of our Sauiour; hee did not (as was answered) forthwith make himselfe knowne vnto this *Marie*. For so the text saith, that though, she hearing one to come behind her turned her selfe backe, and looked vpon him, yet she knewe not that it was Iesus.

Yea, more then this, the text sheweth further; that albeit our Sauiour spake to this *Mary*, vsing the same wordes which the holy Angel vttered, saying, *Why weepest thou?* And againe, *Whom seekest thou?* (The first words admonishing her to leaue weeping: the other tending to put her in hope, that shee should finde him, whom she sought) yet she did not for all this, know our Sauiour. But still, her mind was carried, in a longing after his dead body: so strong is affection, when it is once possessed with an errour. *Sir* (saith she) *if thou hast borne him hence, tell me, &c.* Whence we may iustly admonish our selues, to take heed, how we giue libertie to our affections, without good reason, or ground and direction from the word of God. For if we doe so; we shal easily fall into sorrow, and in sorrow keepe no measure, euen for that wee ought not to be any whit sorrie at all: or contrariwise, to be merrie and pleasant at that, wherein there is no cause, why wee should take the least pleasure or sport. Yea without direction from the word of God, wee shall vnder an opinion of religion and godly sorrowe, fall through blinde deuotion, into superstitious or needeles sorrowe: we knowing in truth, neither why nor wherefore, as we vse to say.

But it may be demanded, what the reasons were, why *Mary* did not knowe our Sauiour Christ, seeing we cannot thinke, but his stature, countenance and voice, were answerable to that they were before? we answer, that the chiefe reason was, that her eyes were withheld and restrained for a time, by the diuine and retentiue power of our Sauiour himselfe, that she could not knowe him: like as it is saide afterward in expresse wordes, concerning the two Disciples Luke, 24.16. that *their eyes were holden, that they could not knowe him.* Secondly, here it is manifest, that our Sauiour appeared to *Mary* in another habit or kind of apparell, then he had accustomed to weare: so that he was induced to think, that it was some *Gardener* that was to ouersee or dresse the garden, who spake vnto her. Thirdly, it is to be considered, that our Sauiour spake to her hitherto,

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as it were a loose, in generall termes onely: *Woman, why weepest thou, &c.* These therefore may be the causes, why *Mary* did not yet know our Sauiour, though he was the man, whom she sawe and heard to speake vnto her.

Now if any should further inquire in this place, how our Sauiour, rising naked out of the graue, got that apparell wherein hee thus strangely appeared to *Marie*? wee may well answere, that it is a vaine question to be stood vpon: considering the almightie power of him, whose resurrection we now speak of; who had all things both in heauen and in earth at his cõmandement: & could by his word create what pleased him in a moment, and againe turne what hee would into nothing; so soone as it should seeme good vnto him.

Finally, if it be asked, why our Sauiour would not at the first instant, make himselfe knowne to *Mary*? we may well conceiue, that he tooke this course, to the end he might affect her the more, with the greatnes of the blessing which he vouchsafed her; when afterward, he should make himselfe known. And that then it might worke the more deepe, and assured impression in her heart.

But leauing these things, we come now to the third point; to wit, how our Sauiour made himselfe known: and that was, as the text of the holy Scripture sheweth; by his calling of her more familiarly, by her proper name, *Mary*. And the same, no doubt in such gracious and kind manner, as he had vsed to doe before his death: he therby shewing himself also to be that good shepheard, who knoweth his owne sheepe, and calleth them by name, Iohn chap: 10. 3.

Hereupon *Mary* (though as it seemeth, shee was minded to goe some other whither, to see whether she her selfe could peraduenture spie out where the body of our Sauiour should be laide) she turned backe againe. And by this voice (the spirit of our Sauiour, no doubt, inwardly inlightening and chearing her heauie heart) she is incouraged to answer, *Rabboni*: that is to say (as the Euangelist interpreteth) Maister. Whereby it is euident that now she was brought to the knowledge; yea to the accknowledgement, of him that before had spoken to her, to be Christ; both her, and our *Rabbie*, Maister, and Teacher. And hence also may wee well conceiue, that it is no maruel though the ministerie of the word of our Sauiour Christ (no more then the outward sound of his own voice to *Mary*) can work no true knowledge and faith in him to saluation: vnlesse it please him by his holy spirit, most louingly and particularly to apply it to euery one of vs; as it were by the calling of vs seuerally, by our own proper names. Verily, no generall discourses, with our selues in our owne mindes, or with others in wandering conferences, will doe it. The word must be applied and imbraced in the secret; and as it were closet, of euery mans own heart and conscience. And touching *Mary*, that she, vpon our Sauiour his particular naming of her, (not so much by his outward voice, as internally by his holy spirit) did know him to be hee, the very same, and no other: it may appeare plainely by her behauiour toward him; in that casting her selfe downe before him at his feete, with a desire no doubt to kisse them, (with like affection to that whereof we read to haue beene, as it is like, in another like good and godly *Mary*, Luke, 7, 38. and as we read to haue beene in those other women, Mat 28. 9) she giueth him that diuine reuerenee and worship though with some weakenes which surely she would not haue yeelded to any other man.

Hence therefore it is, that our Sauiour Christ (as was answered in the fourth place) taketh the occasion to instruct *Mary*: and by her, vs also; how both she, and we, and all other, ought to be affected toward him. That is to say, not so as we should linger after his bodily presence: but rather that we should be carefull to knowe and imbrace him, spiritually, and with the armes of our faith. For seeing *Mary Magdalene* was to doe so, while yet our Sauiour was vpon the earth, and not ascended vp into heauen; then much more ought wee now, as well as all other euer since his ascension, so to doe: that wee may say in truth, with the Apostle *Paul* in the 2. Epistle to the Cor: chap: 5. verse 16.

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Henceforth knowe we no man after the flesh, yea though we had knowne Christ after the flesh, yet now henceforth knowe we him no more: to wit, in any carnall or weake manner, but according to his diuine grace and godly power &c. in a more cleare measure. So that they, who at this day, dote after a reall presence of the body of our Sauiour Christ, either in Sacrament, or otherwise: they doe shewe themselues to bee altogether farre otherwise minded; then our Sauiour himselfe, would haue them to be. We are all of vs, to lift vp our minds to him in the heauens, whither he is long since ascended: and not to looke to haue him bodily with vs on earth, as he taught *Mary Magdalene* immediately after his resurrection; in that he said vnto her as we see here. *Touch me not, for I am not yet ascended to my Father, &c.* Neuertheles, we are herewithall to vnderstand, that our Sauiour had a more particular intent in the same wordes: namely, to signifie thus much vnto *Mary*, that she for her part, should haue a further time of filling her minde, with the comfort of his humane presence for a few dayes, before he would ascend & leaue this world. And therefore, that she shou'd for the present, without any further delay, so much the more willingly, leaue him now; and hast with all speed to his Disciples, to doe that message, which it pleased him to send vnto them, by her. For so it followeth (as we haue already seene) *Goe to my brethren* (saith our Sauiour to *Mary*) *and say vnto them, I ascend vnto my Father and to your Father, and to my God and your God.*

Now the message, is the last thing to be considered, concerning this first appearance of our Sauiour. Wherein sundry most high points; and the same also most sweet and comfortable to all true beleeuers: are to be reuerendly weighed of vs.

And first of all, this message, thus committed by our Sauiour to a woman, though to bee deliuered in a priuate manner: as it is a great honour to *Mary*, and as a blessed fruit of her former godly care, and reuerend regard toward our Sauiour, as was said before: so is it a gentle kind of reproofe vnto the negligence & vnbeliefe of those most choise Disciples of our Sauiour, to whom he sendeth her.

Secondly, this message sent by *Mary*, concerning the ascension of our Sauiour: containeth in it a proofe of his resurrection (which must needes goe before his ascension) as well as it is a prediction and foreshewing of the ascension it selfe.

Thirdly, this message sent by our Sauiour to his Disciples, vnder the name of brethren: it declareth the most deare and admirable loue of our Sauiour vnto them. Wherein also, is bewraied, the like his affection in generall, toward all the elect of God: as wee may plainely perceiue by comparing that which we read, Mat: 12.48.49.50. & Heb: 2.11.12. with the words of this message. For in those places, our Sauiour extendeth the name of brethren to all the adopted children of God, whosoeuer doe heare and keepe his word. This is also, an euident confirmation of that which the Euangelist *Iohn* hath written ch: 13.1. that those whō *our Sauiour loueth, he loueth to the end.* Yea that he loueth them so, that nothing can alienate his loue from them. For as we knowe, great were the infirmities of his Disciples, in their forsaking of him, &c. And therefore, whereas our Sauiour doth most graciously passe by al their greatest weakenesses, and failings in good dutie; though hee might haue taken iust occasion, to haue vtterly reiected and forsaken them: this sheweth vndoubtedly, that his loue was most constantly, and vnremoueably confirmed toward them. Blessed be his most holy name therefore, for euer and euer. Amen.

Fourthly, in that our Sauiour (in the wordes of this most sweete message) calleth *God his Father and his God*, hee speaketh therein, as hee is in our nature a mediator betwixt God and vs; and thereby pointeth vs vpward to behold the supreame cause of all our happines and wel-fare. And in that he calleth him the *Father and God of his Disciples*, and so consequently the Father and God of all true beleeuers; hee teacheth vs all, with good assurance of faith to call God

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our Father: and so sheweth what are the singular effects of his mediation, on our behalfe: euen our adoption, reconciliation, peace and saluation, with all other blessed fruites and benefites; whatsoeuer both the most tender and fatherly mercies, and also the almightie power of God our heauenly Father, either is able of himselfe: or willing for his Sonne our Lord Iesus Christs sake, to bestow vpon vs. To this God therefore our heauenly Father together with his Sonne our Sauiour, and the holy Ghost our Comforter, be all eternal glorie and praise. Amen.

Fiftly, our Lord Iesus Christ, in sending this his message so earnestly, and with all expedition to the comforting of his Disciples; (who were at this time in great heauines, as we reade Marke, chap: 16.10.) he sheweth and professeth plainely thereby, that he is exceedingly desirous, that both they and euery true Disciple of his; should both knowe and beleeue, and also enioy and hold firmely this great prerogatiue; that we are by his meanes the children of such a Father, and the seruants of such a God, as God our heauenly Father is.

Finally, as the Disciples of our Sauiour, to whom *Mary* was sent (yea notwithstanding they were the Apostles elect of our Sauiour) were to receiue this message gladly, and thankefully, euen from the mouth of a priuate woman: so, yea much rather, ought we, from the mouth of the poorest publike minister of the word of God, receiue gladly and dutifully, the same message in their preaching thereof; and enery other point and Article of the whole ambassage of the Gospel of Christ and of God.

That which is furthermore to be considered, concerning the comforts and fruites of the ascension of our Sauiour: it shall by the grace of God, be more fully laid open when we come to that Article.

Hetherto, of the first appearance of our Sauiour Christ, for the first proofe and confirmation of his most holy and blessed resurrection. Now, as touching the performance of this message, deliuered by our Sauiour to *Mary*; it is expressed by the Euangelist *Iohn*, verse 18. of this 20. chap: For (saith he) *Mary Magdalene came and tould the Disciples that she had seene the Lord, & that he had spoken these things vnto her. And Marke* 16.10. *She went and tould them who had bin with him* (that is with our Sauiour before his death) *who mourned and wept*. Thus *Mary* was for her part, a faithfull messenger, euen of the things of the best preseruation, according to the holy Prouerb. A faithful messenger is preseruation. ch: 13.17. but the Disciples, to whom she did her message, were for a time, very vnfaithful receiuers of the same, as appeareth in the 11. verse of the same 16. ch: of S. *Marke*. For though they heard it reported vnto them, in such notable manner as our Sauiour commanded *Mary*: yet they beleeued it not, as the Euangelist affirmeth.

NOw therefore, from the first appearance of our Sauiour, let vs passe to the second: the which was manifested to sundrie other women.

Question. Where is this part of the Storie set downe vnto vs?

Answere. *In the 28. chap: of S. Matthew, in the first verse of the chapter. And then verses 5.6. 7.8.9.10. Likewise, Marke. ch: 16. from the beginning of the chapter, to the 9. verse of the same.*

And Luke ch: 24. from the first verse to the twelfth.

Explicatiõ From these wordes of the holy Euangelists wee haue already considered of the time of the resurrection of our Sauiour. Likewise of the place from whence he arose, so that we will not now treate of them againe. Moreouer, we haue from the same words, considered the testimonie of the holy Angels, concerning the certaintie of the resurrection of our Sauiour, but very briefly. Let vs therefore now here in this place, weigh them somewhat more fully. Yet not so much in respect of their testimonie, simply considered in it selfe: but onely so farre forth, as the women were prepared, and made thereby the more fit, to be further confirmed & established in the faith of the resurrection

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of our Sauiour, by his second appearance, which did shortly ensue vpon the same.

And to the end wee may the better vnderstand the report of the Euangelists; we are to obserue thus much (to beginne withall) that whereas these two *Matthew* and *Luke* doe so speake of *Mary Magdalene*, and of the other women, as if there had beene but one vision and speech of the holy Angels; and likewise, but one appearance of our Sauiour Christ vnto them all ioyntly and together: the Euangelist *Iohn* doth make it plaine chap: 20. verse 11. &c. 18. that *Mary Magdalene*, did both see the vision of the Angels, and also the first appearance of our Sauiour, before the other women did see either the one or the other. Saue, that it may be, they, as well as *Mary Magdalene*, saw a farre off, some appearance of that Angell, which did sit vpon that great stone which was the couering of the sepulcher. The glory of which Angell (as the Euangelist Matthewe doth testifie) did astonish the souldiers: and as it may seeme caused them to betake them to their heeles, as wee haue once seene before; and shall haue occasion to note againe by and by.

And that our Sauiour first of all, appeared to *Mary Magdalene*: the Euangelist *Marke* accordeth with *Iohn*, as wee reade in the Gospell written by him, chap: 16. verse. 9. in. these wordes. *And when Iesus* (saith he) *was risen againe, in the morning (which was the first day of the weeke) he appeared first to Mary Magdalene, out of whom he had cast seuen Diuels. And she went and told them that had beene with him, &c.*

But this being so; how commeth it then to passe (may some say) that the other two Euangelistes, yea and *Marke* also, doe speake ioyntly of all these women in one and the same historie, as touching the comming of them all to the graue of our SAVIOVR, early in the morning: and the same also with one and the same minde, to imbalme the body of our Sauiour. For so all these three of the Euangelistes doe write; saying that the rest of the women set out very early, and came betimes in the morning to the sepulcher: as well as the Euangelist *Iohn* writeth of *Mary Magdalene*, that shee did so. *When the day beganne to dawne*, saith Saint Matthewe. *Early*, (saith Saint Marke: speaking of their setting forth) so that they came thither *at the Sunne rising*. And Luke, *Early in the morning, they came to the sepulcher* (*orthrou batheos*) *profundo diluculo*. And as *Tremellius* translateth the same wordes of Saint *Luke* out of the *Sirian* Testament. *Dum adhuc essent tenebræ*, while it was yet darke. And Luke againe, verse, 22. *They came early to the Sepulcher.*

Optime consentiunt Euangelistæ, quod mulieres sancta quiete defunctæ, adhuc inter noctis tenebras domo egressæ sint, vt sub primum diluculum ad sepulchrum accesserint. Calum. Harm. Matt 16. 1. Lucas & Iohannes loquuntur de itineris suscepti intentio Marcus vero de fine. Imo & ipse quoque initium itineris significat, cum ait eas venisse valde mane.

Quest. How therfore should it come to passe, that she should see the Angels, and also our Sauiour himselfe; before all other?

Answ. *I haue beene taught, that we may well conceiue in our mindes, that all the women (as hath beene alreadie declared) setting forth, all of them very early, to goe to the Sepulcher together: yet by reason of the earth quake, while they were well onward on the way, and also because of the fearefull appearance of the glorious Angell, who hauing removed the stone of the Sepulcher, and sitting vpon it, might easily bee seene of them, while yet they were some good distance from the same: it may, (I say) be well conceiued, that hereupon, they were afraide, and so made some stay. Yet so, that* Mary Magdalene, *being of better heart, and more zealously affected then any of the rest, went alone; vnlesse peradventure shee was accompanied onely with the other* Mary (*as it seemeth by the wordes of Saint* Matthewe) *to see what the matter ment, and so sawe the graue opened, and the body of our Sauiour to bee removed out of it. Whereupon also,* Mary Magdalene *strangely affected hereat, hasteth with all speed, that she might make it knowne to the Disciples; and with like speede commeth backe againe with* Peter *and* Iohn: *yea and also staieth still by the sepulcher, after that they were gone backe againe: and then forthwith sawe the vision of the two Angels sitting in the sepulcher; yea and also immediately vpon the same, was made a beholder of our Sauiour at his first appearance.*

Explication. All this is very likely indeed, to haue beene so.

But

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Quest. But what then (should wee thinke) became of the other women all this while?

An. *It is very likely also (as I haue been further instructed) that the other women stood all this while aloofe for feare. Yet so, as by that time our Sauiour had appeared, and made himselfe knowne to* Mary Magdalene, *and deliuered that his message vnto her; which shee was, by his commandement, to carrie speedily to his Disciples: that they ouercomming their feare, doe also drawe neare to the sepulchre, by that time our Sauiour had withdrawne himselfe from* Mary Magdalene: *and so sawe the second vision of Angels, and after that also, the second appearance of our Sauiour.*

This is most likely to haue beene, as you say.

Question. But what became of *Mary Magdalene*, after that shee had receiued her message from our Sauiour, at that his first appearance?

Answer. *I haue heard it very probably coniectured, vpon a diligent pondering of the holy Storie, that so soone as* Mary Magdalene *had receiued her message, shee went forthwith to deliuer the same: and that after this; the other women comming to the Sepulchre, and being likewise assured of our Sauiours resurrection, both by the second testimonie of the Angels, and also by the appearance of our Sauiour after the same: doe second the former message of* Mary Magdalene, *according to the commandement, both of the Angel, and also of our Sauiour himselfe. Yet not with so great speed, but that they were preuented by some of the companie, who for feare fled from the sepulchre before the rest: as wee may perceiue, Luke, 24. verses 22. 23. as wee are hereafter further to obserue.*

Explicatio It seemeth to stand with good reason, that it should be so. For thus the holy Euangelists may well be accorded: and the course of the holy Storie, orderly and distinctly considered, in the naturall course of it; by the mutuall testimony of al foure of them. Neither doth it make any thing against this, that Saint Luke chap: 24. 10. reckoneth *Mary Magdalene*, with the rest of those, who did the like message to the Apostles: because (as we saide before of the visions) so here we are to vnderstand, that he speaketh ioyntly of the messages, though according, to the report of the Euangelist *Iohn*, it is most like, that these messages as well as these visions, are to be distinguished of vs.

Question. But seeing all these things are matters of faith, how may it agree with the doctrine, and subiect matter of it; that it should be so propounded and set down; as we must goe by likelihoods, and supposals, that it was thus and thus: and cannot say certainly, that in respect of euery circumstance it was vndoubtedly, and out of all question, thus?

Answer. *Yes, as I haue heard you teach, it may well stand with the assurance of faith, and with all holy and commendable obeiience thereof; firmely to beleeue those thinges to haue beene verily done whatsoeuer the holy Scriptures doe affirme: although wee (through weakenesse of iudgement, or feeblenesse of memorie) cannot for the present discerne, or remember, the perfite manner or order of the performance of them: but do rest in that, which, so farre as we can perceiue, is neerest to the truth, vntill it may please God to let vs by some meanes, see more clearely into all the circumstances of the same.*

Expicatio It is indeed, well agreeable to the holy doctrine of faith, and to that modestie also, which well beseemeth euery scholler in the schoole of our Sauiour Christ.

And herein: faith is (as we may say) so much the more faithfull, and dutifull, both before God and men; when it beleeueth without all doubting, the substance and truth of the matter it selfe: notwithstanding any scruple that may arise, either from a circumstance thereof, or from a diuerse interpretation, or vnderstanding, which the text it selfe, may seeme to admit. For it is the pleasure of God, no doubt, to exercise the obedience of our faith this way: and to stirre vs vp, to vse the more diligence, in our studie and search after his truth: and to teach vs to hold our selues fast to that knowledge, which we haue alreadie receiued, as to a very precious inheritance, &c.

It is onely the propertie of infidels and hypocrites so to stumble and to bee

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offended vpon such occasions, as these may be, that thereby they be confounded, and fall away. All true beleeuers, stay themselues vpon this sure foundation, that all things contained in the holy Scriptures, are most certainly true in themselues; and consonant ech thing with other, yea euery circumstance with circumstance: howsoeuer wee cannot for the present, in this or that, see what is most exactly to be resolued vpon.

So that worthily may euery Christian hold, and the learned diuine maintaine and defend, as a question worthy the commencement: that *Sancti Euangelistæ, eodem Spiritu sacro-sanctissimo, Spiritu sc. veritatis dictante, omnia verissimè summáq; cum concordantia euangelicam historiam Domini nostri Iesu Christi, conscripsêre.* That is to say, that the holy Euangelists, guided by one most holy Spirit euen the Spirit of truth, haue most truly, and with perfect concordance and agreement, penned the holy Story of the Gospel of our Lord Iesus Christ.

Now therefore (these things thus obserued for the clearing of the course of the holy story (so far as God vouchsafed vs his grace) let vs come to the words of the text. Wherin we haue tó consider, first the cõming of these women to the sepulchre, and then the second vision & speech of the Angels to them so soone as they were come: and thirdly, that second appearance and speech of our Sauiour, whereby, he made himselfe knowne, to them also, as well as he had done before, to *Mary Magdalene.*

Question. First therefore; in what wordes doe the holy Euangelists declare these things vnto vs?

Answer. *Their comming to the sepulcher, is with some specialtie recorded by the Euangelist Marke. The vision and speech of the Angels, is most fully reported by S. Luke. The second appearance or manifesting of our Saviour, and his second speech, are onely set down by the holy Euangelist Matthew.*

So it is indeede. But let vs heare their seuerall wordes: and so shall wee more fully informe our selues concerning the whole.

Question. And first, which are the words of the Euangelist *Marke*?

Answer. Chap: 16. 2. *Therefore (saith he) early in the morning, the first day of the weeke, they came vnto the sepulcher, when the Sunne was yet rising.*

3. *And they saide one to another, who shall rowle vs away the stone from the doore of the sepulcher.*

4. *And when they looked, they sawe that the stone was rowled away, for it was a very great one.*

Explication & proofe. These words indeed, shewe vs the comming of these women to the sepulcher: yet so as the first comming of *Mary Magdalene* is included in the same, as it is euident from the first verse. And as touching these wordes, who *shall rowle vs away the stone from the doore of the sepulcher*? This consultation was also while *Mary Magdalene* was yet with them. Concerning the which consultation, two things may not be a little marueled at. First that they did not thinke to prouide for this, before they would set forth out of doores. Secondly, that they doe not doubt much rather, how they should come to the sepulcher; because of the watch of souldiers, that was set there euen of purpose, to see that none should come vnto it.

But as touching the first, so would God haue it to be: that it might be euident in the sight of all, that these women had no purpose to steale away the body of our Sauiour; but onely to imbalme the same, if happily by any meanes they could attaine to come vnto it. And touching the second thing; this first care of theirs, being the onely thing which occupied their mindes: declareth plainely, that partly through their godly care in bending their mindes to sanctifie the Sabbath, and partly by reason of the close dealing of the chief Priests, and Elders, in gathering, setting & charging of their watch; that these women did not once heare of it. For certainly, they would then haue bin much more carefull, how they might haue gotten to the sepulcher at all. Or rather they would haue beene affraid once to haue set foote out of doores, to haue gone to the graue.

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But that these latter women came to the sepolcher, though they tooke a longer pause by the way, then *Mary Magdalen* had done: it is euident, in that Saint *Marke* saith, *That they came so neare, that they saw the stone to be rowled away*; and in that (as after it followeth in the next verse) they went into the sepulcher, &c. And in that (as the Euangelist Luke saith, chap. 24. 2. 3.) *They found the stone rowled away from the Sepulcher. And went in but found not the body of the Lord Iesus.* Thus much therefore, for the comming of these women, the which (as was saide) is in more speciall manner recorded by the Euangelist *Marke*, then by any of the other. The vision and the speech of the Angels to these women, is (as was further answered) most fully reported by S. *Luke*.

Question. Which are his words, wherein he doth the same?

Answer. *It followeth thus, chap. 24. ver. 4. and so forth to the ninth. And it came to passe, that as they were amazed thereat, two men lodainly stood by them in shining vestures.*

5. And as they were afraid, and bowed downe their faces to the earth, they said to them, why seeke ye him that liueth among the dead?

6. He is not here, but is risen: remember how he spake to you, while he was yet in Galile.

7. Saying, that the Sonne of man must be deliuered into the hands of sinfull men, and be crucified, and the third day rise againe.

8. And they remembred his words.

9. And they returned from the Sepulcher, and tolde all these things to the eleuen, and the remnant.

Explicatio Thus in deed, is the Euangelist *Luke*, most large in this point. Neuertheless, we must not neglect the report, either of *Marke* or *Matthew*: because either of them, haue something more speciall, ouer and beside that which *Luke* hath set downe. Which therefore, are the words of *Marke*?

Question.

Answer. Chap. 16. 5. *So they went into the sepulcher (saith he) and saw a young man sitting at the right side clothed in a long white robe: and they were afraid.*

6. But he said vnto them, Be not afraid, ye seeke Iesus of Nazareth, who hath been crucified: he is risen, he is not here: behold the place where they put him.

7. But goe your way, and tell his Disciples, and Peter, that hee will goe before you into Galile: there shall you see him, as he hath shewed vnto you.

8. And they went out quickly, and fled from the sepulcher, for they trembled and were amazed: neither said they any thing to any man: for they were afraid.

Explicatio These are the words of S *Marke*, wherin he is more speciall then S. *Luke*, in diuerse things. First, in that he sheweth how the Angell incourageth the women against their feare, And he speaketh but of one, because but one spake vnto thē; the which also seemeth to be that Angel, which *Matthew* spake of before: euen he that at the first, sate vpon the stone without the sepulcher. Secondly, he is more speciall in shewing that the Angell did bid the women, to take good view of the absence of the body of our Sauiour, frō the very place where it was laid. Thirdly, he reporteth the message which the Angel sent, to be directed not only to the Apostles in generall; but also to *Peter* by name. And last of all, that the women were so afeard, that they said nothing to any man: but for feare forgat their message as one would thinke. And therefore it seemeth to M. *Beza*, in his *Homilie* vpon these words, that these were a sort of women among the rest; who for want of longer stay, lost a great part of the fruit of their iourney: till (as he saith) they were better instructed afterward. But other think rather, that these words, *Neither said they any thing to any man*: are to be vnderstood; as signifying that they stayed not to tell these things to any in the way; but hasted to the disciples. Yea, and that their feare indeed, was so great, that they could not haue beene fit to haue done their message, vnlesse God had gratiously recouered them, out of their feare, and made them fit thereunto. And it is true. Nevertheless, if we looke to that which Saint *Luke* writeth, chap. 24. ver. 22. 23. 24. we must needes admit that (as *Beza* obserueth) some of the women fled for feare of the vision of the Angels, and went before the rest, and did not meete our Sauiour in the way.

Homil. 3. in Hist. Resurrec. Sect. 15. Et Hom. 4. Sect. 5. Et Hom. 9. Sect. 1.

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Such therefore is the report of the Euangelist *Marke*.

Shew likewise what the words of S. *Matthew* are.

Question. How writeth he?

Answer. Chap. 28 verse, 4. *For feare of the Angell (saith he) the keepers were astonied, and became as dead men.*

5. But the Angell answered, and said to the women, Feare ye not, for I know that ye seeke Iesus who was crucified:

6. He is not here, for he is risen, as he said: come see the place where the Lord was laid.

7. And goe quickly, and tell his Disciples, that he is risen from the dead: and behold hee goeth before you into Galile: there ye shall see him: lo I haue told you.

8. So they departed quickly from the Sepulcher with feare and great ioy, and did runne to bring his Disciples word.

Explication. and proofe.

These are the words of the Euangelist *Matthew*. ch. 28. verses. 4. 5. 6. 7. Wherin he accordeth with *Marke*, in the most of those things, which he hath specially aboue that which the Euangelist *Luke* hath. And yet this one thing *Matthew* hath speciall aboue *Marke*, that hee doth more plainly describe vnto vs; how the women were affected, in that hee telleth vs, that though they were all greatly feared, yet that some of them were for all that, greatly comforted & reioyced: yea and that though they made such speed in the way, that they stayed not to tell any man; yet they went with a purpose to doe their message, to the parties vnto whom they were sent: specially, they that stayed longer then such of them as fled first away. So *Matthew* maketh *Marke* more plaine.

Now let vs come to the second appearance of our Sauiour, wherein he manifested himselfe to those that remained still behind: and therewithall, to the speech which he vsed with them at the same time, like to that which the Angell of our Sauiour had vsed to them before. These things are onely recorded by *Matthew*.

Question. Which are his words?

Answer. *It followeth verses, 9. and 10. of the same 28. chap. in these words.*

9. And as they went to tell his Disciples, behold (saith S. Matthew) Iesus also met them saying, God saue ye, And they came and tooke him by the feet, and worshipped him.

10. Then said Iesus vnto them, be not afraide, Goe and tell my brethren, that they goe into Galile, and there shall they see me.

Explication & proofe.

Thus then, wee haue the full report, both of the second appearance, and also of the second speech of our Sauiour, to the rest of the womē that staied longest at the sepulcher, after that he had shewed himselfe, and spoken before, to *Mary Magdalen*. And we haue seene also, the report of the second vision, and speech of the Angels, to the same women, after that *Mary Magdalen* had seene them.

Now, let vs (as briefly as we can) consider what instructions wee are to gather for our owne vse, and the edification of our faith: from euery part of this storie concerning the second appearance, and speech both of the Angels, and also of our Sauiour, to these women, after that he had appeared first to *Marie Magdalen*.

Question. And in the first place, what are we to learne more generally?

Answer. *We learne more generally, that the mercy and clemencie of our Lord and Sauiour, is exceeding great toward those, that beare a true loue and desire toward him; though otherwise in some things, they are weake, ignorant, and forgetfull: so as they be not willingly ignorant, and sottish; but doe vnfainedly desire truly to know, beleeue, and obey the will of God, as these godly women did.*

Explication & proofe.

It is true. For so it is euident by the gratious behauiour and speeches, both of the Angels, and also of our Sauiour himselfe, as well to these women in the latter place, as to *Mary Magdalen* before: though all of them did, euen in their dutifull and louing purpose, greatly forget themselues, concerning that speech, which our Sauiour had vsed to foretell them, and the rest of the disciples, of his resurrection, that it should be as it was now come to passe.

Question. What else may we learne more generally?

Answer. *We may perceiue likewise, both from the speeches of the Angels, and of our Sauiour: and also from that alacrity and chearefulnes, which did euidently appeare in the women, that*

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the resurrection of our Sauiour is a matter of singular ioy.

Explication. It is easie to be perceiued in deed. For both the Angels, & also our Sauiour, bid them be of good cheare: and to put away all troublesome confusion and feare, out of their minds. Either of them, speake as comfortably in this case, as the Angels did to *Zacharias*. Luke. 1. 13. *Feare not Zacharias, &c. thou shalt haue ioy and gladnes, and many shall reioyce at his birth*, to wit, at the birth of *Ioan Baptist*, the fore-runner of our Sauiour Christ: And as he did to the virgin *Marie* concerning the conception of our Sauiour, in the 30. verse of the same chapter, *Feare not Mary: for thou hast found fauor with God, &c.* And to the Shepheards concerning his birth ch. 2. 10. *Be not afraid: for behold, I bring ye tidings of great ioy, that shall be to all people, &c.* So here (saith the Angel to these godly women) *Feare not.* And our Sauiour himselfe, *Reioyce: or peace be to you: Feare not. &c.* The reason of this like incouragement, is because the resurrection of our Sauiour is no lesse matter of ioy, then the conception and birth of our Sauiour, and the other ioyfull things, belonging to the same, were. And therefore also, the like effect is here mentioned. For as *Zacharias* reioyced, and as *Marie*, and the Shepheards, and many other reioyced at the birth of our Sauiour: so did these women reioyce at his resurrection, though at the first, it was mixed also with feares by reason of the diuine maiestie and glory of God, appearing in this great and strange work of his. And like as the virgin *Marie* hasted into the hill Country, to her cosen *Elizabeth*, to be cõfirmed in the word of conception: and the Shepheards to *Bethlehem*, to see our Sauiour newly borne: so doe these women goe in hast to the disciples; to carrie them this ioyfull newes, that our Sauiour was now risen againe: and likewise the two disciples afterward, hasted to carrie the rest word, yea though it were then night. Luke. 24. 33. 35. These thinges are thus more generally to be obserued in this part of the holy storie, concerning the second appearance and manifestation of our Sauiour. Let vs consider likewise of some things more particularly. Which may they be?

Question.
Answer.

In that (notwithstanding the terrour of the earthquake, and the glorious appearance of the Angell of the Lord, had so astonied the souldiers, that they were as dead men for the time, and therfore were glad to be gone as soone as they could) yet the Angel biddeth these godly women not to feare: hence we may first of all, euidently see, how happy a thing it is, to be in the number of those that loue and reuerence Christ; in comparison of those that oppose themselues against him. Insomuch as we shall haue comfort against the terrour of the Lord, when he shall confound them for euer, from his glorious presence: specially in the day of the last iudgement.

Secondly, in that the holy Angel (to induce the women to beleeue that our Sauiour was risen) doth not only shew to their outward sense the place, where the body of our Sauiour was laid, to be now empty and void: but chiefly standeth to confirme them from the words and doctrine of our Sauiour himselfe; the which he doth will them to remember & call to mind; and he himselfe remembreth them of the place, where hee spake it vnto them, euen while he was yet in Galile: that is, some good space of time before it came to passe: hereby we learne, that the word and doctrine of our Sauiour is a more excellent ground and stay of our faith, then the witnes of our owne eyes could be; though these had their good vse, as also the sensible touching and handling of our Sauiour had, to proue that hee was, after his resurrection, a bodily substance, as well as he was before.

Thirdly, in that the Angel reproueth these women, for that (notwithstanding our Sauiour had told them of his resurrection plainly before his death, yea that he would rise again the third day) yet they forgat it; & therfore came to seek the liuing among the dead: we see that forgetfulnes of holy doctrine, & neglect of due care to vnderstand it, which is a forestalling of memory; they are sins to be sorrowed for; & to be watched against, &c.

Fourthly, in that the Angel (as also our Sauiour himselfe) did command, & incourage these women to go with speed to the disciples: the tender care of the Lord appeareth, who would not haue vs continue long, but speedily to breake off vnprofitable and causelesse sorrowes; yea to comfort our selues, according to all causes of comfort: specially according to those of our eternall saluation, which he is most carefull to make knowne vnto vs.

Fiftly, in that the holy Angel maketh speciall mention of Peter; the same tender And

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mercifull care of the Lord toward sinners, doth yet more liuely appeare: because hee would haue Peter in special māner comforted against his special discomfors; euen against that most deepe sorrow, which no doubt, yet lay in his bosome for his grieuous fall.

Sixtly, in that both the Angell, and also our Sauiour himselfe, biddeth the women tell his disciples; that according as he had promised before his death, so he would now go before thē into Galile; and that there they should see him: this sheweth that the Lord is like minded now, as he was before; euen to delight to shew himselfe, & to further his work, rather in mean places, & among the poorer of his people, where his Gospel is more willingly imbraced: thē in places of greater reckoning in the world, and among the richer sort of men; where both hee and his Gospel is vsually most contemned and reiected: as it was at this time especially, in the Citie of Ierusalem.

Finally, in that the women, fall downe at the feet of our Sauiour, & worship him: it is manifest, that they did perfectly know, and discerne him, from all men in the world, as we may say; to be our Sauiour, and no other but he.

Explication. and proofe.

It is manifest indeed. For otherwise, they would not haue fallen down before him, & worshipped him: and that, with such a religious mind (I doubt not) as it is not lawful to yeeld to any creature, but to him onely, who being true man, is also the very true & eternall sonne of God. This therfore (among the rest) may iustly be a certaine confirmation vnto vs; euen vpon the certaine knowledge of these faithfull & godly women: that our Sauiour is vndoubtedly risen again.

And touching the other branches of your answer. First of all, it is likewise out of all question; that they who with a dutiful affection seek after the knowledge and fauth of our Sa: Ch: are a thousand fold more blessed, then the wicked aduersaries, who any way set thēselues against him: as the gratious dealing of the Lord with thē (euen here in this world) doth shew: in that he cōforteth all such by his holy Spirit, and giueth them inward peace of conscience. But at the last daie, hee will most perfectly declare it; when all such shall see the Lord in his glory, to their vnspeakable cōfort: & the rest shalbe so terrified, that they would gladly, that the huge mountaines & rocks might fall vpon thē, to hide them frō his presence. Reuel 6.16.17. For seeing the glory of the resurrection of our Sauiour, was so great, by the ministery of one Angel: how infinite shal the glory of his cōming to iudgment be, when he shal shew himselfe in his perfect glory, accompanied with the thousand thousands of his Angels? Math. 25.31,

Secondly, according to the second branch of your answer, our Sauiour pronounceth them blessed, who beleeue, though they see not. Iohn. 20.29. But of this more afterward.

Touching the third branch, the admonitiō of the Apostle to the Heb. ch 2.1. &.3.4. is worthily to be harkned vnto; in that he saith, *Wherfore we ought diligently to giue heed to the things which we haue heard, lest at any time we should let thē slip, &c.* Certainly, if our Sa: Ch: had not bin so gratious, as to shew himself, & to renue the doctrine of his resurrectiō: the knowledge of it, was likely to haue perished, through the forgetfulnes, not only of these women, but also of all the rest of the disciples. In like manner, our owne forgetfulnes is ready to indanger vs to loose the fruit of much holy doctrine, frō time to time: if we be not carefull to call to god for his grace, to the succoring of our memories against the weaknes therof.

Answerable to the fourth branch, is that gratious cōmission of the Lord. Isai. 40.1. &c. *Comfort ye, Comfort ye my people will your God say: Speake comfortably to Ierusalem, and cry vnto her, that her warfare is accomplished, that her iniquity is pardoned, &c.* Likewise, the practise of the Apostle, guided by the Spirit of God. 2. Cor. 2,1. &c. in that he laboureth to comfort the Corinthians against their former sorrow. And again, ch. 7.3.4. &c. 13. Read also Phil. 2.26.27.28. & ch. 4 4.

To the fift branch, agreeth the like gratious dealing of our Sauiour, in shewing himselfe to *Peter*, before he appeared to any of his men-disciples, Luk, 24. 34. Likewise his often demanding of him, whether he loued him or no: Iohn. 21.15.16.17. But of these, more in their due places afterward.

The sixt branch, is according to that answer which our Sauiour gaue to the messengers of *Iohn Baptist*, Math. 11.5. *The poore receiue the Gospel.* and ch. 18.1. &c. Our Sauiour hath care of his litle ones,

Hetherto

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Hetherto of the second appearance of our Sauiour to the manifesting of his resurrection.

LEt vs come to the third.

Question. Where is that recorded vnto vs?

Ans. *In the 24. ch. of the Euangelist Luke, verse 34. The Lord is risen indeed (say some of the eleuen, as they were gathered together) and hath appeared to Simon.*

Expũcatiõ. This is vpon speciall occasion set downe by the Euangelist, after the narration of the appearance of our Sauiour to the two Disciples, that were going to *Emmaus*. But that it was a thing performed by our Sauiour before that, at the least before they came from *Emmaus* to *Ierusalẽ*, the Euangelist himselfe doeth make it plaine. For as he saith, when these two Disciples came to report vnto the eleuẽ, that they had seen our Sauiour: at the same instant that they came in, some of the eleuẽ were talking, & said, that he had appeared to *Simon*. It was as it is most like, that appearance which the Apostle *Paul* writeth of, 1. Cor. 15. 5. *He was seene of Cephas*. For *Cephas*, as wee know, as well as *Simon*, were diuers names of one and the same *Peter*.

Of this appearance of our Sauiour to *Peter*, there is little written: and therefore we will briefly passe it ouer. Onely let vs here call to minde againe, that which was once mentioned before; that the most mercifull disposition of our Sauiour, is hereby declared, in that hee vouchsafeth to shew himselfe first to him, who of all the rest was most vnworthy to see him at all; if he should haue iudged *Peter* according to his desert. As touching that which the Papists doe, vpon such sandy groundes as this is, goe about to gather, that *Peter* should be the Prince of the Apostles; and that he should leaue that principality of his to the Pope; whom they will perforce needes haue to be his successour: it is so strange, that it is wonder that they should euer haue bin so sottish, as not to see the extreame vanitie of all such absurd conceits. Wherefore, leauing them with their most fond conceits: wee come to that which we reckon to be the fourth appearance of our Sauiour Christ.

Question. Where is that set forth vnto vs?

Answer. *The Euangelist Luke doth set it downe vnto vs, in a large narration, chap. 24. beginning at the 13. verse, and so forth to the 36.*

Explicatiõ. It is very true. And he doth it in the order following.

First, he sheweth to how many he appeared, at this fourth time: and hee nameth the one of them by his name.

Secondly, he sheweth the time when he appeared.

Thirdly, the place where.

Fourthly, the occasion of his appearance.

Fiftly, the manner how he made himselfe knowne.

Sixtly, after what manner he departed from them.

And last of all, what were the effects of this his fourth appearance. Let vs therefore consider all things, from point to point, as they lye in the text.

Question. And first how many, and who are they, to whom our Sauiour appeared this fourth time?

Answere. *They were onely two: euen the least number that might be; yet sufficient to testifie in a matter of earnest importance. The one whereof was called Cleopas, as the Euangelist expresseth. The other he nameth not.*

Explicatiõ So indeede we reade, verse 13. *Behold* (saith the Euangelist) *two of them, &c.* And verse 18. *The one was named Cleopas*. Who (as it is very like) was the husband of that *Marie*, which is called of *Cleopas*, Iohn chap. 19. 25. The which name of the one giueth to vnderstand, that though these two were the Disciples of our Sauiour: yet neither of them were of the eleuen. And this is yet more cleare and manifest, verse 33. where the Euangelist saith, that these returning to *Ierusalem*, found the eleuen gathered together.

The time when our Sauiour appeared to these two, is next.

Question. When was that?

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Answer. *It was the same day that he arose from the dead: and in the afternoone of that day.*

"This also is euident in the same 13. verse, *Behold, two of thē went that same day &c.* And ver. 29. *It is toward night, and the day is far spent:* when they come to the end of their iournie, while yet our Sauiour was with them. This circumstance is worthy our speciall consideration, compared with the former appearances, euen from the morning thereof very early, till within the euening of the same. And touching the afternoone; a good part of it (no doubt) was spent about this one appearance: as will be more manifest, when wee come to consider the large communication of our Sauiour with these men. So that our Sauiour Christ hath not obscurely signified heereby, (as the very vse of the christian Churches euer since that time, sheweth also, that so his meaning was vnderstood of them) that he would haue this day, in speciall manner holy, to the memoriall of his resurrection. And therefore aptly is it come in stead of the Sabbath and Lords day of the Iewes, to be the Lords day and Sabbath of vs, and of all christians: from the time of the resurrection, when our Sauiour appeared to these two Disciples; euen to this day. The place of the appearance is next:

"*Explication*

Question. Where was that?

Answer. *It was in the way, as they walked from Ierusalem to Emmaus.*

It was likewise in the house wherein they rested themselues, when they came to their iournies end.

Explication. The euidence of this, reacheth from the latter part of the 13. verse, to the latter part of the 31. The distance also of *Emmaus* from *Ierusalem*, is expressed by the Euangelist, to be about threescore furlongs, which is by estimation about 6. miles, conteyning a walke of three howers, or thereabouts.

But when our Sauiour came vnto them, it is not mentioned: saue onely, that the largenes of the communication, may well declare, that he spent a great part of this time with them. But leauing the very point of the time in suspence: let vs draw more neare to the matter it selfe.

Question. What was the occasion that our Sauiour shewed himselfe to these his Disciples?

Answer. *The occasion is expressed in the 14. verse, in these words.*

And they talked together (saith St. *Luke*) *of all those things that were done.*

Explication. These words shew, that their godly care was in conferring one with another, about the sufferings of our Sauiour; partly mourning together, and partly comforting themselues, as well as they could, (as will appeare afterward) insomuch as they heard by the first report of *Marie Magdalen*, and also by the testimony of *Peter* and *Iohn*, (who were at the sepulchre betimes in the morning) that the body of our Sauiour was remooued out of the sepulchre: and likewise by some other of the women, who had seene a vision of Angells; which said that he was aliue: though as yet these two Disciples (desirous to know and embrace the truth) could not firmely and comfortably beleeue that it was so.

This then was the occasion, wherevpon it pleased our Sauiour, to shew himselfe to these poore soules, thus talking and conferring one with another, with heauy hearts, as they walked on together in their iournie.

It followeth now, that we consider of the manner of his shewing of himselfe vnto them.

Question. How doth *St. Luke* describe that vnto vs?

Answer. *It followeth in the 24. chapter, 15, 16, and 17. verses, in this manner.*

15 *And it came to passe* (saith the Euangelist) *as they communed together, and reasoned, that Iesus himselfe drew neare, and went with them.*

16 *But their eyes were holden, that they could not know him.*

17 *And he said vnto them, What manner of communications are these, that ye haue one with another as ye walke, and are sad?*

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Explication. Touching the manner of our Sauiour, his shewing of himselfe to these two of his Disciples; wee see first of all, by these wordes, (and so it will further appeare afterward) that hee did it as a stranger, by concealing as it were, and hiding the knowledge of his Person from them, for a while.

This concealing, or hiding, was two waies. First, because (as *Saint Luke* saith) our Sauiour with-held their eyes: that is, the discerning power of them, that they could not know him. Whereby it is euident, that the cause why they knew him not: was not any change of the stature, or gate, or countenance of our Sauiour, now after his resurrection, from that which they were before.

The first cause was therefore, that the power of their sight was defectiue in discerning the obiect, that was before it: like as the eyes of the Aramites were restrained that they could not discerne *Elisha*; nor that hee led them into *Samaria*, till they were in the middest of it. And as the eyes of these two Disciples were thus holden: so we may proportionably conceiue, that their eares, were also so restrained, that they could not distinctly discerne the sound of his voyce, from the voyce of one that was a stranger vnto them. Thus then we see the first meanes, whereby our Sauiour concealed himselfe, from the knowledge of these his Disciples. And it is a good thing for vs well to consider from hence, that we haue not an absolute power, no not ouer our owne naturall senses: no more then *Hagar* could see the well of water, that was neare to her, vntill God opened her eyes to see it. Gen. 21. 19. And therefore much lesse haue wee any such power ouer our inward vnderstanding, iudgement, memory, will, and affection: and least of all, concerning heauenly things. And therefore also, that wee are to acknowledge all these, to be in the dispositiue power of God, either to diminish and restraine, or vtterly to take away, any or all, at his pleasure; and therefore likewise, that we are alwaies to intreate him to giue vs grace and power, that we may be carefull to vse them as we ought, to his glory, &c. But this as a note by the way.

The second way or meanes, whereby our Sauiour concealed himselfe; was that which the Euangelist *Marke* telleth vs of, ch. 16. 12: insomuch as he did not shew himselfe, in such apparell, as he had vsed before his death; but came vnto thē now, as if he had bin a traueller to go a iournie (it may be) with a walking staffe in his hand, &c. like to themselues. Yea, though he had before appeared to *Marie Magdalene*, in such manner as if hee had beene the gardener, appointed to dresse and keepe that garden, where the sepulchre was. *Wherein this our second Adam sheweth himselfe (after a sort) answerable herein, to that part of the calling and condition of the first Adam. Gen.* 2. 15. But concerning the appearance we now speake of, the Euangelist *Marke* writeth thus: *After that* (saith he) *he appeared vnto two of them in another forme, as they walked and went into the Countrie.* In another forme; not that he changed his countenance, (as was said before) but that he had on him another kinde of apparell, &c.

Now let vs returne againe to *Saint Luke*, who prosecuting the narration of this appearance of our Sauiour; saith, that he ioyned himselfe to these trauellers, as a way-faring man: and that after he had approached neare, and gone a while with them; he entered talke, demanding in friendly and familiar manner, two things of them. First, what that earnest talke was, which they had betwixt themselues. And secondly, why they were so heauy and sad, as no doubt their countenances did euidently bewray, as the word (*skuthropoi*) which the Euangelist vseth, giueth vs to vnderstand: as wee may see further, Matth. 6. 16. Neuertheless, this wee must know; that our Sauiour did not aske these questions, as though he was ignorant what they talked on: but to giue them occasion, to lay forth their griefe, and the error of their thoughts at the full; that so hee might take the occasion, more fully to direct, satisfie, and quiet their mindes.

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It followeth therefore, as an appurtenance hereunto, that the holy Euangeliſt ſheweth, what anſwer one of theſe, (hee being alſo herein as the mouth of the other) gaue to our Sauiour, to the full ſatisfying of eyther part of his demand: as well, what their communication was; as what was the cauſe of their ſadneſſe.

Let vs heare the words of the Euangeliſt.

Queſtion. How doth he report this anſwer?

Anſwer. *He reporteth it in the 24. chap from the beginning of the 18. verſe, to the end of the 24. in theſe words.*

18 *And the one* (ſaith the Euangeliſt) *named Cleopas, anſwered and ſaide vnto him, Art thou onely a ſtranger in Ieruſalem, and haſt not knowne theſe things, which are come to paſſe therein, in theſe daies?*

19 *And he ſaid vnto them, What things?*

And they ſaid vnto him, Of Ieſus of Nazaret, who was a Prophet, mighty in deede and in word, before God and all the people.

20 *And how the high Prieſtes and our Rulers, deliuered him to be condemned to death, and haue crucified him.*

21 *But we truſted, that it had beene he, that ſhould haue deliuered Iſrael: and as touching all theſe things, to day, is the third day, that they were done.*

22 *Yea, and certaine women among vs, made vs aſtonied, who came early vnto the Sepulchre.*

23 *And when they found not his body, they came, ſaying, That they had alſo ſeene a viſion of Angells, which ſaid, that he was aliue.*

24 *Therefore certaine of them, who were with vs, went to the ſepulchre, and found it euen ſo as the women had ſaid, but him they ſaw not.*

Explication. This is indeede the full report of the anſwer, ſhewing, (as was ſaide) both what their communication had beene: and alſo what the cauſe of their ſadneſſe was.

Their communication (as *Cleopas* anſwereth) was of Ieſus, (commonly ſirnamed as it were, from the place of his education) *Ieſus of Nazaret*. Whom indeede, *Cleopas* doth deſcribe honourably; though ſomewhat defectiuely from one part of his office and calling onely; as one being among his Diſciples reputed a moſt holy Prophet: and alſo from the effects or ſignes thereof, in that he ſhewed himſelfe mighty in word and deede, both before God and men, God himſelfe from heauen giuing witnes therevnto. Thus I ſay *Cleopas* doth deſcribe our Sauiour honourablie, though as yet, hee did not know, either his Perſon, or his Office, perfitly.

That which they communed concerning this Ieſus our Sauiour: was firſt, of his late ſufferings and death, euen that his death vpon the Croſſe: which their moſt enuious and malitious Gouernours had cruelly put him vnto, but two daies before.

The which alſo, as they ſay, was done ſo publikely, and in the open ſight of all: that euen in the beginning of this anſwer, *Cleopas* telleth our Sauiour (who not onely beſt knew, but alſo alone felt the ſmart of all) that he maruelled, that any one about *Ieruſalem*, could be ignorant of it.

Secondly, they talked (as *Cleopas* further reporteth to our Sauiour, though as yet vnknowne to *Cleopas*) of that more priuate, and as yet very ſecret newes, which was brought vnto them, being among the Diſciples at *Ieruſalem*, the preſent morning, before they, (vpon neceſſary occaſion) brake company, and left them ſomewhat early: to wit, before that *Marie Magdalene* returned the ſecond time. The which newes was this; that certaine women, and namely *Marie Magdalene* going early to the ſepulchre, found not the body of our Sauiour there; no nor yet they of the Diſciples, (to wit, *Peter* and *Iohn*) who went to ſee whether it were ſo or no. Yea more then this; this newes was brought by ſome other of the women, moſt likely, by them who at the ſight of the Angels, fled firſt from the ſepulchre for feare, (of whom *Marke* ſeemeth to write,

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ch.16.8.) that they saw a vision of Angels, who affirmed that Iesus was aliue.

And thus; *Cleopas* hath ingenuously declared, what the cõmunication of himselfe & his companion was: without any feare, who it might be, to whom they spake; whether he were an enemie or a friend. They cannot but professe themselues to haue an honourable opinion of him, whom their Rulers had most odiously and vniustly pursued to the death; as if hee had beene a deceiuer or a traitour, &c.

Now, he doth therewithall likewise, simply and plainely open vnto our Sauiour, (though as yet he little thought that it was he) the very cause or causes, of his and his companions griefe; yea of the common griefe of the rest of the Disciples.

First, because whereas they trusted before, that hee should haue deliuered *Israel*; now by reason that such a death fell vpon him; they beganne to call their former thoughts into question and doubt.

Secondly, because notwithstanding the newes that was brought, began to cheare vp their hearts; in that they had an inckling that he should be aliue againe: yet they could not be perswaded that it was so, because (no doubt) they imagined strongly, that if it had beene so, it should haue beene done in another manner of sort: that is, in more pompous magnificence then was reported; or could yet be found to haue beene performed.

Such was the answer of *Cleopas*: he therein laying forth at large, both what was the communication of himselfe, and his companion; and also what their griefe was.

Now let vs heare the reply of our Sauiour, though hetherto he thought it not meete to discouer himselfe.

Question. How doth saint *Luke* lay this forth vnto vs?

Answer. *This is contained in the 24. chap. verses 25, 26, 27. as it followeth thus.*

25 *Then he said vnto them, O fooles and slow of heart, to beleeue all that the Prophets haue spoken.*

26 *Ought not Christ to haue suffered these things, and to enter into his glory?*

27 *And he began* (saith *Luke*) *from Moses and all the Prophets, and interpreted vnto them, in all the Scriptures, the things which were written of him.*

Explicatiõ In this reply of our Sauiour, wee haue three things of most worthy obseruation to consider.

First, the earnest reprehension which hee giueth his Disciples, verse 26. *O fooles, &c.*

Secondly, his like earnest, short, reprehensiue, and interrogatory affirmation of the truth, called into question by them.

Thirdly, a large proofe and confirmation of the same truth, from all the holy scriptures of the old Testament, as the Euangelist plainely testifieth: though for breuities sake, (insomuch as hee hath euery where mentioned them in the history of the Gospel of our Sauiour, as occasion was offered before) he doth not repeate them now againe.

All these things are exceeding profitable for our instruction: let vs therefore stand a while to ponder and weigh them.

And first, let vs well know, and willingly suffer our selues to be admonished of; that it is a great sinne in the sight of God, and our Sauiour: to be dullards and sluggards in the knowledge & beliefe of the holy scriptures of God. Yea, that it is a great sinne in vs, not to be ready and chearefull, in the vnderstanding and faith of them all, without exception: seeing God by his holy Spirit spake in the ministery of his holy Prophets, both by their speech, and also by their writing: whosoeuer of thẽ haue either spoken, or written any thing from the beginning of the world. For otherwise, our Sauiour would neuer haue bin thus earnest, in calling his Disciples fooles or dullards, for want of the knowledge hereof: seeing they were not altogether ignorant and vnbeleeuing; and the rather, seeing they were not of the eleuen, but of the more ordinary sort of his Disciples.

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Wherefore I pray you let vs diligently marke, that all the excellencie of our wisedome, consisteth in the knowledge and faith of the holy Scriptures; yea, both of the old, and also of the new Testament: euer since that God hath of his singular mercy, caused them to be written and added to the olde, for the further instruction and edification of his Church, in the knowledge and faith of the same his truth. Without this; we are but fooles and dullardes, as our Sauiour telleth vs: how sharpe and quicke witted, or how graue and profound so euer, any of vs may seeme to be otherwise. Yea, though wee were as wise as *Ahitophel*, or as subtile as *Herod*, &c. And therefore also, let vs not onely mark; but euen stirre vp our selues to performe it: that wee giue our selues, to be most ready, and chearefull, in the imbracing of the knowledge and faith of the holy Scriptures; infinitely aboue all things in the world beside. Let vs not be negligent readers and drowsie hearers, &c: but most diligent and alwaies waking, as good schollers and profitable students, vnder so excellent a Schoolemaster as our Sauiour is: that we may not onely vnderstand with our minde, but also beleeue in our hearts, as our Sauiour requireth, in that he saith, *O fooles and slow of heart to beleeue, &c.*

This reproofe is to be vnderstood, and taken as most sharpe against those, who hauing had the best meanes of knowledge and faith, haue made the least profiting: according to the reproofe of the Galatians. ch. 3. 1. Let such therfore especially, lay this rebuke of our Sauiour to heart; and learne to be more wise and diligent, for euer hereafter: lest at the last, they feele the euerlasting discommodity & smart of it; when our Sauiour shall come againe, to take heauy vengeance, vpon such vnprofitable truants: as they are threatned. 2. Thes. 1. 7. 8. &c. Thus much concerning the first branch of the reply of our Sauiour.

Touching the second branch of it, we are to consider, that he doth briefly abridge, and comprehend in two heads, all that the holy Prophets haue written of him in the old Testament: to wit, those things which concerne his sufferings first, and then those which doe concerne his glory, which was to follow after the same. According to the which abridgement of our Sauiour; the Apostle *Peter* writeth, that it was the search & inquirie of the Prophets, chiefly and principally aboue all other things, after the sufferings that should come vnto Christ, *and the glory that should follow.* 1. Epist. 1. 11. The same abridgement also, doth the Apostle *Paul* make of his doctrine. Act. 26. verses 22. 23.

So then, that which these Disciples of our Sauiour, ignorantly took an occasion to stumble at; and therevpon to begin to doubt, whether he were the true Messiah and redeemer of his people: it ought to haue been a speciall confirmation vnto them; insomuch as the propheses of the holy Scriptures, giuen forth of the true Messiah, were euidently performed therein. Herein therefore, (as was said) our Sauiour Christ is very earnest, reprehensively, & interrogatiuely, to affirme & assure the truth of these things; as being most meete and necessary that they should come to passe; euen as they fell out, because God had so decreed & spoken. For this is the manner of the Spirit of God; by such a kind of asking the question, to affirme a thing more earnestly, to the awaking of the dul affection of man, then by a simple & categorical propositon, as the Logicians spake. Let vs therefore learne this wisedome, from the instruction of our Sauiour; that we for our parts do confirme and establish our faith, from that which is a stumbling blocke euen to this day, vnto all vnbeleeuing Iewes, and foolishnes to all vnbeleeuing Gentiles: to wit, his sufferings & death vpon the crosse. And let vs wel consider this point of our Sauiours speech; *that so it ought to be*: not only that the scriptures might be fulfilled; but also because it standeth with al holy reasō, that it must be so. For how could it be, that mā hauing sinned against God, & so deserued death: should possibly haue his sins forgiuē, & be deliuered frō Gods wrath; vnles by man the iustice of God were satisfied? which could not be, vnles such a mā should die, as were worthy to work so great a work.

To this so excellent a purpose, let vs furthermore (according to the third branch of the reply of our Sauiour) diligently acquaint our selues with

that

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which is written of him, from point to point, through out all the Scriptures of the old Testament: euen from the beginning of Genesis, the first booke of the Prophet *Moses*, to the end of *Malachie*, the last of the Prophets. For this (as the Euangelist *Luke* testifieth) did our Sauiour, to the end hee might establish the doubtfull and staggering hearts of these two of his Disciples. And not without cause: seeing the holy Scriptures are giuen of God, to be the ordinary outward stay, and foundation of the faith of his Church.

One would haue thought, that the word of our Sauiour by his liuely voyce, might haue beene, of it selfe, absolutely sufficient: seeing he was not onely the most faithfull witnesse of the truth, but euen the truth it selfe. But behold, he thus farre honoureth the holy Scriptures of God, that he maketh them, the canon, and rule, and determiner of the truth. He interpreteth the Scriptures indeede: (for as the godly Eunuch saith to *Philip*, who asked him, if he vnderstood what he read: How should I vnderstand, vnlesse I had a guide?) neuertheless it is plaine, that he maketh the holy Scriptures themselues, the ground of all that he saide vnto them. Wherefore seeing our Sauiour himselfe did so, how shall any that commeth in the name of a Minister of Christ, and his Gospel, dare presume to take any other course, then his Master and Lord hath taken before him, as being the onely lawfull course for the grounding and establishing of faith? Verily it is the duty of a seruant, to treade in his Masters steps; for the ordering of all such things, as he hath (as it were in his owne seate) made him ruler of: and wherein he hath of purpose, giuen him an example, how he should follow him.

But touching our present indeuour, it may be said for the staying of it, that though *Saint Luke* testifieth thus much, that our Sauiour interpreted, out of all the holy scriptures, those things which were written of him, concerning both his humiliation, and also his exaltation: yet he doth not rehearse the interpretation which our Sauiour gaue; nay nor so much as the texts of scripture themselues. How then should we know how to doe it? Or why should wee thinke it to be necessary, to stand vpon the rehearsall of them? We answer, that the Euangelist omitteth them in this place, for breuities sake, as was saide before: insomuch as hee hath already alledged them from point to point, in the course of the Gospel, which he hath diligently set downe vnto vs. Wee may, and ought therfore frō thence, & from the writings of the other Euangelists, and of the Apostles, to take our light and direction. And though we cannot doe it so excellently and exactly, as our Sauiour himselfe did: yet it is our dutie to indeuour to doe it, by the helpe of his grace; so well as we can.

The order which we will follow herein, shall be no other, then the order of the bookes of the holy scriptures themselues. The which also, it is most likely, was the order that our Sauiour Christ himselfe obserued; beginning at *Moses*, as the Euangelist *Luke* telleth vs. Like as saint *Stephen*, (though vpon a contrary occasion) doth orderly prosecute and collect the principall heads of the holy story, beginning at Genesis, and proceeding so far forth as hee could be suffered: both to proue himselfe to be a witnes of the truth, in testifying of Christ: and also to conuince the wicked Iewes, to be resisters of the truth of God, in opposing themselues against Christ. To whom, as he concludeth, all the Prophets gaue witnes. Act. 7. 1, &c. and verse 52. saying, *Which of the Prophets haue not your Fathers persecuted? and they haue slaine them, which shewed before, of the comming of that Iust one, of whom ye are now the betrayers and murtherers, &c.*

Genesis. First therefore, to begin at Genesis, the first booke of *Moses*: we haue euen shortly after the fall of *Adam* and *Eue*; together with the pronouncing of the curse vpon them for their sin, the promise also of mercy and saluation, through Christ that should come: both for them, and for all their posterity, whosoeuer should repent of their sinnes, and beleeue in him. So we reade Gen. 3. verse 15. in these words, *He shall breake thine head*: that is, the seede of the woman, shall breake the serpents head: to wit, the power of the diuell, who is the common aduersary of mankinde.

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Now, that he should vanquish the Diuell by sufferings; and therein, by satisfying the wrath of God bent against mans sinne, &c. the Lord himselfe gaue *Adam* to vnderstand, in that immediately vpon this promise, he gaue him also his ordinances of sacrificing, to figure and assure the same vnto him, and his posterity: as it followeth ch. 4. verses 3. 4. For both *Abel* and *Caine*, as they had learned of their father *Adam*, did offer sacrifices: *Caine* of the fruit of the ground; and *Abel* of his sheepe. And this, *Abel* did by faith, as the Apostle declareth: yea euen by faith, looking to Christ. Heb. 11. 4. By the which faith also, he was accounted righteous before God: as our Sauiour himselfe giueth to vnderstand, Mat. 23. 35. By faith *Noah* built the Arke, a type and figure of our baptisme into the name of Christ; by the washing of whose blood we are saued: 1. Pet. 3. 21. By the which faith also, he offered sacrifice, looking to Christ the Messiah to come, wherein God was pleased. Gen. 8. 20. For this faith in Christ, all the Patriarks and Prophets &c. are commended by the Apostle in that 11. ch. to the Heb. And of *Abraham*, our Sauiour himselfe saith; that hee saw his daies: that is, his comming into the world, and reioyced. *Abraham* no doubt, saw this day of Christ, no otherwise, then by the eyes of faith. Ioh. 8. 56. *Melchi-sedech* was a type and figure of Christ: in which respect, *Abraham* paid him tithes. Ge. 14. 18, 19, 20. Heb. 7. 1, &c. *Iaakob* also propheſied expresly, of the cōming of Christ: & giueth to vnderstand plainly, that he should take our nature, and be borne after the manner of all other men; & that he should be the great King & Gouernour of the people of God. Gen 49. 10. For he saith, *The scepter (or tribe) shal not depart from Iudah, nor a lawgiuer from betweene his feete, vntil Shilo come, and the people shall be gathered vnto him.*

Yea, the chiefe scope and argument of the whole booke, is (after the generall promise of the Messiah) to shew vnto what people, the comming of this Messiah was peculiarly restrained, vntill the fulnesse of the Gentiles should come in: as also of what tribe he should descend, according as it is written Iohn 4. 22. in a conclusion vttered by our Sauiour himselfe, *Saluation is of the Iewes.* And it is most worthy to be obserued, euen from the beginning; that insomuch as hee that was promised to come of the naturall posteritie of man, and to be borne of a woman, should be able to vanquish the mighty power of the diuell, (that great wicked Angell, and all his company, who through sinfull conspiracie, and lifting of themselues vp against God, fell from their first estate, and lost all that goodnes and blessing which they had, though they doe full retaine a mighty power to doe much mischiefe, so farre forth as they be not restrained by the almighty and gratious power of God, and of our Sauiour Christ) it is, I say, most worthy to be obserued, that it is not obscurely signified from this very beginning; that he is the Sonne of God, more mightie then all Angells: and therefore also very God; insomuch as of all creatures, the Angells doe excell in strength: as we read Psal. 103. 20. This eternall Godhead of our Sauiour, was figured in *Melchisedech*, according to the interpretation which the Apostle giueth thereof, Heb. 7. 1, 2, 3. Likewise, that Angel called *Iehouah*, to whom also *Abraham* praied, Gen. 18. 13, 17, &c. he was our Sauiour Christ, the eternall Sonne of God, though not yet at that time manifested in the flesh. And it was the same Angel with whom *Iaakob* wrestled by praier, with teares: and whom he calleth by the name of God, Gen. 32. 24, &c. & Hos. 12. 4. it was Christ. Thus in Genesis, *Moses* writeth of our Sauiour Christ.

Exodus.

In Exodus, the *Passeouer*, beside that it was ordained for a memoriall of Gods mercy, in his sparing of his people the *Israelites*, whē he smote the first borne of the *Egyptians*, to the end he might deliuer thē out of their cruel bondage: it was to them, a type & figure of christ, by whose blood (to be in due time offered vp vnto God) they did by faith obtain forgiuenes of their sins: according to that of the Apostle; *Christ was the Lamb slain from the beginning of the world.* And againe, *Behold the Lambe of God which taketh away the sinne of the world.* According also to that of the Apostle *Paul* 1. Co. 5. 7. *Christ our Passeouer is sacrificed for vs.* And Ioh. 19. 36. *Not a bone of him shal be broken.* And therefore also it is said, Heb. 11. 28.

that

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that Moses through faith, ordained the Passeouer, and the effusion of blood.

Moreouer, the morall law was giuen, to shew men their sinnes and damnation; and consequently to point the Israelites, and so our selues also, to Christ, for our deliuerance. And therfore it is said, to be our Schoolemaister, to bring vs to Christ. Gal. 3. 24. And Rom. 10. 4. Christ is the end of the law. To the same purpose also, was the whole ceremoniall law more directly giuen to the Israelites: both sacrifices, and sacraments, the Tabernacle first, & after, the Temple, with all the furniture thereof: Arke, Mercy-seat, Cherubims, &c.

Finally, the Angell in whom was the name of God, and is called *Iehouah*, who went before the people out of *Egipt*, and led them through the wildernes, &c. he was our Sauiour Christ the second Person of the holy Trinity: ch. 13. 21. 22. and ch: 14. 19. and ch. 23. 20. 22. 23. and 1. Cor. 10. 9.

Leuiticus.

Now of the sacrifices, *Leuiticus* the third booke of *Moses*, is a more cleare declaration, in setting down the lawes of the sacrifices, and of the offering of them by the Priests: yea and by the high Priest himselfe, who was a speciall type or representation of our Sauiour among them.

The which sacrifices, in that they were slaine; they were not only shadowes of the death of our Sauiour: but also of the fruit of his death, in that the blood of the beasts was sprinkled, to assure the people, of the remission of sinnes by faith, through the blood of Christ. Heb: 9, 13, 14 &c. Read also Exod. 24. 4. 5. 6. 7. 8. And further, in that, with these slaine sacrifices; some were adioyned to be offered at certaine times, which were goe let away aliue, so to carie away the sinnes of the people: as the scape Goat: Leuit. 16. 5. &c. 22. and the liue sparrowe, ch. 14. 49. &c. 53. The which (as it seemeth) did point vnto the resurrection, & reuiuing of him that was indeed to die for the sinnes of the people: but should thence-forth liue for euer, an intercessour, to make good vnto his Church, whatsoeuer he should purchase by his death. They had also sacrifices of thankesgiuing, and peace offerings tending to the same end. Thus much for a tast, how *Moses* writeth of our Sauiour in the booke called *Leuiticus*. Let vs come to Numbers.

Numbers.

In Numbers, the rocke which *Moses* writeth of (out of the which water flowed for the refreshing of the people in the dry wildernes) it was a type of our Sauiour Christ, and of that spirituall refreshing, which the soules of his people haue by him. Like as also, was the Manna, to declare vnto vs, that he is, & was from the beginning, to all true beleeuers, the perfect food and nourishment of them, both bodies and soules, to euerlasting life. For thus the Apostle *Paule* interpreteth the signification of these things, the which no doubt were known to the faithfull in *Israel*, though not so clearely as they be now. 1. Cor. 10. 1. 2, 3, 4. 9. It is true, that many did not beleeue, and therfore made not the right vse, as appeareth in the same place: and *Iohn*, 6, 32, &c. But all were not such.

The brasen serpent also, which *Moses* writeth of; yea, and set vp in the wildernes, according to the commandement of God: it was a type of our Sauiour Christ to be crucified; shewing also the fruite of his death, in our deliuerance from sinne and Sathan: represented by the healing of the serpents stinging, to the recouering of all those, that should looke vp vnto it. Num. cha. 21, 8. 9. and Iohn, 3. 14. 15.

Moreouer, ch. 24. 15. 16. 17. *Moses* hath recorded a prophesie of our Sauiour Christ, concerning his comming into the world, and of his glorious gouernment ouer his Church: from the mouth of *Balaam*, euen a holy prophesie, though this *Balaam* himselfe, was a prophane man.

Deuteronomie.

In Deuteronomie, *Moses* setteth downe a prophesie, euen the holy promise of God, that he would send our Sauiour Christ to be a most high and holy prophet, to teach & command the whole Church: and that he would giue him such a soueraigne authority in the same, that whosoeuer would not heare and obey him, should die the death. ch: 18, ver: 18, &c: and Act: 3, 21, 22, &c.

Ioshua.

In the booke of *Ioshua*, ch: 5, 13, 14, 15. The Angel which appeared to *Ioshua*, & whom he worshipped, was the sonne of God, the second person in the

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Trinitie, euen he that is our Sauiour, the Prince both of men and Angels.

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Iudges. The *Iudges*, in the booke of the *Iudges*, are called Sauiours: as being to the Iewes, figures of Christ that great Sauiour: appointed of God to nourish in them, the hope of eternall saluation by him.

Ruth. The booke of *Ruth*, directeth to that family, of the which our Sauiour was to come according to the flesh: in that he was to be man.

Samuel. Kings. Chronicles. The bookes of *Samuel*, *Kings*, & *Chronicles*; they also do determine the family, euen the house of *Dauid*, of whom our Sauiour was to come. And of him, was King *Dauid*, and King *Salomon*, speciall types and figures, as may appeare, Psal. 2. and Psal. 45. and Psal. 72. Read also Psal. 132. 10. and Hos. 3. 5. where our Sauiour is spoken and prophesied of, vnder the name of *Dauid*. And the Prophet *Samuel*, is reckoned among the chiefe of those that spake before of Christ. Act. 3. 24.

Ezra. Nehemiah. The reedifying of the Temple, was a pledge vnto the people of God, that the Lord the redeemer, should come into it: as *Malachie* prophesieth: cha. 3. 1. Yea, and in this respect it is, that *Haggai* prophesieth, that the glory of the last house, should be greater then that of the first was. chap. 2. 10.

Iob. The ancient and comfortable profession of *Iob*: cha. 19. 25. saying, *I am sure that my Redeemer liueth*: it must needes haue a respect to Christ: insomuch as God is not the redeemer of any, but through him.

Psalmes. The booke of the *Psalmes*, is a plentifull treasurie of prophesies, concerning our Sauiour Christ. Of his zeale for the glory of God. Psal 69. 9. Of the preuailings of his kingdome, from very small and contemptible beginnings: if we looke to the iudgement of the wicked of all sorts, both Iewes and Gentiles. Ps. 2. Of his betraying by *Iudas*. Psa. 41. 9. Of his crucifying & reproches vpō the crosse, Psa. 22. Of his thirsting vpon the crosse, Ps. 69. 21. Of his resurrection, Psa. 2. ver. 7. as the same verse is interpreted by the Apostle *Paul*, Act. 13. 33. And againe of the same his resurrection, Psa. 16. Of his ascension, Psa. 68. 18. as it is interpreted, Eph. 4. 8 And more iointly of his cōming into the world, of his ascention vp into heauen, & of his roiall gouernment ouer his whole Church, both Iewes and Gentiles: we haue a most liuely, and as we may say, a graphical description and prophesie, Psal 47. Likewise of his sitting at the right hand of God, and of the perpetuity of his most victorious and triumphant kingdome, Psa. 110. 1. &c. Read also Ps. 45. 6. 7. compared with Heb. 1 8 9 And Ps. 102. 25. 26 27. compared with Heb. 1 10. 11. 12. And Psa. 118. 22 *The stone* (saith the holy Psalmist) *which the builders refused is the head of the corner. This was the Lords doing, and it is marueilous in our eyes.* And Psa. 132. 11 God hath according to his promise and oath, set him vpon the throne of *Dauid* Yea, he is the Lord and King of Angels also. Psa 97 7. Heb. 1 6 7. Thus (as was saide) wee may perceiue, that the booke of the Psalmes, is full of very direct and plaine prophesies of our Sauiour Christ, both concerning his humiliation, and sufferings: and also concerning his exaltation and glory.

Prouerbs. In the 8. ch. of the *Prouerbs*, the eternity of the Sonne of God, our Lord Iesus Christ, is notably argued frō a comparison with the workes of Gods creation, before all which he was: yea, before there was any time at all for them to be created in. And in the last chapter but one, he is prophesied of (as good interpretres doe not lightly deeme) vnder the names of *Ithiel* and *Ucal*.

Song of Songs. As for the *Song of Songs*, it singeth altogether the affiansals and espousage of his Church vnto him, which hee vouchsafeth to take vnto himselfe, in that most neare coniunction and spirituall bond: to the end he might deliuer it from all spot, that he might adorne it with perfit beauty, yea that he might make it eternally happy: the which things are such as none but God himselfe can possibly do. And therfore we may conclude, that this Song is an vndoubted proofe of the Deity of God our Sauiour Christ, according to that Hos. 2. 19 *I wil marrie thee for euer vnto me, &c.* Let vs now come to the holy Prophets. And first of all to the Prophet *Isaiah*.

Isaiah. The Prophet *Isaiah*, is not without cause esteemed aboue all the rest, the most

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moſt Euangelical Prophet.

This holy Prophet doth in the 4. cha. of his propheſie, ver. 2. &c. foretell of the cõming of our Sauiour Chriſt to his Church; vnder the name of a bud or ſprout: and therewithall, what excellent fruites ſhall growe, to the euerlaſting benefit of it, by him.

In the 14. ver. of the 7. cha. we read how he propheſied in plaine and expreſſe termes, of his conception & birth; and that alſo miraculouſly by the holy Ghoſt of a virgine: whoſe name alſo he there foretelleth, ſhewing that hee ſhould be called *Immanuel*; that is to ſay, *God with vs*: and thereby plainly ſignifieth, that hee ſhould be both God and man, in one Perſon of a mediator for vs; and ſo, the ground and foundation, of all our helpe and ſtay.

Likewiſe, hee propheſied of his birth, ſo certainly, as if hee had beene at that time already borne: and therewithall he deſcribeth the moſt high & diuine excellencie of his Perſon, and the eternity of his ſpirituall & heauenly kingdome. cha. 9. verſes 6. 7. And cha. 11. 1. &c. he foretelleth the family, of the which he was to deſcend, and take the nature of man: together with the moſt excellent and diuine vertues, which he ſhould be endued withall, euen in that hee was to be the Sonne of man.

In the 42. ch. 1. 2. &c. he deſcribeth the moſt mild manner of his conuerſation; and that he ſhould neuertheleſſe mightily preuaile by the preaching of his Goſpel, both to Iewe and Gentile: and that not onely by his owne moſt holy miniſterie, but alſo by the miniſterie of his ſeruants.

In the 53. cha. he propheſieth of his ſufferings; euen as if he had ſeene them inflicted vpon him, before his eyes. And with the ſame, hee doth moſt ſweetly lay before vs, and to the view of the eye of our faith: what ſhould be, and ſo ſtill are, the mighty and effectuall fruites therof, to our eternall comfort. And in the ſame chapter, he ſpeaketh of the miracles, which our Sauiour ſhould work: as the Euangeliſt *Matthew* doth interpret the meaning of the holy Ghoſt, ſpeaking by his ſeruant the Prophet, ch. 8. verſes 16. 17. 18. The which thing alſo he doth before, ch. 35. 5. 6. And beſide all this: he doth in that 53. chap. foretell the buriall of our Sauiour, as it is euident in the 9. verſe of the chapter.

In the 55. ch. verſe 3. he propheſieth of his reſurrection; and therein, of his preuailing againſt death: to the end he might performe to his Church, the fruit and bleſsing of Gods moſt gratious couenant. The which he could not haue done, if he had periſhed by death: as this part of his propheſie is interpreted by the Apoſtle *Paul*. Act. 13. 34.

And chap. 61. verſe 8. &c. *Iſaiah* propheſieth againe of the preaching of our Sauiour, and what ſhall be the ſingular fruit thereof. The which his holy propheſie, was performed in part, as our Sauiour himſelfe certifieth vs, at ſuch time as he preached at *Nazareth*. Luk. 4. 16. &c.

His propheſies are many more, concerning our Sauiour, as euery where is to be read in his booke of his propheſies, euen as they haue beene of ancient time, compiled and laid together: that is, euen from the time, that it pleaſed God to publiſh them to his Church by his holy miniſterys; in the daies of the raigne of *Vzziah, Iotham, Ahas, and Hezekiah*, Kings of *Iudah*. But theſe ſhall ſuffice for our preſent purpoſe. We haſte to the reſt.

The Prophet *Ieremiah* propheſieth likewiſe, of what family our Sauiour Chriſt ſhould take mans nature: and of that iuſtification, and ſaluation, which ſhould come by him. ch. 23. 5. 6. and ch. 33. 15. *Ieremiah.*

The Prophet *Ezekiel* propheſieth, that the Kingdome ſhall be taken out of the hands of vſurpers, and giuen to our Sauiour Chriſt, as of right belonging to him. chap. 21. verſes 26, 27. *Ezekiel.*

Moreouer, all the viſions of *Ezekiel*, from the 40. ch. to the end of the booke of his propheſies; they are typicall adumbrations, or ſhadowings forth, of the excellencie of the kingdome, and gouernment of our Sauiour Chriſt, by an allegorical alluſion to the *Land, Temple, ceremonies, Lawes, Common-wealth, &c.* of the Iewes.

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The Prophet *Daniel*, in the 9. ch. ver. 24. &c. he foretelleth the death of our Sauiour: yea the yeare of his death, and the time of the yeare: if we mark well that computation which the Angel of God numbred and deliuered vnto him.

Hosea. *Hosea* prophesieth of the victory of our Sauiour, ouer our last enemies, death, and the graue, chapter. 13, verse. 14. Yea so, that we in him, shall likewise ouercome for euer. 1. Cor. 15. 54. &c.

Ioel. *Ioel* prophesieth of the extraordinarie gifts of the holy Ghost, which God would giue to his Church, immediatly after the ascension of our Sauiour vp into heauen. ch. 2, 28. &c. and Act. 2. verses. 14, 15. 16. 17. &c. And Ioel againe, chap. 3. 16. &c.

Amos. *Amos* foretelleth the calling of the Gentiles, as a fruit of the ascension of our Sauiour Christ, and of the preaching of his Gospell. chap. 9. 11. and Act. 15. verses, 15. 16. 17.

Obadiah. *Obadiah*, likewise, doth prophesie of the calling of the Gentiles: and of the covniting and conioyning of them, with the Iewes, to be one Church, vnto our Sauiour Christ, verse, 17. &c. to the end.

Ionah. *Ionah* was a propheticall type, of the buriall and resurrection of our Sauiour, in that he was three dayes and three nights in the belly of the Whale: as our Sauiour himselfe sheweth, Math. 12. 39. 40. and chap. 16. 4.

Micah. *Micah* prophesieth of the place of our Sauiours birth: and therewithall, of his kingdome, and of his eternall Dietie, assuming vnto it the humane nature. chap. 5. 1, 2.

Nahum. *Nahum* prophesieth, that the Lord should returne with the excellencie of *Iacob*: that is, with our Sauiour Christ, the Sonne of God, on the behalfe of his Church, against the Assirians: as *Iunius* interpreteth, *posteriori Bib: editione*, cha. 2, verse. 2.

Habbakuk. *Habbakuk* setteth down the excellent doctrine of our iustification by faith in Christ: chap. 2. 4. as the Apostle Paule doth interpret those words of the Prophet, Rom. 1. 17. and againe, Gal. 3. 11. and Heb. 10. 38. *The iust shall liue by faith.*

Zephaniah. *Zephaniah*, prophesieth of the calling of the Gentiles, and of the sanctifying gifts and graces of the Spirit, which should be giuen them, through the grace of our Sauiour Christ, and by his Gospell: to wit, faith, and repentance, with forgiuenes of sinnes, and euerlasting life.

Haggai. How the Prophet *Haggai* prophesied of our Sauiour, we haue partly seene before, in that the second Temple should be made more glorious then the former, by the comming of him (being the Lord of glory) into it: and by his preaching in it, &c. Moreouer, hee prophesieth of the mighty power of the Gospel, in the conuersion of the Gentiles to God, vnder these significant speeches of *shaking the heauen and the earth*. And that the kingdome of our Sauiour, shall ouerthrow all the kingdomes of the heathen: chap. 2. verses, 3. 4. 5. 6. 7. 8. And verses, 22. 23. And all this, vnder the name and person of *Zerubbabel*, a Prince of *Iudah*, one of the Ancestors of our Sauiour, who was also by the appointment of God, a type and figure of him.

Zechariah. *Zechariah* in the first chap. of his holy Prophesie, ver. 8. &c. he sheweth, that in a vision, our Sauiour Christ represented himselfe vnto him, in the forme of a man: and as an Angel of the Lord, to whom other Angels doe serue, for the helpe of the Church, against the aduersaries thereof. And in the same chap. he sheweth further, that this chiefe Angel, is a mediator vnto God for mercy, in the behalfe of his Church. In the 2. ch. he telleth vs that he had another vision, wherin this Angel informed him by another Angel, that the Gentiles should be called to be one Church with the Iewes, in the faith of the Gospel.

In the third chapter, he saw in another vision, the same Angell: euen our Sauiour in the likenes of an Angell, rebuking Sathan for hindering the peace and prosperitie of the Church. And he sheweth also that hee vsed the ministerie of the other Angelles his seruaunts, to further the prosperitie thereof.

Yea,

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Yea the Prophet sheweth, that this Angell assured *Iehoshua* the high Priest, & all that should faithfully serue God, in the ministery of his holy ordinances: that the Lord would giue them a blessed estate after this life, like to the holy Angels, verse. 7. And finally, that in due time, the Lord would send our Saui-our Christ to his Church in mans nature; of whom he speaketh, vnder the name of a branch, *I will bring forth* (saith he) *the Branch my seruant. v* 8. Likewise in the 4. ch: the Prophet declareth that the same Angel, Iesus Christ the Son of God, sheweth him in an other vision, the prosperous successe of *Zerubbabel* the prince of the people, (a figure and type of Christ) in building the materiall Temple of *Ierusalem*, after their returne out of *Babilon*: notwithstanding all the contrary indeuours of their malignant & malicious aduersaries. And therwith-all, figureth out the euerlasting fauour of God toward his church, through Ch: and the spirituall gifts & graces, which he minded to bestow vpon it continu-ally: like as the oliue branches, which the Prophet saw, nourished the lampes of the golden candlesticke, to burne and giue light without ceasing. For this is fulfilled onely in & by our Saui: Chr: from whose light, we haue all our light; and of whose fulnes alone, we receiue grace for grace, as the Euãgelist *Iohn* af-firmeth. ch: 1. 16. In the 6. ch: vers. 12. 13. the Prophet sheweth, that vnder the ty pe of *Iehoshua* the high Prist, who was a figure of the mã, whose name should be *Natzrath*: that is, a branch or sprout: he was informed againe, of the cõming of our Sa: Ch: the Sonne of God in the natue of man, and of the vniting of the whole Church together in one by him. This was fulfilled, in that hee being brought vp in *Nazareth*, did therof (patronimically as we may say, & from the place of his education) take a kind of Sirname to be called a *Nazaritane*: in that, from thence, he proceeded to preach the Gospell of saluation, &c. as hath bin declared before. In the latter end of the 8. ch: he prophesieth of the calling of the Gentiles, to be one Church vnited with the Iewes, by the preaching of the Gospell mentioned euen now.

In the 9. ch: verse 9. he prophesieth of the princely comming of our Saui-our to *Ierusalem*, to reforme the abuse of the Temple: & thereby to declare his souereigne authoritie ouer his Church: the which was fulfilled, as the Euange-lists doe all of them testifie, with great power and glory; though not after a worldly pompous manner: Mat: 21. 1, 2, 3. &c. 16. Mark, 11. 1. &c. 12. Luke 19. 29. &c. 4c. Iohn, 12. verse 12, &c. 16.

In the 10. ch: he prophesieth of the mightie preuailing of the kingdome of our Sauiour Ch: that should be by the Preaching of the Apostles v. 6. 7. &c.

In the 11. ch: he prophesieth of the most intollerable ingratitude of the Iewes, argued by their buying and selling of our Saniour, at so vile a price as *Iudas* the traitor sold him, and as the chiefe Priestes and the other Rulers of the Iewes bought him, verses 12. 13. fulfilled Mat: 27. 3, 4, 5. &c. 10.

In the 12. ch: he prophesieth of their crucifying, and piercing of him on the crosse with the speare. verse 10. fulfilled *Iohn*, 19. 34, 37. But yet so, as therwith-all he prophesieth also, of the true repentance of the faithfull: in that they with godly sorrowe for their sinnes, should looke vp to him whom they had pier-ced. And in the beginning of the 13. chap: he prophesieth of other fruites of the comming of our Sauiour, both to Iew and Gentile, whosoeuer should truly be-leeue in Christ, and repent of their sins: namely, that they should haue remissi-on of sinnes, through that fountaine of blood and water, which issued from the hands, & feete, and sides; yea from both the body and heart of our most blessed propitiatorie and peace-making *Sauiour*. Moreouer, that our Sauiour Christ (as he had prophesied in the former chap:) should cut off, and rid his Church of false Teachers: and restore a sinceare and faithfull ministerie vnto his Church; the which he would blesse, to the seperating of those that be his, from the rest: so as he of his free grace, professing and declaring himselfe to take them for his people; they should likewise by faith professe and acknowledge themselues, to take him for the Lord their God.

Finally,

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Finally, in the last chapter, *Zechariah*, propheſying of the deſtruction of the Iewes by the *Romans*, becauſe of their rebelion againſt our Sauiour Chriſt *he doth therwithall, comfort the remnant of the faithful among the Iewes, and all beleeuing Gentiles*: that God would haue a moſt merciful regard of thē, as the allegorical deſcriptiōs of the holy Prophet, doe notably giue the vnderſtanding Reader eaſily to conceiue.

Malachie.

Malachie, the laſt of the Prophetes of the olde Teſtament, foretelleth the cōming of our Sauiour into the Temple, as being the very true Lord of it; and that moſt holy Angell of the covenant of God, who had in the perſon of an Angell, and in the likenes of man, ſo often repreſented himſelfe to his ſeruants the Patriarkes, Princes, and Prophets, from time to time. The manner and end, and effect of his comming in the very true nature of man; he likewiſe foreſheweth: chap: 3. 1. 2. 3. 4. And alſo of the comming of *Iohn* the Baptiſt immediately before him, chap: 4. verſes 5, 6. Like as the Prophet *Iſaiah* had propheſied many yeares before this, chap: 40. 3. 4. The which was fulfilled by the teſtimonies of the holy Euangeliſt Mat: 4. verſe 3. Marke, chap: 1. verſes 1. 2. 3. &c. Luke chap: 3. verſes 3. 4. 5. 6. And by the teſtimonie of *Iohn* the Baptiſt himſelfe, as the Euangeliſt *Iohn* witneſſeth, chap: 1. 23. And our Sauiour Chriſt, Mat: 17. 9. 10. 11. 12. 13.

Thus then, we may plentifully perceiue, (yea though we haue not called to minde all that *Moſes*, and the reſt of the holy Prophets haue written of our Sauiour Chriſt) that our Sauiour might (as he did) very iuſtly reproue his Diſciples; for that they had made no better vſe of their reading, and hearing of the holy Scriptures read and interpreted vnto them: yea if it had beene for no more then their neglect of his owne moſt ſacred and diligent preaching vnto them. Whereby doubtles, if they had well attended and marked; they might haue beene aboundantly relieued, and furniſhed againſt euery ſcruple and doubt, which cauſed them to call into queſtion, whether hee were the true *Meſſiah* or no: and namely, againſt that offence or ſcandale, which aroſe from his ſufferings, and death. For as it appeareth plainly, by that which hath beene rehearſed; *Moſes* and the reſt of the Prophets, aime at theſe two points: firſt to foretell the ſufferings of our Sauiour, and then the glory which was to followe the ſame: yea euen his ſufferings vnto the death; and after that, his reſurrection and aſcenſion, &c. And thenceforth alſo, the calling of the Gentiles, his princly gouernment ouer his whole Church, and whatſoeuer elſe belongeth to the glorifying of the name of God, through the ſame our bleſſed Lord and Sauiour: to whom be all praiſe and glory. Amen.

And thus we doe ſe, how large a field as it were, our Sauiour Chriſt had to hold out a good long walke, with his two Diſciples; and what a large fruite, they reaped from that care, which they themſelues had, to talke and conferre together: to the end, that as well as they could, one might helpe another againſt the doubtings of their faith, and againſt the heauie ſorrowe and griefe of their heart. For behold, our Sauiour, of his moſt tender compaſſion, ſteppeth in, and breaketh off this their heauines, and giueth them a cleare direction, to the chaſing away of euery ſcruple out of their mindes, from the warrant of the holy Scriptures. Let vs beloued, haue the like care, to ſeeke for inſtruction & comfort, al waies as our neceſſities, and the matter it ſelfe requireth, for the bettering of our knowledge, and faith in our Sauiour Chriſt: to the quieting of our mindes in the peace of a good conſcience before God, in the comfortable aſſurance of our ſaluation, aboue all other things. And then aſſuredly, we ſhal find our Sauiour in due time to be as gracious to vs, as he was vnto them, while hee ſhall finde vs walking in his waies.

But all this while, (as the Euangeliſt giueth vs to vnderſtand) our Sauiour had not yet made himſelfe known to theſe his Diſciples. How then commeth it to paſſe, that immediately, vpon this holy diſcourſe of his beeing ended, hee maketh as if he would haue preſently departed from them, & not to haue made

himſelfe

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himselfe knowne to them at all. For so it followeth in our text, verse 28. They drewe neare vnto the towne which they went vnto: and he made as though he would haue gone further. But they constrained him, saying, *Abide with vs: for it is towards night, & the day is farre spent. So he went in, to tarrie with them.* For this was indeed the purpose of our Sauiour, when he came vnto them at the first, to take his opportunitie, to make himselfe knowne vnto them.

Question. But what was the reason then, why he made any offer of departing from them, before he had so done?

Answer. *It may be thought that he did so for two causes.*

First, to let vs to vnderstand that the word of God, is of it selfe, a sufficient stay to our faith: and therfore that these his Disciples ought to haue rested fully satisfied, albeit our Sauiour had not made himselfe bodily knowen vnto them to be risen againe.

Secondly, it may likewise be thought, that our Sauiour made an offer of departure, to the end he might hereby prepare them, to take so much the better, and more sure knowledge of him afterward: and to leaue so much the more deepe an impression, in their hearts, that he was verily risen againe.

Explicatiō Nothing letteth indeed, why we may not thinke so. Herein therefore, let vs reuerendly obserue the singular wisdome, and most tender loue of our Sauiour, toward these his Disciples: and in them to vs, and all other of his people, whosoeuer will yeeld to be Disciples & schollers vnto him. As for that, which some make question of, how it may agree with the perfit simplicitie & truth of our Sauiours dealings; that he should pretend to depart from his Disciples, before he had made himselfe known to them, when he came to them with a purpose to make himselfe known before he would depart from them: it may easily be answered frō that which hath bin said already. And beside, we may well thinke that our Sauiour did not so lightly offer to depart, but that it might wel stand with his purpose, to depart indeed; if his Disciples had not earnestly intreated him to stay with them: though he had in the euening, or the next day come to them againe. So we read that the holy Angels refused to goe with *Lot* into his house; vntil *Lot* was very earnest with them. For as the text saith, Gen: 19.2.3. they said we will abide in the street all night. Yet when *Lot* pressed vpon them earnestly, they turned vnto him, & came to his house, & abode with him. Moreouer, when we doe not blame *Ioseph*, but rather maruell at his wisedome; in that he did not by & by make himself known to his vnkind brethren: what reason haue wee, why wee should not conceiue most honourably of the course of our Sauiours dealing, in the present case. Simplicitie & vprightnes doth not take away godly policie and discretion, from the actions of our Sauiour Christ, or his seruants. They must both goe, as it were hand in hand together. Simplicitie without godly wisdom, is in many cases, no better then meere folly: like as wisedome or policie without godly simplicitie & vprightnes of heart, both toward God & his people, it doth easily degenerate into extreame craft & diuelish subtiltie. And therefore our Sauiour himselfe, giueth his precept in most excellent wisedome: *Be wise as serpents, and simple as doues.* But enough of this, vpon the preset occasion. For it might seeme a dishonour to our Sauiour that we should be much in this point: as though his dealing were such, as that it needed any long, or great laboured defence.

Question. To come therfore to the issue of the matter: how did our Sauiour Christ make himselfe knowne, to these his two Disciples, at the last?

Answer. *Ch:* 24. *The Euangelist sheweth vs how he did it, in the* 30, *&* 31. *verses, as it followeth thus in the text.*

30. *And it came to passe, that as he sate at table with them, he tooke the bread, and gaue thankes, and brake it, and gaue it to them.*

31. *Then* (*saith the Euangelist*) *their eyes were opened and they knewe him: but he was taken out of their sight.*

Explicatiō. In these words, we haue not onely the gracious manifestation of our Sauiour recorded, but also his miraculous departure.

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Let vs therefore consider of either of them. In the manifestation of our Sauiour, we are to obserue two things. First the action of our Sauiour, whereby he made himselfe knowne. Secondly the opening of the Disciples eyes. And both these concurred and met together, so that they knewe, both by their sight, and also by their hearing, that it was verily our Sauiour, that was then with them, and who had all the while in their iournie, talked with them before. But let vs stand to consider a litle of these things, from the wordes of the text. And first, of the action of our Sauiour.

Question. What was that?

Answer. *The action, whereby our Sauiour made himselfe knowne, was no doubt principally, his most reuerend thanke-giuing: which he gaue vnto God, in breaking of bread, when they sate downe to supper.*

Explication & proofe. No doubt it was so. For so doe the Disciples themselues acknowledge, as we read in the 35. verse of the chapter. They tould the rest of the Disciples (saith the Euangelist) how he was knowne of them, in breaking of bread: that is, when he brake bread. Not by the breaking of bread it selfe; but by that principall action of thankesgiuing, which our Sauiour, according to his most reuerend & gratious manner, did then performe, as was answered. For as touching the breaking of bread it selfe, it was an vsuall thing among them, and had no specialtie in it. It is therefore a synecdochicall speach, a part put for the whole. Neither is it to be doubted, but our Sauiour in the same most reuerend & holy manner, vsed those wordes of thankesgiuing, which were familiarly known and heard of the Disciples, very often before his death, while he was yet conuersant among them. The which example of our Sauiour Christ ought to be of singular authoritie with vs, to confirme vs in the carefull and religious practise of this Christian dutie of blessing & praising God, both when we sit down, and also when we rise againe from our meate. And as it ought to be of singular authoritie with vs, to confirme and incourage such as haue learned already to make conscience of the dutie: so it ought of the contrary, to be of exceeding great authority, to rebuke; yea euen to shame those that regard not, to acquaint themselues with it: but like bruite beasts that haue no vnderstanding, doe sit downe, and fill their bellies with Gods good blessings, and rise vp againe, without any profession of thankefulnesse to the author and giuer of them. For seeing our Sauiour Christ the proper heier of all things; both before and after his resurrection, goeth before vs by his example: surely, we who haue no interest to one morsell of bread, but through him; ought much rather to acknowledge our selues thankefull to God, for his manifold benefites; and for that good and healthfull nourishment, which he giueth vnto vs aboundantly by them. Verily, whosoeuer of vs doe it not: wee make our selues as guiltie of theft before God; as he is before men, who sitteth down and taketh his dinner at the Inne, and goeth away before hee hath paide the Inne-holder his due. Yea and we doe as iustly deserue, that God should take away all his good benefites of meate and drinke from vs; as the tennant doth forfeite his Copie to his Lord, when hee paieth not that rent, or yeeldeth not that seruice, which is due by the tenure of his Copie, &c. Besides, what a shame is it, (as a godly learned man saith) that the mouth which openeth it selfe to receiue the creatures of God, should neuer open it selfe to blesse and praise God for the same? Much more might be said to this purpose: but I will cease for this time, with this one saying: that the practise of the dutie, is more excellent then the largest speach, that might be vsed to moue vnto it. And would to God, that this consideration might moue those that haue hetherto bin vndutifull herein, to take a better course hence forward: more to the glory of God, and so more to their own Christian consolation and comfort. It is a common saying, that a word to the wise is enough. God grant that we may be found, in the number of such, euen for our Lord Iesus Christs sake, Amen. Thus much concerning the action, whereby our Sauiour Christ made himselfe knowne.

Maister Beza Hom: 10. in Hist: Resurrect:

Maister Perkins in his exposition of the Creed.

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Now touching the opening of the Disciples eyes, in the time of the breaking of bread, and namely the action of thankes-giuing.

Quest. How is that to be vnderstood?

Ans. *The opening of the Disciples eyes, was nothing else, but the restoring of them to their naturall power of discerning the obiect, that was before them: touching the which, they were by the diuine power of our Saviour, restrained before.*

Explicatiõ & proofe.

That the opening of their eyes, was no other thing, but that which you haue answered; it may appeare, by that which was said before of the contrary shutting or closing of them vp: which was no more, then the withholding of them, from the discerning of the particular obiect: and so was indeede, rather a miraculous then a naturall restraint. For if it had bin naturall, either in the outward or inward sense & imagination: it would haue failed in the discerning of other obiects, as well as onely of that one. So then, by this supernaturall restoring of the naturall vse of their sight, to discerne this particular obiect: yea and the discerning power of their hearing; and by them both, of their inward vnderstanding also: they did perfitly know, both by fauour, & gesture, & speech, & euery other external things but chiefly by the inward work which his holy spirit had in their hearts (as we are by & by to consider) that it was vndoubtedly our Sauiour that was now with thẽ: euen he that was crucified, dead, & buried before.

And thus we may euidently discerne, from the opening of the eyes of our owne vnderstanding; what a singular blessing God vouchsafed vpon the care of these two Disciples, in their mourning vnder the discomfort of these doubts and sorrowes which fell vpon them, by reason of the sufferings and death of our Sauiour Christ. And namely their earnestnes in their louing constraining of our Sauiour, to stay with them: with a mind no doubt, to shew al the kindnes they could vnto him, (howsoeuer he for his part, stood in no need of it) it was a very blessed worke of the grace of our Lord Iesus Christ in their hearts, wherevnto also belonged the singular blessing of God to come vpon them. For as all earnestnes in good things; so in the practise of the fruits of true Christian loue, it is very pleasing vnto God, & our Sauiour Christ: as the present instance doth notably declare, in that thereby they obtained the company of our Sauiour to their singular benefit. Let it therefore, I beseech you, be of speciall authoritie in our hearts, to prouok vs to the imitatiõ of so blessed an example.

Yea, though we cannot performe it to our Sauiour himselfe: yet let vs doe it to those that are sent, and doe come at any time willingly vnto vs, in his name. According to the example of that Christian silkewoman *Lydia*: Act: 16. 15. who after that the eyes of her heart were opened, by the preaching of *Paul*: she besought him, and his companie, saying. If ye haue iudged me to be faithfull to the Lord, come into my house, & abide there. Yea (as the Euangelist *Luke* saith) she constrained them. To the which end, let vs remember, what our Lord Iesus Christ himselfe saith, of those which he sendeth forth to preach his doctrine, (euen this doctrine of his death & resurrection, of his sufferings & of the glory that followed) that all such doe receiue himselfe. Yea & yet more generally; that whosoeuer doe receiue any righteous man, euen the least of those, that doe professe his name: that they shall not loose their reward. But on the contrary, let vs take heed, that we be not like the swinish Gaderenites, who would in no wise haue Christ come vnto them: nor like that town of the *Samaritanes*, which would not giue lodging to our Sauiour & his Disciples: lest the Lord doe iustly turne his back vpon vs, & for euer refuse to make vs partakers of his saluation & heauenly kingdome. Certainly, all such are in great danger hereof, whosoeuer stand thus indifferẽtly affected, that they care not greatly, whether they enioy the Gospel or no, to whom neither good Preaches of it, or good Professors, are at any time hartily welcome.

Let vs therefore (I pray euery good Christian) diligently beware, we entertaine not this hoggishnes into our hearts; euen as we doe tender the saluation of our soules: that is to say, let vs auoide it as charily, as with all possibilitie of preuailing against our vnkind selfe-louing & profane nature, we may through the grace of God, attaine vnto.

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Hetherto of the gracious appearance & manifestatiō of our Sauiour Christ to these his two Disciples, for the confirmation of his resurrection vnto them: and by them also, and by the holy record hereof, vnto vs, and to all Christians.

But now that we may proceed: let vs come to the second point of our text, which concerneth the departure of our Sauiour from his Disciples. The which departure of his, was, both strange and speedy; yea sodaine: immediately after that he had made himselfe vndoubtedly knowne vnto them.

Question. What was the reason hereof?

Answer. *Two reasons may be rendered.*

First, to let it appeare; that although our Saviour rose againe, with the same body: and shewed himselfe verily and truly in the same humane nature, which he had before his death; never to lay the same downe againe: yet that it was now in a more excellent state and condition, then it was before, as being all readie entered into the first degree of the eternall glorification of it, by his resurrection.

Secondly, that he might give those his two Disciples, and all other to understand, euen to the end of the world; that we are not now since the resurrection, to seeke to knowe, or behold him bodily: but rather spiritually and by faith, onely by such helpes of his word and Sacraments, as he hath given and sanctified to the same end, vntill his comming againe at the end of the world.

Explication. These reasons indeed, may well be rendered of it: and they doe minister very good instructions vnto vs, to the edification and comfort of our faith. They doe likewise, fitly answere, to either point of the question demanded: first, touching the strangenes of the departure, which was miracle-wise: secondly, touching the sodainenes of it aboue the expectation, no doubt, and desire of the Disciples.

Neuertheles, neither the one, nor the other of these points; nor both considered together: must cause vs to think, that though our Sauiour Christ was sodainly taken out of the sight of these two Disciples, and ceased to be seene of them as the words of the text are (*aphantos egeneto, apparere desijt*) or though (as afterward we shal see) he did sodainly, and as it were in a moment, shew himself to other of his Disciples: that therfore he had a vanishing & inuisible nature, and no firme corporal substance. But we are rather to impute this, to his diuine power: like to that sodaine translating of the body of *Philip* the Euangelist, out of the sight of the noble *Eunuch*, whom he baptized: euen so soone as he had baptized him, from about *Gaza* to *Azotus*, so as the *Eunuch* saw him no more, Act: 8. 26.39.40. The distance betwixt *Gaza* and *Azotus*, as some *Geographers* estimate, is about 36. of our English miles. And herewithall likewise, it may be thought, that at this instant, the eyes of the disciples were held, as they were before: so that they could not discerne the manner of his departure from them.

Hetherto of the appearance of our Sauiour to these his two Disciples, with all the circumstances thereof, and also of his departure from them.

The effects of this appearance are now onely behind.

Question. Which were they?

Answer. *They are set downe by the Euangelist Luke, ver.* 32.33.34.35. *of the same his 24. cha: as it followeth in this manner.*

32. *And they said betweene themselues (saith the Euangelist) Did not our hearts burne within vs, while hee talked with vs by the way, and when he opened to vs the Scriptures?*

33. *And they rose vp the same houre, and turned to Ierusalem, and found the eleuen gathered together, and them that were with them,*

34. *Who said (that is, some of the eleuen who were talking together.) The Lord is risen indeed, and hath appeared to Simon.*

35. *Then they (that is the two Disciples) told what things were done in the way, and how he was knowne of them, in breaking of bread.*

Explication. In these wordes indeede, the effectes which followed vpon the former appearance of our Sauiour, are contained. And they are three in number.

First

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First, the hearts of the two Disciples, as they themselues doe mutually acknowledge, were exceedingly affected. For did not our hearts within vs, burne (say they) while he talked with vs by the way, and when he opened to vs the Scriptures?

Secondly, vpon the departure of our Sauiour Christ from them, they doe forthwith returne to *Ierusalem*; yea though it was now within night (& therefore must needs be very late, before they could walke thither) with a minde to cõmunicate & report this appearance of our Sauiour, vnto the Disciples there.

Thirdly, as soone as they come vnto them, they performe that which they intended: the summe whereof, the Euangelist comprehendeth in two branches. First, that they reported, what things fell out in the way, as they walked toward *Emmaus*. Secõdly, how our Sauiour was known of them, in breaking of bread.

Question. What may these things teach vs?

Answere. *In the first of these effects, we learne what the nature of the word of God is, in the interpretation and preaching therof: namely, to inlighten, warme, and cheare vp the hearts of the reuerend hearers of it. In the second and third, we see the end wherefore it pleaseth the Lord, to reueale his truth to any of his children: to wit, that they should communicate, and make the same known, to the rest of the brethren. Yea, and that it is to be done chearfully, and with all good expedition.*

Explication & proofe. So indeed, doth the example of these two Disciples teach vs: yea so plainly, that there needeth not many words to confirme the same. The words & doctrine of our Sauiour were as fire in their bosome. Fire (I say) to inlighten their mindes: fire to warme and cheare vp their hearts: fire to chase away the errours and doubts of their former troublesome thoughts. For these are three speciall properties of the holy fire of the spirit of our Sauiour Christ; answerable to the properties of naturall fire, familiarly knowne vnto vs: to wit, to giue light, to warme that which comm th neare vnto it, and to consume euery drosie thing, which is put into it. Thus the meaning of the disciples is easie to be vnderstood.

But for our selues, to chase away, the drowsines and frozen coldnes, of our own hearing of the holy Scriptures, when they are interpreted & preached vnto vs: and to stirre vp our hearts, to shew forth so great a fruite of our zeale to Gods glorie, and of our loue to our Christian brethren: as of parents to children, of husband to wife, the one to the other, of masters to seruants, of one neighbour to another, of one traueller with another, as they walke by the way, &c. this is the worthy worke, this no doubt, cannot easily be obtained of vs (partly, because of the former long neglect of the most of vs, and partly by reason of the great intermission and neglect of many other among vs) but with earnest praier to God, and diligent and painefull labour. Would to God therfore, that the example of these two, thus set as it were before our eyes, and the present admonition and exhortation sounding now in our eares: might at the least, moue vs all euen this day, as wee goe from Church, and in the euening when we shall be together in our houses; to beginne to talke of the things we heare out of the word of God, for the instruction and comfort of our soules. We might then be of good hope that God of his mercy would giue vs to feele a like blessed effect as these Disciples did. For no doubt our Sauiour himselfe, would be so graciously present with vs by his holy Spirit to warme and cheare vp our hearts; that wee should be moued euer after, to make a more diligent & constant practise hereof, then hitherto we haue done: and so to be partakers of farre greater comfort then we haue hitherto had experience of.

Moreouer, from the words of our text, we are diligently to obserue diuers other things.

First, the great mutuall loue of the Disciples, in that they kept together in this troublesome & vncomfortable time, for their mutuall comfort. For so the Euangelist sheweth, that these two Disciples returning so late in the night (no doubt about midnight) found the eleuen and other gathered together. Whereby we see euidently, what the worke of the spirit of God is; and what the effect

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of affliction is, through his gracious blessing: namely, to knit the hearts of his seruants and children, more neare together. The spirit of God therefore, is a gathering and binding spirit: it is not a spirit of diuision and scattering. Neuertheles, there is some thing (as I take it) to be reproued in the Disciples, specially in the eleuen. Not that they are now thus together, (and I doubt not but well exercised in reading & conferring, as wel as they could, of the holy Scriptures, and of those things which God brought to their hearing, by the visions and speeches of the Angels, & touching the former appearances & speeches of our Sauiour in the day time before; for so the Euangelist saith expresly, that when the two Disciples came in, they were talking how our Sauiour had appeared to *Simon*) they were not I say therfore, to be reproued for this; that they were now thus together: but for that they did not vpon the direction of the Angel, & also of our Sauiour, forthwith goe together toward *Galile*, that there they might haue seene him, as he sent them word that they should. For this, it seemeth, that they are iustly to be blamed. But it may be said, to their excuse against this; how then should they haue heard the report of these two Disciples? &c. I answer. This sheweth the tender loue of our Sauiour, euen *vsq; ad miraculum*, miraculous wise, as we may say: that he, (notwithstāding their neglect of obeying his cōmandemēt) dealeth so graciously with them, in the time of their heauines, & vseth no delaies, &c. though they through excessiue sorrow & vnbeliefe delaied the time. But it doth nothing excuse them, insomuch as therein, they tooke the course (though of infirmitie, & at vnwares) to harden their hearts, & to increase their owne woe, abone that they needed: seeing they had already the word of our Sauiour, shewing them a souereigne remedy against it, if they had so duly regarded it, as they ought to haue done, Herein therefore the Disciples are not to be followed: but when we haue the word of God to goe before vs, it is our bounden dutie to follow that diligētly, whatsoeuer we neglect beside. This no doubt shall be best for vs. And so should it certainly haue beene to all the Disciples at this time. Their vnbeliefe should haue beene more speedily succoured and holpen, if they had so farre ouercome themselues. But now their doubtings are so great (notwithstanding al the former reports) while they sate still, and vsed not the meanes appointed; that they could giue no credit to that which these two Disciples testified. For so the Euangelist *Marke* saith expresly, vpon their report of that which they had heard our Sauiour speake; and of that which he did in their certaine knowledg and sight, chap: 16, 12, 13. that the rest beleeued them not for all that. Yet so are we to vnderstand the Euangelist *Marke*; that we doe not conceiue, that all were alike vnbeleeuing. For the wordes of Saint *Luke* shew that some of them were better perswaded then other, that our Sauiour was risen indeed. *The Lord is risen indeed* (say some of them) *and hath appeared to Simon*. Though doubtles the weaknes and coldnes of the faith of the best, may be reckoned to be for the time a kinde of vnbeliefe. So that they might well haue saide at this time, as one had said to our Sauiour before, *Lord we beleeue, helpe our vnbeliefe. Et fortè (inquit Caluin:) dilatione, eorum torporem Christus mulctare voluit, quia non statim ex suo mandato in Galilaam eodem die profecti erant. Harm: Euang: in Luce* Cap: 24, 49.

It may be, (saith *Caluin*) that Christ by his deferring, punished their slouthfulnes, because they did not goe speedily the same day into *Galile* according as he had commanded them.

Secondly, beside all that which wee haue hitherto obserued; the wordes of our text shewe vs, that it is a blessed thing, for one Christian to make an other partaker of that knowledge, which GOD giueth vs for edification. For the two Disciples going to the rest, to tell them of this appearance of our SAVIOVR to themselues: they are certified of his appearance to *Peter*, &c. to their owne more full and settled confirmation.

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Last of all, let vs obserue that the breaking of bread heere spoken of (in the which, the two Disciples reported, that their eyes, and their eares, and all, were opened, perfitly to know our Sauiour) doth heere, as in other places, note the vsuall taking of meate for bodily sustenance. And namely, Act. 2. 46. Where it is saide, *That the Disciples brake bread at home, and did eate their meate together with gladnes, and singlenes of heart, Praising God, &c.* Though elsewhere, the same phrase of breaking bread, signifieth the sacramentall distribution of bread, in the Lords Supper: as at the first institution of it, our Sauiour is saide to breake the bread, &c. And Act. 2. 42. it was noted by breaking of bread. So againe, chap. 20. 7. 11. Read also. 1 Cor. 10. 16. *The bread which we breake, is it not the communion of the body of Christ?*

The reason why this phrase of breaking bread, is vsed to note the vsuall taking of meate, (one part of the meale or victuall being put for the whole) is, for that the Iewes, made their loaues cake-wise, thinner, and (as it is like) harder and more brittle then our loafe bread: and therefore did vsually breake it, with their hands, and not cut it into pieces with knives. But in the Supper of the Lord, though this was done according to the common vse: yet the breaking of the bread, as well as the bread it selfe, was sanctified to a special signification, of the breaking; that is, of the crucifying of our Sauiour, and of the sorrowes thereof. According to that of the Prophet Isai, 53. 10. *The Lord would breake him, and make him subiect to infirmities, &c.* And as the Apostle *Paule* speaketh of the breaking of his body. 1. Corinth. 11. 24. But heere in our present text of the Euangelist; it is of it selfe euident, that our Sauiour Christ brake bread in the common manner, and not sacramentally: because these two Disciples, not being of the eleuen, had yet no knowledge of the institution of this holy ordinance of our Sauiour, which was not instituted but the euening before hee suffered: and that one lie with the eleuen; saue that *Iudas* was with them at the beginning, though likely he went away before the distribution.

Thus much therefore, concerning the fourth appearance of our Sauiour, after his resurrection; euen vpon the same day that he rose againe; with all the circumstances, and appurtenances belonging to the same.

LEt vs now come to the fift appearance; wherein (as hath beene answered alreadie) our Sauiour shewed himselfe the same night vnto the eleuen; onely *Thomas* being absent: and the same also, after these two disciples had made report of his appearance to them.

Question. Where is this fift appearance recorded vnto vs?

Answer. *It followeth in the Euangelist Luke, from the* 36. *verse of his* 24. *chap. to the* 50. *verse of the same.*

Likewise Marke, chap. 16. *ver.* 14. *And in the Euangelist Iohn, chap.* 20. *from the* 19. *verse to the sixe and twentith.*

Let vs heare the wordes of these holy Euangelists: and first of Saint *Luke*.

Question. Which are they?

Answere. Chap. 24 36. *And as they spake these things (saith he) Iesus himselfe stoode in the middest of them, and said vnto them, Peace be vnto you.*

37. *But they were abashed and afraid, supposing that they had seene a Spirit.*

38. *Then he said vnto them, Why are ye troubled? and wherefore doe doubts arise in your hearts?*

39. *Behold mine hands and my feete: for it is I my selfe, handle me, and see me: for a Spirit hath not flesh and bones, as ye see me haue.*

40. *And when he had thus spoken, he shewed them his hands and feete.*

41. *And while they beleeued not for ioy, and wondred: hee saide vnto them, Haue ye heere any meate?*

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42. *And they gaue him a piece of broiled fish, and of an honie combe.*
43. *And he tooke it, and did eate before them.*
44. *And he said vnto them, these are the words, which I spake vnto you, while I was yet with you, That all things must be fulfilled, which are written of me in the Law of Moses, and in the Prophets, and in the Psalmes.*
45. *Then opened hee their vnderstandings, that they might vnderstand the Scriptures.*
46. *And he said vnto them, Thus it is written, and thus it behoued Christ to suffer, and to rise againe from the dead the third day.*
47. *And that repentance, and remission of sinnes, should be preached in his name, among all nations, beginning at Ierusalem.*
48. *Now ye are witnesses of these things.*
49. *And behold, I will send the promise of my Father vnto you: but tarrie ye in the Citie of Ierusalem, vntill ye be indued with power from on high.*

Thus in deed doth S. *Luke* continue the holy story. Shew likewise, what S. *Marke* writeth, concerning this fift appearance.

Question. What are his words?

Answer. *That which hee writeth of this appearance of our Saviour, it is all contained in one onely verse, the 14. of the 16. chap. after this manner.*

Finally (saith he) he appeared vnto the eleuen as they sate together, and reproued them of their vnbeleefe, and hardnes of heart, because they beleeued not them which had seene him, being risen vp againe.

Explication This is briefly that which S. *Marke* writeth of this fift appearance. And let vs marke, that though he saith thus, *Finally he appeared, &c.* Yet it is not his meaning that this appearance which he speaketh of, was the last of all; but the last of those so often renued appearances, wherin our Saviour shewed himselfe to some one or other of his disciples in one appearance after another, from the morning vntill this time late in the night: almost without intermission. *Non respexit temporis seriem Euangelista (vt inquit Beza in maior: annot:) sed narrationis distributionem, quam facit triplicem: prima quomodo mulieribus apparuerit, secunda discipulis, tertia Apostolis.* The Euangelist (saith *Beza*) did not respect the order of time, but a distribution of the narration, the which hee maketh threefold: first how he appeared to the women, secondly to the disciples, thirdly to the Apostles. And therefore he vseth the word Finally, or last of all, though the Lord appeared oftentimes after this.

To the which purpose also, more fitly doth *Piscator* after *Beza*, as also *Calvin* before him, translate the Greek word *hysteron* vsed of the Euangelist *Mark* by the Latine word *postea*, that is, afterward.

But leauing the briefe narration of *Mark*, let vs come to the Euangelist *Iohn*, who is more copious and large then he.

Question. How doth he report this fift appearance?

Answer. 19 *The same day (saith S. Iohn chap. 20. verses, 19. 20. 21. 22. 23.) then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled for feare of the Iewes; Iesus came and stoode in the middest, and said to them. Peace be vnto you.*
20. *And when he had so said, he shewed vnto them his hands and his side. Then were the Disciples glad when they had seene the Lord.*
21. *Then said Iesus to them againe, Peace be vnto you: as my Father hath sent me, so send I you,*
22. *And when he had said that, he breathed on them, and said vnto them, Receiue the holy Ghost.*
23. *Whosoeuers sinnes ye remit, they are remitted vnto them: and whosoeuers sinnes ye retaine, they are retained.*

Explicatiõ. Thus we see, that *Iohn* is more large then *Marke*: yea, & that he hath moreouer, some-what of speciall weight, which the Euangelist *Luke* (though he be more large then *Iohn*) hath not.

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And yet further, the Euangelist *Iohn* hath a most memorable appendix, or appurtenance, to this part of the Storie, which we must in no wise omit.

Question. What is that?

Answere. *It followeth thus, verses, 24, 25.*

24 *But Thomas one of the twelue, called Didymus, was not with them when Iesus came.*

25. *The other disciples therefore said vnto him, We haue seene the Lord: but he saide vnto them, Except I see in his hands the print of the nailes, and put my finger into the print of the nailes, and put my hand into his side, I will not beleeue it.*

Explicatiõ Thus then, we haue before vs, the whole historie of this fift appearance; together with this most memorable appurtenance, as was said. Let vs therefore, accordingly consider, as orderly as we can, of all things. First, of the historie of the appearance, from the report of the other three Euangelists: and then of the appurtenance vnto it, from the testimonie of S. *Iohn* alone.

In the historie of the appearance, we haue to obserue many things.

First, the time whē. Secondly, the place where. Thirdly, the persons to whō. Fourthly, the manner how it was, that our Sauiour came and appeared. Fiftly, how he behaued himselfe both in word & deed, the whole time of his continuance with those to whom he appeared. And last of all, what effects, both the miraculous manner of the appearance it selfe; and also the speeches and action of our Sauiour Christ: had in the senses and hearts of the same persons, to whom he thus shewed and manifested himselfe. In this order therefore, let vs consider of this fift appearance.

The first foure of these things, being the circumstances of this appearance; they are couched together, in the first verse of the text of Saint *Luke*: and in the first verse of the text of the Euangelist *Iohn*: yea, and beside these, the first speech also of our Sauiour, is contained in the same first verse, of either of these two Euangelists.

But that wee may particularly consider of them: and that as briefly as wee may, touching these circumstances:

Question. What are we first of all to obserue, concerning the time?

Answer. *Herein, the exceeding tender mercie, and compassion of our Lord and Sauiour, is to be blessed and praised for euer: in that notwithstanding the manifold infirmities and sinnes of those, to whom hee at this time shewed himselfe; had deserued, that hee should haue vtterly cast them off: Yet he doth without delay make himselfe knowne vnto them, to the end he might succour them against their vnbeliefe; and thereby also, comfort them against that causeless sorrow and confusion, which they had giuen place vnto.*

Explicatiõ It is true. Wonderfull in deede, was the tender mercie of our Sauiour heerein: and hee himselfe most worthie to be blessed and praised for euer, for the same. For hee was not onely mercifull to those, to whom hee then appeared; but also, by them, and in them, to his whole Church; to the end of the world: as wee shall haue further occasion to consider, when wee come to that their office, wherevnto hee did, by this his holy compassion and tender care, fit and prepare them. The manifold infirmitie; yea, the great sinne of these persons, is euident by that which hath beene declared alreadie, in that they did so soone forget the doctrine of our Sauiour, concerning his death and resurrection, so often times taught them, before his sufferings: in that they refused also to harken to the meanes, whereby it pleased him, to bring it to their remembrance againe: yea to certifie them, that the same was nowe verily fulfilled, which hee had so often tolde them of before: and that also, by many testimonies of very credible persons, by whom hee had made the same known vnto them.

Thus (I say) their infirmitie (yea their sinne) is many wayes euident alreadie, as was saide: and it will further appeare by and by. Wherefore, the greater the sinne was: the greater was the mercie and clemencie of our Sauiour toward them. And the rather, because (as was saide) hee did make no longer

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delay, but shewed himselfe vnto them, euen the night after the same day, on the which hee rose againe: so that, though they were forgetfull, yea and wayward in their forgetfulnes; yet the Lord would not forget his promise, which hee had made vnto them, Iohn. chap. 16. verse, 16. saying, *Yet a little while, and ye shall not see me: and againe, a little while, and ye shall see mee: for I goe to my Father, &c.* And verse, 20. &c. *Verily, verily, I say vnto you, that ye shall weepe, &c. but your sorrow shall be turned to ioy &c. I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.* The which promise wee shall see to be in part performed by this appearance, and afterward more fully, Luke, 24. verses, 52. 53. And thus also, we haue a notable president, that (as the Apostle *Paule* hath set downe the *axiome*) our Lord will not suffer any of his, to be tempted otherwise, then that hee will giue the issue with the tentation. 1. Cor. 10. 13.

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Thus much therefore concerning the time. The place is next to be considered.

Question. What is to be obserued in that respect?

Answer. *The place was answerable to the time: that is to say, as secret as might be, in respect of those to whom our Saviour appeared. The reason whereof, the Euangelist Iohn rendereth, in that he saith, that it was at such time of the euening, as doores were wont to be shut in, and in such a place, as they thought most safe, for feare of the Iewes.*

Explication Thus much in deede, doth the Euangelist *Iohn* giue vs more particularly to vnderstand, then did the Euangelist *Luke*. And heerein, the wisedome and circumspection of those that were assembled, is not to be misliked; considering the malice of the aduersaries of the truth, who cannot abide, that anie of those that dissent from them, should come together, for their mutuall instruction and comfort. The wicked deale wisely in their generation, as our Saviour else-where speaketh. And therefore it behoueth the children of God, hauing to doe with them, to deale as circumspectly as they may, to preuent and defeate their malice, so farre as may stand with godly simplicitie, and that they may be free from the betraying of the truth, and true profession of the name of God.

But heerewithall, let vs learne by this occasion, how great a mercie of our good God it is; when the Church may meete publikely to worship God, without feare of any euill, which their malitious aduersaries can procure, or worke against them. And herein, let vs for our parts remember, in speciall manner to blesse and praise the name of God, not onely for this libertie: but so much the rather, because he hath of his infinite mercie, continued it so manie yeares vnto vs. Neither let vs forget to craue mercie and forgiuenes in most humble and heartie manner, for that we haue neither glorified God, nor profited our selues in this behalfe, as we ought to haue done.

Thus much concerning the place.

Now let vs come to the Persons, to whom our Sauiour appeared.

Question. Who were they?

Answer. *They were the eleuen most choise Disciples of our Saviour, and diuers other, gathered together with them.*

Explicatiõ. So we haue seene before, in the 33. verse of the 24. chapter of Saint Luke. And heerevnto serued the secrecie, both of the time, and also of the place, before declared. For these no doubt, gaue incouragement to the greater assemblie. And the rather also, did our Sauiour, at this time, shewe himselfe to the eleuen: that therewithall he might certifie many of the rest likewise; being assembled together with them.

But it may be demanded, why hee did not first of all shewe himselfe to the eleuen: seeing hee minded to vse them, in his speciall seruice of preaching and publishing his resurrection, yea in the preaching of the whole doctrine of his Gospell, aboue all other.

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Qu. What may be the reason hereof?

Ans. *We haue seene it in part before; insomuch as it pleased our Saviour, so to bestow that singular care, which the women had in seeking after him: yea though it was not without some weakenes and errour of iudgement.*

And now, we may furthermore well conceiue, that our Saviour would leaue his chiefe Disciples for a while vnto themselues; to the end that they hauing experience of their owne slownes and hardnes of heart to beleeue: they might the rather from thence learne, to haue compassion ouer others, and to be the more earnest, in preaching and testifying the Gospel, vnto all those to whom he shall send them; that so, many poore soules might be confirmed in the faith by them.

Finally, the difficulty and hardnes of the establishing of these chiefe Disciples, in the faith of the resurrection; yea after many testimonies giuen thereof: doth more clearely confirme vnto vs, that their testimony, is no fained or ouer credulous report; but a witnessing of that truth, which was most effectually, and aboue all that they looked for, confirmed vnto them.

Explication These reasons, may well satisfie the former demand. It is true that the will of our Saviour ought to be a sufficient reason to vs for his fact; although wee could see no other reason of it: yea, though our vaine reason should imagine it selfe to haue great reason against that which is done. For to controule the diuine wisedome of God, in any thing which he doth, were to shew a mans selfe most foolish and presumptuous, when he would thinke himselfe most wise. It were no better, then to boast of reason in extreame and frantike madnes. Neuertheless, when God himselfe shall vouchsafe to shew vs any light of holy reason, to discerne of his diuine works and the ordering thereof: it standeth with good dutie then, that we should reuerendly consider and weigh the same; to our more full instruction, or admonition and comfort, as the matter it selfe shall require. And touching the present argument: it may iustly be, both for instruction and admonition, and comfort thus. For instruction and admonition, becauſe (insomuch as it is a matter of so great difficulty, & contrary to al humane reason to beleeue, yea to beleeue the resurrection of our Saviour Christ: and consequently, to be perswaded of the fruits & benefits thereof, and namely of the resurrection of our bodies through him) hereby we are admonished that we do therfore, cast away all negligent drowsines, in hearing, reading, meditating, praying, &c; yea that on the contrary, we do vse all diligent & godly care, both in preaching and hearing, &c. that so happily we may attaine vnto faith, and the blessed increases thereof. For certainely, faith is no gift of nature, neither will it grow and increase of it selfe, vnlesse it be as it were watered with dewes from heauen: that so it may fructifie, and haue all meete increases from God; like as it commeth at the first, euen from him alone.

Thus therefore, as was said, the present argument serueth for instruction and admonition. Now for comfort, it serueth also excellently well; in that (the chiefe Disciples being at the the first most incredulous, and yet were afterward most fully perswaded of this truth) wee in beleeuing it from their testimonies, doe not giue credite to a matter of forgery and colourable compact: but to that which hath most diuine euidence for the vndoubted warrant and confirmation of it. And this shall suffice vs for the present, concerning the persons, to whom our Saviour Christ appeared, this fift time, that wee nowe speake of.

The manner of the appearance commeth next to be considered.

Question. How was that?

Answere. *It was in very miraculous and strange manner, both in respect of the sodainnesse, and also of the stilnes of it: insomuch as, though the doores were fast shut, yet they heard no noise or dinne, before his comming in among them.*

Explicatiõ So indeede doth the Euangelist giue vs plainely to vnderstand, as we may remember, from that which was alledged, concerning the place where our Saviour at this time, shewed himselfe.

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Qu. But how are we to vnderstand the miracle of this his appearance?

An. *I haue bin taught so to vnderstand it, as we must in no wise, preiudice the truth of the humane nature of our Sauiour, now after that he is risen: seeing that were to preiudice, yea in effect to disannull the resurrection it selfe.*

Expl. It is very true. And therefore you haue beene taught a very good rule to goe by: euen as the truth it selfe, requireth of you. The which also, is the rather, to be diligently and religiously regarded of vs: because the neglect of it, hath beene a cause of confirming many, in sundry grosse errors: contrary to the expresse doctrine of the faith. For they misconceiuing the miracle, as if it had beene in the nature of the body of our Sauiour now glorified: they haue imagined, that hee came bodily among them, by a penetration or piercing through the substance of the doores, without any opening of them. And therevpon also, haue fancied an vbiquitary, or euery-where presence of the body of our Sauiour Christ, by an omnipotent and vnlimited power of his Godhead. And therefore, say they further, Why may not his body be really present in the Sacrament, where, and whensoeuer, euen in so many places as it pleaseth him, when the Sacrament of his body is administred; as well as hee was thus strangely and miraculously present, euen at an instant, with his Disciples, though the doores were fast shut? The rule therefore which you speake of, is most necessary to be duly obserued of vs: to the end we may auoide these grosse and erroneous misconstructions. For it is most certaine, from all the grounds and articles of our christian faith, rightly vnderstood: that albeit our Sauiour is almighty, in that he is God; and also is in the same his Deitie, euery where present, alwaies, and at once: yet that his humane nature doeth by his owne most holy will, and setled decree; constantly retaine the naturall properties of it. Yea since the glorifying of it, as well as before: so farre forth, that it can be, but in one place at once; neither can pierce, or moue it selfe through any bodily substance; but it must cause it to remoue, or to sunder and diuide it selfe, that it may haue, passage. And therefore doth our Sauiour himselfe, tell his Disciples, that in respect of his bodily presence, they should not haue him alwaies: though by his diuine spirit, and the graces thereof, he would be present with them for their time; and with all the faithfull Ministers of his Gospel, from time to time, to the end of the world. And the Angel of God affirmeth plainely, that touching his bodily presence, the heauens must containe him, euen from the time of his ascending vp into heauen, vntill his comming againe to iudge the world. To this very end no doubt, did our Sauiour at the first, take and vnite the true humane nature to the diuine, in one person; that it might so remaine, as touching the truth of it, to the benefit and comfort of all the elect of mankinde, for euer: though euer since the resurrection, it hath laide downe all the naturall infirmities, and vilenes, or dishonour of that condition, which the sinne of man had brought vpon the same.

For these causes therefore, we are not to esteeme the miracle of our Sauiour his comming in among his Disciples so sodainely; euen at such a season as the doores were now shut in, that is to say, in the night time: to consist in the deifying, or spirituall alteration of his humane nature; but in his diuine power, wherby, either at his immediate commandement, the dores opened vnto him and shut againe without any noise: or at the least, the hearing of the companie was so restrained, that they could not heare the same: like as the eyes of the two Disciples were held before, so that they could not know our Sauiour. Or else, he vsed the ministery of his Angel herevnto; like as by an Angel, he did afterwards open the doores of the prison, to let out his Apostles, and shut them againe: no one of the keepers or watchmen, once hearing the same. Acts 5. 17, 18, 19, &c. and chap. 12. 4, 5, 6, &c. And thus is our Sauiour described generally, to be such a one, as openeth and shutteth, both hearing, and seeing, and vnderstanding, and affection, and all things, by his most soueraigne and diuine authority, according to his owne holy will and pleasure. Reuel. 3. 7.

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This therefore is the true manner of the miraculous and strange appearance of our Sauiour: altogether without any deposition of the naturall properties, which doe concerne the nature and substance of a true bodie. The which will yet further be manifest, from the words and actions of our Sauiour himselfe, in the time of this his appearing and abiding with his Disciples. And therefore, leauing it for a while, wee come now in the fift place, to the behauiour of our Sauiour both in word and deed, in this time of his fift appearance. And therewithall also, to the effects thereof, as was set downe in the last place. For inasmuch as these things are intermingled in the text: we will accordingly speake of them, as the text it selfe shall giue the occasion. The speeches and actions of our Sauiour are sundry, and so are the effects also in the hearts and senses of the Disciples, as was said before: and as by the grace of God we will consider, in the particulars of them.

Question. First of all therefore, Which was the first speech of our Sauiour?

Answere. *The first speech of our Sauiour to his Disciples, was this. verse 36.*

Peace be vnto you.

Question. True. So we reade, Luke 24. 36. and Iohn chap. 20. verse 19.

How are these words of our Sauiour to be vnderstood? Are they onely to be taken, as wordes of a common and ordinary salutation, and nothing otherwise?

Answer. *Yes, they are not onely words of louing and familiar salutation, whereby our Sauiour wisheth the welfare of his Disciples: but they containe in them, the vertue of a commandement, & warrant, of all spirituall peace & prosperity to the, through faith in his name.*

Explicatio & proofe. So they are to be vnderstood indeede, euen in a sense farre exceeding the salutation of *Dauid*, sent to *Nabal* by his messengers, 1. Sam. 25. 6. or that common holy salutation vsed among the people of God, *The Lord be with you*: or, *The Lord blesse you*. Ruth. 2. 4 Psal. 129. 8.

They are to be vnderstood here, like as our Sauiour spake them before his death, when hee sent them forth to preach for a time in that cursory course of ministery, which was a preparatiue to their great and generall Apostleship. At what time hee directed them to pronounce peace to that house, which should giue them any entertainement: and promiseth, that peace, euen more then ordinary peace, should rest vpon euery such one, as should so receiue them. Mat. 10. 12, 13. And that wee are to vnderstand the words of our Sauiour, in such sense as was answered: it will be furthermore euident vnto vs, if we duly consider: first, who he was that maketh the promise: euen the Prince of peace, promised and giuen to the Church of God: yea that Prince of peace, the peace of whose gouernment shall increase, and haue no end: Isai. 9. verses 6. 7. And if we shall yet further consider, what his promise and bequeathement (as it were) was to his Disciples, a little before his death. Iohn 14. 17. *Peace I leaue with you: my peace I giue vnto you: not as the world giueth I doe giue vnto you. Let not your heart be troubled, nor feare.* And if wee shall consider herewithall, how it is said by the Apostle, that hee came and preached peace both to Iew and Gentile. Ephes. 2. 17. Likewise, if we doe call to minde, and consider, that salutatorie prayer of the Apostles, *Grace, mercy, and peace, from God the Father, and from the Lord Iesus Christ*: the which, as we know, is vsuall in their holy Epistles. Moreouer, if wee weigh well with our selues, that the birth of our Sauiour, was as it were a chariot of peace, sent from heauen downe to the earth: as the Angells of heauen declare, Luke chap. 2. verse 14. Finally, if we shall consider, that the kingdome of God is righteousnes, and peace, and ioy in the holy Ghost: it will then euery way be manifest vnto vs, that our Sauiour, in saying to his Disciples, *Peace be vnto you*: doeth not after a common manner salute them, or wish them outward and worldly prosperity, or carnall rest and security in earthly pleasure: but a most holy, spirituall, and heauenly peace. For as touching carnall and worldly peace, hee saith professedly on the contrary, that hee came not to bring peace on the earth, but rather a sword,

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to arme all that be his, against all peace in the pleasure of sinne. Onely he pronounceth and assureth that peace of conscience, which passeth all vnderstanding, to his Disciples, and all others whosoeuer shall truly beleeue in him, that hath died and rose againe to the same end for them: euen peace in assurance of reconciliation with God, of the forgiuenes of sinnes, of euerlasting happinesse and saluation in the heauens: then the which, nothing can possiblie be more, nay nothing like, ioyous and comfortable. This speech therefore, ought to haue wonderfully reioyced the hearts of the Disciples, to whom our Sauiour thus spake. But by reason of their present ignorance, forgetfulnesse, and vnbeliefe: both it and the appearance of our Sauiour himselfe, had vpon the sodaine a cleane contrary effect.

Question. What was that?

Answer. *They were abashed and afraide* (saith the Euangelist *Luke*) *supposing that they had seene a spirit, verse* 37.

Explication. This so contrary an effect, must indeede needes shew their great ignorance, and forgetfulnesse, and vnbeliefe, as was said. For had they giuen credite to the former testimonies, that our Sauiour was risen againe, and had shewed himselfe, and spake to diuers other before. And had they remembred the great power which our Sauiour had declared, and that diuers yeares together. And namely, if they had remembred how before his death he had walked vpon the Sea, when they likewise, thought they had seene a spirit, but were deceiued; as themselues well saw by and by at that time. Matth. 14. 22, &c. 33. If, I say, they had remembred these and many such declarations of his diuine power, in opening the eyes of the blinde, and in opening the eares of the deafe, so that so soone as he said, *Be opened*, it was so: they could not then, haue giuen place, to this erroneous conceit, to thinke they had seene some spirit: much lesse an euill spirit, as it seemeth they beganne to thinke; because they heard no doores to open when he came into the house, nor any noise at all, till hee was in the middest of them: as though, all lockes, or barres, and boltes, had not beeene at his commandement, to open and shut, as well as the secret faculties, and wardes, or ginnes of the eyes and eares of men: or as well as hee could make the Sea to beare him, without diminishing any the least part of the weight, either of his owne, or of *Peters* bodie, &c. Finally, if they had but remembred, what a power of working miraculous works, he had before his death, giuen to thēselues for a time. Matth. 10. 1. Mark. 3. 14. 15. and chap. 6. 39. Luke 9. 1, &c. verse 10. And likewise to the other his seuenty Disciples, in their cursory ministerie, Luke 10. 1. 17. they would not then haue beene either so easily troubled, or so hard to beleeue as they were. Such therefore was the first effect, euen a strange effect, of this strange and sodaine appearance of our Sauiour, and of his first most gratious speech vsed vnto his Disciples. The which strange effect, (cleane contrary to that which it ought to haue had) caused our Sauiour thenceforth, to take such a course of behauiour toward them: both in further speech, and also in action; as might best remooue that erroneous conceit of theirs; and so make way, to plant the true faith of his resurrection, in their hearts.

Let vs therefore proceede still, to the further consideration of these things; according to the order of our text. Our Sauiour vseth diuers remedies, to helpe against this errour of his Disciples, and to make knowne the truth of his bodily appearance among them. The first remedie, was by a second speech vnto them: that is, by an earnest and reprehensiue speech, to shew them the vanity of their errour.

Question. Which was that second speech of our Sauiour?

Answer. *It was this. verse* 38.

Why (saith he) *are ye troubled? and wherefore doe doubts arise in your hearts?*

Explication. It is true. Thus indeed doth the Euangelist *Luke* report it. And it is the same reproofe, which the Euangelist *Marke* hath also recorded, chap. 16, verse 14.

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writing thus, *He reproued them*, (that is, the eleuen as they sate together) *of their vnbeleefe and hardnesse of heart, because they beleeued not them which had seene him being risen vp againe*. And there was very great cause, wherefore our Sauiour should thus earnestly reproue them, as is sufficiently euident, from that which hath beene obserued before. Hereby therefore, let vs yet againe admonish our selues, that as it is a fault to be credulous in matters that want meete proofes and which, loue would rather wish vs to doubt of, when it tendeth to euill: so on the contrary, it is a great sinne, not to beleeue that which is testified by meete and conuenient witnesses, in matters concerning the glory of God. And further also, hereby we are admonished, so to giue credite to euery truth auouched of God; that we doe cut off all doubtings at the very beginning, and giue no eare at all vnto them. For so saith our Sauiour, *Why doe thoughts arise in your hearts?* Likewise, we may hence be admonished, that want of faith is the very cause of all trouble and distraction of minde. For faith, giueth quiet peace, and stay to the heart: but vnbeliefe maketh it in all things wauering and vncertaine, according to that of the holy Prophet *Isaiah*, *If ye beleeue not, ye shall not be established*. And here, our Sauiour maketh the vnbeliefe of his Disciples, the ground of their disquietment and trouble. Finally, from the example and practise of our Sauiour, let vs hence obserue: that the right way, to plant true faith; is by reproofe, to chase away all erroneous opinions, and doubts, contrary vnto it. And this is the first remedie, whereby our Sauiour doth most louingly releeue his Disciples, against their vnbeleefe: euen by an earnest speech of tender rebuke. The second remedie was not onely by word of mouth, but also by outward action, in that hee sheweth them his hands and feete, yea and his side also: as Saint *Iohn* writeth, chap. 20. verse 20. as hauing in them (no doubt) the plaine mention of the piercing of the nailes; as the same Euangelist Saint *Iohn* expressly declareth afterward. And as it may appeare in that he giueth them leaue, yea commandeth and incourageth them, to take triall by the handling of him. And finally, in that he rendereth a sensible reason, to perswade them of the truth of his appearance, and that it was not a Spirit that they saw.

Question. In what words doth the Euangelist *Luke* report these things vnto vs?

Answer. 39 *Behold my hands and my feete* (saith our Sauiour) *for it is I my selfe: handle me and see: for a spirit hath not flesh and bones as ye see me haue.*

40 *And when he had thus spoken* (saith the Euangelist) *he shewed them his hands and his feete.*

Explicatio Here you see it is plaine, that for a second remedie and succour against the infidelity or vnbeliefe of the eleuen: our Sauiour first (as was saide) shewes them his handes and his feete, yea and his side also; they all bearing mention that they were the same, which were nailed and pierced vpon the crosse.

Secondly, we see that he gaue them leaue; yea commanded them, for their owne better assurance, to take a sensible triall, that they were not deceiued by any counterfet illusion.

And thirdly, wee see further, that he helpeth them also by an infallible reason, against their owne phantasticall conceit, to the contrarie. In all which things, the wonderfull loue of our Sauiour is exceedingly commended vnto vs: in that it pleased him, not onely to come among them thus graciously, before hee would ascend in his full glory; but also to tender their weakenesse so farre, that hee would be handled of them. Yea, which is more, that hee vouchsafed, for a helpe against their doubtfulnesse, to beare the markes of his woundes, both in his handes, and in his feete, and also in his side. For notwithstanding, the prints thereof, might iustly be a glory to our Sauiour, infinitely much greater then the Apostle *Paul* might well account it a singular credite to him, that while he remained in this corruptible estate, he did beare in his body, *the marks of the Lord Iesus*: that is to say, the prints of his scourgings, &c

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for his names sake. Gal. 6. 17. Yet to speake simply, they doe not (without consideration of this circumstance) agree to the glorified estate of our Sauiour, after his resurrection. And therefore both in this, and in the rest; the loue of our Sauiour, both toward the eleuen, and his whole Church, and therein euen toward our selues: is so much the more exceedingly gratious, as was said.

A little before (as we saw) our Sauiour forbade *Marie Magdalene* to touch him, because she was in no doubt of his appearance: but here, to remoue the doubt of these, he giueth them good leaue to touch and handle him, to their full contentation: which also they did, as the Euangelist acknowledgeth, 1. Ep. chap. 1. verses 1, 2, 3.

But as touching these chiefe Disciples; euery thing maketh the matter plaine against them: that their weakenesse was euery way passing strange, yea euen as absurd as might be. They are more vntoward then *Marie Magdalene*, or the other women; or the two Disciples that went to *Emmaus*. For as it is most likely; they gaue place so far to their feare; that they continued their imagination, as if it had beene some euill, and illusorie spirit, appearing in the bodily shape of our Sauiour among them, to make them to beleeue falsely, that hee was risen againe: much like to that illusion, which the witch deceiued King *Saul* by, in representing *Samuel*, as if hee had beene come out of the earth from the dead to speake vnto him. But that it was not so in the present instance, as they amorously imagined: our Sauiour taketh the best course that might possibly be vsed, to satisfie them therewithall. For as touching the wicked Angells, or euill spirits; which was the matter it seemeth that they most feared, it is not easily to be thought; that they are permitted of God, to take any true body, in likenesse eyther of man or any other creature, made onely for that purpose, that he should make any appearance thereby: howsoeuer (it may be) that the good Angells haue sometimes both receiued bodies by an extraordinary creation from the hand of God, which they haue by an extraordinary dissolution laide downe againe. Neuertheless it is likely that their bodies were of a differing qualitie from ours: like to those which wee shall haue after the resurrection, more pure and spirituall, then such as wee haue now, palpable and easie to bee handled and felt: yea differing from the constitution of the body of our Sauiour; such as hee would haue it to be till his ascension, though it was already glorifyed in a great part or measure, euen from the first moment of his resurrection.

From the familiar dealing of our Sauiour, wee may iustly reason against all *vbiquitary* or euery-where presence of his body: and namely, against all transubstantiaitng of the bread into the body or cōsubstantiating of the body with the bread of the Sacrament thus, *Whereseeuer the body of our Sauiour Christ is present, there it may be seene and felt: but it is not seene nor felt in the bread of the Sacrament.* And therefore, *it is not present there.* But of this enough for this time.

Let vs come to the third remedie, which our Sauiour vsed, to expell this false conceit of his Disciples; and to shew that he appearing at this time, sodainely and miraculously among them: was no spirit, but a very true and naturall man, like to themselues.

What remedy was this?

Question.

Answer. *Our Sauiour called for meate, and did eate before them, as St. Luke continueth the holy Storie in these words following.*

41 *And while they beleeued not for ioy* (saith he) *and wondered, he said vnto them, Haue ye here any meate?*

42 *And they gaue him a piece of a broiled fish, and of an hony combe.*

43 *And he tooke it, and did eate before them.*

Explication In these words, we haue not onely the third remedie, which our Sauiour vsed; but wee haue also (and that in the very first wordes) the effect of the

second

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second remedie. Let vs therefore, first consider of that a little, and so proceede to this third remedy.

Quest. What was that effect?

Ans. *It was sodaine ioy and wonderment: yet without setled faith, touching this particular point of the resurrection of our Sauiour.*

Expli. So it was indeede. For so saith the holy Euangelist *Luke*, and also the Euangelist *St. Iohn*, chap. 20. verse 20. *Hee shewed to them his hands and his side. Then were the Disciples glad when they had seene the Lord.* And this is well worthy to be obserued, that not euery ioy, or more then ordinary affection, or admiration, concerning either the person or word and doctrine of our Sauiour, is by and by of a true and liuely faith. Nay rather, vehement affection, either of ioy, or griefe, not proceeding of faith: is for the time, a let and hinderance to faith, the which of all graces, is the most wise & temperate in it selfe, and doth best quiet and moderate euery affection that is in the heart of man. Neuertheless, considering who they were, that at this time, thus ioyed and wondered: (ioyed I say, to thinke that it should be our Sauiour indeede, but wondered, as being in some doubt, by reason of the strangenes of the matter) wee may well thinke, that their ioy and wondering, was not altogether void of faith, though in this point, they were not yet setled, as was answered. Thus then, hauing seene the effect of the second remedie: let vs come to the third, which immediately followeth, in the text rehearsed already. The which was this, that our Sauiour called for meate, and did eate before them.

Question. How might this, further confirme, and establish their mindes?

Answer. *Yes, very much; seeing it is certaine, that howsoeuer a wicked Spirit, may by Gods permission appeare in the outward shape of a man: yet he cannot take vnto himselfe a true body, neither true teeth to chew meate, nor a throat to swallow meate, &c. as the good Angells of God, by a speciall creation of God, haue for a time receiued true bodies, for the performance of some speciall seruice of the Lord, toward mankinde, as was by you declared before.*

Explicatiõ. It must needes be so: whether we vnderstand it of good or of euill Spirits. For otherwise, the reason of our Sauiour should not be of that demonstratiue force, which out of question it carrieth with it. It may be, that wicked Spirits may make as if they did eate, &c: but they could neuer shew any man clearely, and without fraude, that they did so indeede. Neither can any man say, that he hath at any time, sensibly felt any wicked Spirit, to haue any bodily substance of his owne, in the time of his appearance. For as touching his possessing of men, or abusing any other creatures, in manner of possessing for a time, to serue his turne: as the diuell did the serpent at the beginning, and as hee seemeth to doe in witch craft, &c. they are not belonging to this point that our Sauiour now speaketh of. And touching the good Spirits; what kinde of bodies it is likely they haue taken vnto them, sometimes by Gods appointment; wee haue in a few words touched before.

But that wee may returne to the gracious dealing of our Sauiour with his Disciples: behold, in this that hee eateth in their sensible view and vndoubted perceiuance, his singular great loue, in desire that they should be established in the faith of his resurrection; like as wee obserued before, concerning his retaining of the print of the nailes in his hands and his feete to the same end. For he did no more stand in neede of meate, now after his resurrection; then he needed in that his glorified estate (though not then fully glorified) to haue borne the markes of those wounds. For after his resurrection, our Sauiour neither hungered nor thirsted, nor felt any more wearinesse, neither could be touched with any feare, or sorrow, &c. Neither stood he in neede of nourishment, or was nourished by it, neither had that which hee did eate, any naturall passage through his body, as before: but of it selfe most likely, resolued to nothing, though he did truly eate it.

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Thus much of the third remedie, for reliefe against the vnbeliefe of the eleuen: wherein (as was said) action was ioyned with the speech which our Sauiour vsed vnto them.

Now a second speech, without any such actions which we may call a fourth remedie and succour against their vnbeliefe, is to be considered of vs in the next place. What speech of our Sauiour was this?

Question.

Answer. *He said vnto them* (saith the Euangelist *Luke.*)

44 *These are the words which I spake vnto you while I was yet with you, That all things must be fulfilled, which are written of me in the law of Moses, and in the Prophets, and in the Psalmes.*

Explication

This may well be reckoned for a fourth remedie. For it is a secret token, (and as it were a watch-word) which our Sauiour had giuen vnto them before his death. The which speech of our Sauiour, containing the full scope of all his doctrine, concerning the accomplishing of the prophesies of all the Prophets, from the beginning, to the end of the olde Testament, is most worthie to be considered of vs. And so it was, not long since, by occasion of his talke with the two Disciples, in his former appearance.

Let vs therefore here in this place, call it from thence to our remembrance againe. Neither let vs neglect, that we haue here a more full and plaine distribution of the holy Scriptures of the olde Testament, into these three branches. 1. The Law of *Moses.* 2. The Prophets. 3. The Psalmes. By the Law of *Moses*, he meaneth all fiue bookes of *Moses.* By the Prophets, he meaneth all other bookes of the old Testament, beside the Psalmes.

He speaketh of *Moses* first, because he was the first in time, of all those, whose holy writings we haue: and because he writeth the holy Story of the first ages of the world; euen from the creation of mankinde, and of all other of the creatures of God, as wee all know. He mentioneth the Psalmes apart by themselues, because they are more full of the sundry prophesies, which are giuen forth most plainely of him, vnder the most lively type and figure of him; euen *Dauid*, that most princely Prophet, aboue any other part of the old Testament: as may bee called to minde from that which is rehearsed out of them before. And he doth it also, because they are a portion of the old Testament, principally seruing for the manifold instruction and comfort of the faithfull, euer since they were written: euen to cheare vp their hearts, in the expectation of our Sauiour Christ, both by reading, and preaching, and praying, and singing, and meditating of them and if ther be any other way.

So that we see plainely here, as well as by many other places of the new Testament, that our Sauiour Christ doth autorise the olde Testament, and all the bookes thereof, to be the authenticall ground and rule or Canon of our faith. Whence also it followeth, that all christians ought religiously to acquaint themselues, with the reading of them, &c: yea with the reading of euery part of them, for the edification of their faith. For according as the Apostle *Peter*, and the rest of the Apostles haue learned by this assurance which our Sauiour gaue them: so haue they taught and preached to vs, and all other; that these things thus recorded, are no fables, &c. 2. Pet. 1. 16. And from the same accomplishment of all prophesies in our Sauiour Christ from the beginning of the world till his comming, and at his comming, and euer since: all Athiests are palpablie conuicted of their most diuelish iniquitie, in denying the diuine autority of the holy Scriptures; though they themselues are so blinded and benummed, that they can neither see nor feele the same.

These things thus obserued, and reference being made, to that which was collected, and set downe from the Scriptures of the olde Testament; for the opening of that speech, which our Sauiour had to his two Disciples, immediately before: that being in effect all one, with this which our Sauiour Christ repeateth heere to the eleuen, and to the rest that were gathered together with them, and to the former two againe, they also

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also being among them. We will come to a fift remedie, which our Sauiour vsed in this fift appearance, both by speech & action ioyntly together, to chase away the vnbeliefe of his Disciples, specially of the eleuen.

Explication *Qu.* How is this fift remedie laid forth vnto vs?

An. *For the full declaration of this remedie, wee must as I haue heard you teach, consider ioyntly of the report of St. Luke and St. Iohn.*

It is true. Yet so ioyntly, as we must labour to distinguish the parts of their report, as orderly as we can: And it seemeth to be most orderly, that wee doe begin first with the first words of St. *Iohn*, concerning this point.

Question. Which are these his words?

Answere. *They are these, as we reade them chap. 20. verses 21. 22.*

21 *Then said Iesus vnto them againe, Peace be vnto you: as my Father sent me, so send I you.*

22 *And when he had said that, he breathed on them, and said vnto them, Receiue the holy Ghost.*

Now after these words may follow the words of St. *Luke*, ch. 24 verses 45, 46, 47, 48. Which are these words?

Question. Answere. *They are these: verse 45.*

Then opened hee their vnderstanding, that they might vnderstand the Scriptures.

46 *And he said vnto them, Thus it is written, and thus it behoued Christ to suffer, and to rise againe from the dead the third day.*

47 *And that repentance and remission of sinnes should be preached in his name among all nations, beginning at Ierusalem.*

48 *Now ye are witnesses of these things.*

After these words of St. *Luke*, we may not vnfitly returne againe, to the Euangelist St. *Iohn*: as it followeth in his 20. ch. in the 23. verse.

Question. Answere. What are the words of St. *Iohn* in that verse?

They are these.

23 *Whosoeuers sinnes ye remit, they are remitted vnto them, and whosoeuers sinnes ye retaine, they are retained.*

Now, for the conclusion of this most excellent narration of these two holy Euangelists: wee may yet againe commodiously returne to St. *Luke*, as it followeth in the 49. verse.

Question. Which are his words?

Answere. *He reporteth the words of our Sauiour thus.*

49 *And behold, I will send the promise of my Father vpon you: but tarry yee in the Citie of Ierusalem, vntill ye be endewed with power from on high.*

Explicatio Thus then, we haue the whole narration before vs; so orderly as God hath vouchsafed vs his grace, to guide vs: for a helpe to our interpretation, and for the more cleare and full vnderstanding of the whole. Wee will not vrge this order of the words of our Sauiour, recorded by both the Euangelists, ouer precisely and stiffely. Onely we will obserue it, till we may learne wherein it may be amended. This we are sure of, that our Sauiour, both spake and did, all that the Euangelists set downe, at this one & the same appearance: I meane in this one time of appearance, and continuance with them.

Now therefore, (this cautele prefixed as touching the order) let vs come to the words themselues, and the doctrine thereof: which is no lesse certaine by the authority of our chiefe Master and Teacher, then most profitable for vs, very reuerendly to consider of.

The whole narration containeth a preparatory institution, or ordination of the eleuen, to the Apostolicall function and ministery: as it is euident, by comparing the last words of *Luke*, (concerning the promise of the holy Ghost, to the perfect furnishing of them therevnto, after the ascension of our Sauiour) with the first words of Saint *Iohn*, touching the holy and sacramentall breathing of our Sauiour vpon them, as a signe and seale thereof.

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Not an ydle signe and seale; but that which was effectuallie accompanied, with a more cleare inlightening of their vnderstanding, then they had before; as the Euang: *Luke* doth further declare, in that he writeth expresslie, that our Sauiour opened their vnderstãding, that they might vnderstand the scriptures.

This being as it were the whole summe, wee may more particularlie consider of the narration of the holy Euangelist, in these seuerall partes following.

First our Sauiour repeateth the words of salutation, or rather pronounding his blessing vpon his disciples saying againe; *Peace be vnto you.*

Secondlie, hee doth assure the eleuen of their Apostolicall and high calling, by word of mouth, in that he saith, *As my Father sent me, so send I you.*

Thirdlie, for their further confirmation, hee vseth a Sacramentall signe of breathing vpon them, with the interpretation of his diuine meaning therein, saying, *Receiue ye the holie Ghost.*

Fourthlie, the effect of these words (answerable to the sacramentall signe) is recorded, in that it is said; that our Sauiour opened their vnderstanding, that they might vnderstand the Scriptures.

Fiftelie, our Sauiour did from the scriptures declare vnto them these things, by the which they might be established, in the faith, both of his death & also of his resurrection: to the ende they might preach the same to other, to the working of faith in them likewise; in that he said to them, *Thus it is written, & thus it behoued Christ to suffer, and to rise againe from the dead the third day.*

Sixtlie, our Sauiour declareth vnto them, the principall fruits and benefites of his death and resurrection, which he would haue them also to preache in his name: that is to say. *Repentance & remission of sinnes.* And herewithall, he declareth vnto them, the largenes of their Apostolicall cõmission, extending it selfe to all nations, beginning first at *Ierusalem*, and from thence into all the worlde. For so are the words of our Sauiour, *That repentance and remission of sinnes should be preached in his name among all nations, beginning at Ierusalem.*

Seuenthlie, he doth autorise them, to be authenticall witnesses, in the preaching of these things. *Nowe* (saith our Sauiour) *yee are witnesses of these things.*

Yea, further, in the eighth place, he assureth them, that their ministerie shall be effectuall, both to the saluation of those that will beleeue and obey their doctrine: and also to the condemnation of all such as shall harden their heartes against it. *Whosoeuers sinnes ye remit* (saith our Sauiour) *they are remitted: and whosoeuers sinnes ye retaine, they are retained.*

Finally, our Sauiour promiseth these his Disciples, all meete gifts, in a more full measure, then yet they had receiued, for the execution of this their great & high office of Apostleship: and to the same ende, commandeth them to resorte to *Ierusalem*, after his Ascension; and to tarrie there, till hee should perfourme this his promise vnto them.

These are the seuerall parts of this excellent portion of the storie concerning the fifte, euen the most ample and effectuall remedie which our Sauiour vsed, to chase away the vnbeliefe of his disciples: yea euẽ of these the chiefe of them, for the benefit of the rest, yea euen of his whole church. It cõtaineth, as we see, many most excellẽt things. Let vs therfore, accordingly dispose of our mindes, to ponder & weigh them. And the Lord giue vs grace so to doe. *Amen.*

Touching the first of these particulars; to wit, the repetition of these words, *Peace be vnto you*: I wil not stand to make rehearsall of the interpretation, which was so lately giuen of them. Onely let vs obserue the reason why our Sauiour repeated them: the which as we may well conceiue, were these. First, because the disciples through distraction and trouble of minde, made little vse of them before. Secondly, because our Sauiour minding to enter into a new speach vnto his disciples, maketh a new entrance or preface, as it were. Then the which, nothing could be more fit, for the quieting of their mindes; & so consequentlie, for the preparing of them, attentiuely, & aduisedlie, to heare that which he would say vnto them. To the which purpose, we are to vnderstand the words as cõtaining in them a cõmandement, that they should put away all distraction

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of mindes; & likewise, that our Saviour himselfe, by his diuine power, together with commanding, doth giue that peace to their mindes and affections, which was necessarie thereunto. And not without cause; seeing vnles the minde of a man be well quieted, & freed from disordered and turbulent affections: he can not well mind that which is said vnto him; specially, so great & weighty things as our Saviour was now to speake of, to his chiefe Disciples. These things obserued, concerning the first particular; let vs come to the seconde: that is, to the words which our Saviour vseth, concerning their preparatorie calling, or ordination to the Apostolicall office and ministerie.

Explication

Question. Which are they?

Answere. *They are these. As my Father sent me, so send I you. Iohn: chapt: 20. verse 21.*

Question. What is the meaning of our Saviour in these wordes.

Answere. *He sheweth what is the ground of the Apostolicall ministerie of the Gospel, yea euen of the haue ministerie of the Gospel in general.*

Explicatio & proofe. He doth so indeed. And it is plaine from the words of our Saviour, that the ground of the whole ministerie of the Gospell (first of the immediate institution of the extraordinarie Apostleship by our Saviour himselfe, and then of the ordinary Pastorship afterward, according to the commandement of our Saviour, as it is euident by the practise of the Apostles, in their ordaining of them, recorded in the booke of their Actes) that it is of all other ordinances of God, most heauenly & diuine. And in this respect, our Saviour himselfe promiseth to be with this his ecclesiasticall ministerie, to maintaine, assist, and blesse it, euen to the ende of the worlde: so as though the Diuell doth with might and maine oppose himselfe against it; yet hee shall not preuaile, as wee shall haue occasion to consider againe hereafter. Matth: 28. 20.

It is true, that ther are many great differences betwixt the office of Apostleship, and the successiue ordinary ministerie of Pastors & Teachers: the Apostleship being immediately from our Saviour Christ, & of those that with their eyes saw his Maiestie & glorie, as the Apostles *Iohn* & *Peter* speak, *Gosp: 1. 14.* and 2. epist: 1. 16. 17. And as the Apostle *Paul* saith, *Am I not an Apostle? haue I not seene Iesus Christ our Lord?* 1. Cor: 9. 1. It beeing indued with most excellent gifts of the holie Ghost, for doctrine and exhortation, and also with speciall power to work miracles, & to execute extraordinary censures of some, for the terrour of the rest. It being appointed for the laying of the foundation of the christian Churches, and that without limitation through the world, &c. Iohn 14. 24. Marke 16 15, &c. 2. Cor. 10. 1, &c. and ch. 12. verse 12. But the ordinary Ministery and Pastorship, is limited both in gifts, and also to particular congregations, hauing calling and ordination from men, vpon triall and examination of their fitnesse to minister: from the Apostles of Christ first, and then successiuely from other Ministers, and christian congregations, in an orderly course.

And they are likewise more restrained, to an ordinary execution of censures; neither haue they the power of working miracles, &c. Act. 14. 23. and ch. 20. 28. and Ephes. 4. 11. and Tim. 3. 10. and ch. 5. 19, 20, &c. 1. Pet. 5. 2, 3. Matth. 18. 15, &c. Neuertheless, all holy ministery, both extraordinary and ordinary, appointed to preach the same word, &c: it Is from God the Father, and from our Saviour Christ through the holy Ghost. And therefore, vnto all faithfull Ministers of the Gospel, these wordes of our Saviour may iustly be extended, *As my Father hath sent me so send I you.* And ch. 13. 20. *Verily verily, if I send any*: that is, whom soeuer I doe send, *he that receiueth him, receiueth me, and he that receiueth me, receiueth him that sent me.* And Matth. 28. 20. *I am with ye alwaies to the end of the world.*

Thus then, the ordinance of the whole ministery of the Gospel; it is in speciall manner, a most diuine ordinance of the Lord. All power of ciuil gouernment, both of priuate family, & of weal publike, (as we know) is of the Lord. Ro. 13. 1, &c. But it is not of the Lord, in such a speciall manner, as the ministerie of the word and Gospel, & of the Sacraments, and of ecclesiastical Discipline. For the light of nature, and humane experience hath taught, euen the heathen, euerie

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ry where at all times, that ciuil gouernment is necessarie, for the maintenance of common peace, iustice, and honestie, euen in worldly respects. And that to this end, there must be certaine commodious lawes, for the restraining of the vnruly, and for the defence of the rest, &c. But the light of nature, neuer taught men, that there must of necessitie be a ministerie of the Gospel, for the instruction of men, to the attaining of faith and saluation: no more then it could teach men, that the Sonne of God must be a mediatour betwixt God and man, and that he must dye, and rise againe to this end, &c. Nay, this is not onely aboue the reach of humane reason, but also cleane contrary to it. And therefore saith our Sauiour. *As my Father hath sent me, so send I you.*

And that the ministerie of the Gospell, and the Gospell it selfe; yea that the Whole meditation of our Sauiour, by his death and resurrection to saue vs, and to raise vp our bodies at the last day: is contrary to naturall reason, experience hath shewed, and doth still proue till this day. For did not the heathen esteeme the preaching of Christ crucified, to bee foolishnes: 1. Cor: 1. 23. and that the doctrine of the resurrection, was but a matter of scorne vnto them. Act: 17. 32. Yea and would to God, there were not at this day, not onely multitudes of heathenish and profane persons, but also many among those that professe themselues Christians, who make no due reckoning of the preaching of the Gospell: but thinke, yea speake too, as if we had too much preaching, and that it might well enough be spared. For natural and worldly minded men (such as all of vs are, vntill God by his holy grace renewe and reforme vs) looke for no more then to liue in outward peace; that they may trade and trafficke; that they may eate and drinke, and be merie; and all in carnal and worldly manner. And these things they think, may be sufficiently prouided for, by humane policie, by the will and industrie of man, without Christ & his doctrine. As touching their soules, and eternal saluation, & the meanes and way therevnto: they reiect them as fables, and imaginarie matters. A bird in the hand, say they, is better then two in the bush.

But whatsoeuer the profane & wicked of this world doe think, let vs (beloued in the Lord) who are taught of God, and seeing the necessitie of the knowledge & faith of our Lord Iesus Christ to our saluatiō; let vs, I say, esteeme highly of our Sauiour, aboue all things, and of the ministrie & preaching of the gospel; as of that one thing, the which our Sauiour himselfe assureth vs, is specially necessarie, Luke 10. 42. and is both the wisedome and power of God to our saluation. 1. Cor: 1. 24. Our Sauiour Christ as the author: and his Gospell in the ministerie of it, as the instrument. 1. Tim: 4. 16.

Yea so necessarie is the preaching of the Gospel, in the ordinary ministerie of it: that it is necessarie, that euery congregation should haue his Pastor to preach vnto it: & that as he standeth bound to watch ouer them, at the peril of his soules; so they vpon like peril, stand bound to hearken to him in all things which he speaketh to them, according to his dutie in the name of the Lord. Yea euery people to their owne proper minister: and euery minister to his proper charge, by a special bond of dutie in the Lord. 1. Thes. 5, 12, 13, 14. Heb: 13, 17. and in many other places as was partly mentioned a litle before. So that, euen as it were in vaine, for children to make a shewe of good behauiour abroad, if they should be stubborne & disobedient to their owne naturall & godly Parents at home: or for the wife to deale courteously to her neighbours, but to liue churlishly with her owne husband: or if the husband making shewe of a kind man abroad, should vse his own wife and family hardly, &c. so shal it be in vaine before the iudgement seat of Christ, for any Christian, whether Parent, or child, &c. to pretend a liking & loue to other ministers of the word & their gifts: if they shall despise their own godly & faithfull Pastor which God hath set ouer them. By the like bond, euery Pastor or Minister of the word, is tyed to the speciall care of his owne people or flocke. And for the maintenance of this ministerie of the Gospel, euery Christian Prince & Magistrate standeth bound to be specially careful, as of that which our Sauiour cōmendeth

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to their speciall trust, as to the foster father of his Church: by all that externall and ciuil power, which he hath giuen them, the which also by his Gospell hee doth sanctifie vnto them, and maketh the meanest Prince many degrees more honourable in those respectes, then is the gouernment of the most pompous Kings among the heathen. And that also to their eternal saluation, while they submit their scepters, and persons, & whole gouernment, to the scepter of the Lord Iesus, their Lord & Sa: who is to be blessed of al, for euer & euer. Amen.

Yet when our Sauiour saith, that he sent his Apostles, as his Father hath sent him; we must not vnderstand his wordes so, as if he did communicate to them, an equall dignitie, or authoritie with himselfe: or that they had any part at all with him, in the reconciliation and redemption of the world, &c. but that he gaue them, (in such sort as was described before, and as we shal shortly haue occasion, to consider againe) a like dignitie and authoritie, immediately from him, as hee came immediately from the Father, &c. Yet with like outward and worldly abasement and affliction also; as to seruants of speciall trust from him, and for the same cause indued with singular grace and power in his Church, for the spirituall gouernment and ordering thereof; aboue all mortall men, yea aboue that which he himselfe in his owne life time, and before his resurrection, had put in execution: as he promised before his death, Iohn 14.12. as was alledged before. And thus, though hee gaue them not the honour of reconciling the world: yet he put into their mouthes the word of reconciliatiõ. 2. Cor: 5. 19. And hath made them workers together with himself, in the great and wonderfull worke of his grace, to the conuersion and edification of his people in the faith; as it followeth in the beginning of the next chap: of the same Epistle. & 1. Ep: 3. 9. *We together are Gods labourers. And as workers together, we beseech you, that ye receiue not the grace of God in vaine, &c.* Yet not so that their work is internall (for that is onely the office of our Sauiour by his holy spirit) but externall & instrumental by the word: as also by the externall ministery of the Sacramẽts on their part: the which together with the word, is on the part of our Lord Ie: Ch: accompanied with the internall grace of his holy spirit, as Iohn the Baptist acknowledgeth and professeth Iohn. 1. 26, 27. Luk. 3. 16. And the Apostle Peter, 1, Ep: 3 21. 22.

Thus by this second particular, which is the speech of our Sauiour, and the last remedy vsed to cure the vnbeliefe of the eleuen in this his fift appearance: we see plainly from the words of our Sauiour, that the ministry of the Gospel is no humane, but a most heauenly & diuine ordinance. Of the which I haue spoken so much the more, because it is a very necessarie point, whereof euery of vs ought to be well perswaded: principally indeed, concerning the extraordinary ministery of the holy Apostles, both in their preaching & cõmitting to writing the holy Scriptures of the new Testament: but then also in regard of the ordinary ministery of the same by our Sauiours appointment, so to continue to the end of the world. To the end, that we for our parts, learning how to esteeme & vse it, both in preaching & hearing, & in euery other part of ministery, might reape the euerlasting fruite & benefite of the same holy ministery and obedience to the same. The which God of his infinit mercy grant vnto vs, euen for our Lord Iesus Christs sake. Amen.

But now before we proceed any further, some may peraduenture aske after the reason of this strange course of our Sa: in that he hauing to deale with those that seemed for the time so vncapable of these so great matters (they being as mẽ amazed or agaist) should neuertheles enter into the discourse of these things vnto them? I answer, that we may wel thinke, that by this time, wherin our Sa: had this speech, they had by the grace of God, something wel recouered themselues, & began to be better setled in their minds. And further also we may affirme, that it was the wisest course that our Sa: might vse, euen to rouze them vp, & by a certaine holy violence to chase their vnbelief away: by letting them vnderstand, that he as their souereigne Lord, was in the greatest good earnest with them that might be; & that therefore, they were accordingly to stir vp thẽselues, with their best earnest, to attend vpon that which he spake. We

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We may conceiue of that I say, from a like case, though in a diuers respect: to wit, if an offender should be brought before a Magistrate, who would seeme not to be perswaded that he is a Magistrate, or to haue any power to examine him. For in this case by what better way might the Magistrate suppresse this fancie of such a one, then by telling him, that he should well finde that hee had authoritie to examine him; for if hee should not quite himselfe the better, hee would forthwith send him to the Iayle. This latter, being the greater, would confirme the former. Thus in effect, doth our Sauiour, in excellent wisedome, though in a diuers respect, as was said before.

Now therefore leauing the second particular, let vs come to the third: that we may see further, how our Sauiour proceeded, not onely to suppresse the vnbeliefe of the eleuen, but also to raise vp their hearts to an vndoubted assurance of his resurrection.

Question. Which is this third particular?

Answer. *And when he had said that, he breathed, (saith the Euangelist) and saide vnto them, Receiue the holy Ghost. Iohn, chap: 20. ver. 22.*

Explication In this particular, our Sauiour dealeth not onely by word, but also by a certaine action.

Question. What is the reason of this?

Answer. *He doth by the outward and visible signe, familiarly expresse that spirituall and inuisible grace, which hee minded, most graciously and bountifully, to bestow vpon the eleuen, his most choise Disciples.*

Explicatiō. & proofe. That our Sauiour doth so, the wordes which he vseth, together with the signe, doth plainely declare: in that so soone as he hath breathed vpon his Disciples, he saith, *Receiue the holy Ghost.*

Now the outward breathing vpon the Disciples, beareth the most liuely, and proportionable resemblance, that might be: to represent their inward inspiration, with the gifts and graces of the holy Ghost: shortly to followe more aboundantly: yea and no doubt presently with some measure of increase, aboue that which they had before. Our Sauiour Christ therefore, minding by the Apostolicall ministerie and Preaching of those his Disciples, to worke a new worke in the world: yea to make, as it were, a new spirituall creation of the Image of God (as touching the puritie of the qualities thereof decayed, yea rather extinguished in man) he taketh the like course, which God tooke at the beginning, in making man a liuing soule, by breathing into his face the breath of life: insomuch as he was but a dead lumpe of earth before. Neither doth our Sauiour take this course in vaine, seeing wee are al, both Iewe and Gentil, euer since the fall of man, as dead (touching all true wisedome and spirituall life of godlines, vntill wee are reuiued and quickened by the sanctifying grace of the Gospel, and that through the inspiration of the holy Ghost) as *Adam* was void of all natural life and sence, till God breathed the spirit of life into his dead and insensible corps. Whereupon, well saith *Elihu*, in the booke of Iob: chap: 32. 8. *Surely there is a spirit in man, but the inspiration of the Almightie giueth vnderstanding.* And our Sauiour himselfe also, Iohn, 3. verse. 3. 5. *Except a man be borne againe of the spirit, he can neither see, nor enter into the kingdome of God.* In which respect also, the holy Scriptures (the instrument of this new birth) which are spirituall, are saide to be giuen by diuine inspiration. 2, Tim: 3. 16. and 2. Pet: 1. 21.

Herein therefore, as in the whole course which our Sauiour taketh in all that followeth in his speech to his Disciples, at this time: his diuine power and Godhead is very cleare. For none but God can giue the holy ghost. None but God can forgiue sinnes. None but God can giue so great power, to the Disciples in their ministerie, as to bind and loose sinnes: which yet our Sauiour giueth vnto them. This therefore, is a point, specially to be obserued of vs, touching this appearance.

Moreouer, wee may from hence see, what the common nature of all sacraments

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ments: to wit, by an outward signe, to present, yea to giue assurance of some inward & spiritual grace: not by changing, or mixing of the signe, with the thing signified; but by vertue of the faithful promise & couenant of God. For the natural breath of our Sauiour was not chaged into the holy Ghost; but was onely a liuely seale & assurance, of the gifts of the holy Ghost, to be giuen vnto them.

Neuertheles, though the breathing of our Sauiour at this time was to his Disciples a sacramental signe: yet it was so appropriated vnto their Apostolical vocation & ordination; & also so personally agreeing onely to our Sa: Ch: in that he is God; that no creature may, without intollerable presumption, once attempt to take vpon him, to breath vpon any & so to vtter these words, at the ordinarie ordination of any minister, as our Sauiour did at this extraordinarie ordination of his Apostles. For there is nocōmandement giuen hereof, that any creature should doe this;, as the commandement is giuen for Baptisme: *Go into all the world & Baptise: and for the Lords supper, doe this &c.* For it cannot (to speak properly) agree to any creature, to giue the holy ghost. How then? like as God did once breath the breath of the naturall life, into the face of *Adam*, whence as from a fountaine it is deriued vnto all his posteritie; through the naturall generation, as the instrumentall cause thereof: so our Sauiour Christ, hauing once said to his Apostles the spirituall Fathers of all Churches, as the instruments of Christs spirit, Receiue the holy Ghost: he gaue it to them, not onely for themselues; but also that by their ministery in preaching & writing, his spirit might be succe liuely giuen to the end of the world, in a spirituall manner, as it were from hand to hand. The sacrament therefore of this order, was onely proper to the holy Apostles, and is not againe to be reiterated to any. But in stead of this extraordinary breathing of our Sauiour, and these commanding words of his diuine power: the imposition of hands, whereof we read in the holy Scriptures, together with the prayers of the Church, is the ordinary ceremony, lawful to be vsed, in the ordinary setting a part of all ministers of the word, to their office and ministery, after that, vpon due examination and tryal, they be found fit to minister.

It cannot be denied, but that God dealeth extraordinarily to this day, in extraordinary, & confused, & degenerate times, as he himself thinketh good: raising & sending, whom he will, and in this, or that manner, as pleaseth him. But man hath no authority to doe so. This onely belongeth, as a souereigne prerogatiue, to our Lord Iesus Christ. It is true also, that many times, the Churches of God, are so hindred, that they cannot take the ordinary course, which they ought, and gladly would. Neuertheles, it is the duty of those that be faithful, to aime stil at the ordinary waies of God: & to hold thēselues vnto thē, as much as possibly they may. Thus much more generally, concerning the words of our Sauiour. *Receiue the holy ghost*, added to his actiō of breathing vpō his disciples.

But that we may the better vnderstand them, let vs consider a litle, of either of them a part. And first, concerning the holy Ghost.

Question. What is the meaning of our Sauiour by these words?

Answer. *By the holy Ghost, in this place (as I haue bin taught) our Sauiour doth not meane the third Person of the holy Trinity, simply considered, & in respect of his essence & personal subsistence, as though that were giuen to his disciples; but in respect of the effectuall working of the holy Ghost, in their hearts: in that he proceeding from the Father, and the Sonne, is the onely immediate fitter, and furnisher of them, to their holy ministery, by conferring all spirituall gifts and graces meete thereunto.*

Explicatiō & proofe. It is so indeede. And so are wee to vnderstand the holy Scriptures in many places, where wee read of the sending, giuing, or communicating of the holy Ghost, to any man. Or when the holy Ghost is saide to come vpon any, or that any are said to be filled with the holy Ghost. Read 2. Chron: 24. 20. Luk. 1. 67. Act. ch: 2. 4. & 6. 3. 5. & ch. 8. 14. 15. 16. 17. & ch: 19. 6. And in respect of this fitting & furnishing; the holy Ghost is called sōmtimes the hand and finger of God, as 2. king: 3. 18. the hand of God came vpon *Elisha*. and Luk. 11. 20.

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And in this place, wee are further to vnderſtand, that by the holy Ghoſt, is not meant, ſo much the gifts of the ſpirit to ſanctification of life (ſuch as are ſimply neceſſary to ſaluation as Act: 10.47. the which theſe Diſciples had in part already, themſelues hauing beene Baptized) but more properly, thoſe gifts of the ſpirit, which belong to the Apoſtolical function of Preachers, as 1. Cor: 12. the which alſo they had for a while in ſome meaſure, not long before: when our Sauiour ſent them forth to Preach, as wee obſerued a while ſince. Thus much, for the meaning of theſe words, holy Ghoſt.

Queſtion. Now, what is the meaning of our Sauiour, by this word, Receiue.

Anſwer. *By this word, Receiue, our Sauiour noteth his giuing of the holy Ghoſt.*

Explicatiõ He doth ſo indeed. For they could not poſſibly haue receiued, vnleſſe it had beene his pleaſure to giue.

Queſtion. But why then, did he not ſay, I giue, rather then receiue yee?

Anſwer. *By this word, receiue (which is a word of authoritie and commandement, not to the holy Ghoſt, but to the Diſciples) our Sauiour doth both ſtirre vp, and frame their hearts, to be capable of that gift, which hee minded, in ſome meaſure, preſently to beſtowe vpon them; and alſo to raiſe vp their hearts, to a further expectation of the increaſe thereof, to the perfect furniſhing of them to their moſt weighty and difficult office and Miniſterie.*

Explication. It is very true. For when hee breathed vpon them, hee did not giue them a bare and naked ſigne: neither ſpake idle and vaine words; but his diuine power made them both effectuall.

Queſtion. But might not his word alone, haue beene effectuall, though he had vſed no ſigne?

Anſwer. *Yes, if it had ſo pleaſed our Sauiour. Neuertheles, to helpe the weake faith of his Diſciples; he thought good in his moſt gracious wiſdome, to giue them an outward and ſacramentall ſigne.*

Explication. Herein therefore, the tender compaſsion of our Sauiour, doth againe ſingularly appeare: like as we haue obſerued diuers times before.

Now, let vs come to the fourth particular: to wit, the effect which followed vpon this ſacramentall ſigne and ſpeech of our Sauiour.

Queſtion. What was that?

Anſwer. *The Euangeliſt Luke, may well be the moſt holy Interpreter of it, in that he ſaith.*

45. *Then opened hee their vnderſtanding, that they might vnderſtand the Scriptures.*

46. *And ſaid vnto them, thus it is written, &c.*

Explicatiõ We haue ſeene already, that our Sauiour Chriſt hath vſed many notable remedies, in this his fift appearance to helpe againſt the vnbeliefe of theſe his ſpeciall Diſciples. But that we may ſee, that all meanes are vneffectuall, vntill God giue bleſsing: it is ſaide here, that the Diſciples remained ſtill, without faith in this point of the reſurrection; till our Sauiour opened their vnderſtanding, as it were with the key of knowledge, through the grace of his holy Spirit. And it is moſt certaine, that we are all, ſo blind; that by no meanes, can we vnderſtand any thing, that belongeth to the kingdome of God: vnles God himſelfe, by his holy ſpirit, doe reueale it vnto vs. The naturall man perceiueth not the things of God, 1. Cor: 2. 14.

Neuertheles, we muſt not vnderſtand the words of the Euangeliſt: as if the Diſciples were vtterly voide of all knowledge, and altogether deſtitute of the ſpirit of God. For it is euident, by that which is teſtified in the Goſpel before, that they being ſchollers to our Sauiour, euen two or three yeares: yea hauing beene imploied by our Sauiour, to preach for a certaine ſeaſon to the people of Iſrael, Mat: 10. 5. 6. 7. &c, muſt needes knowe and beleeue many excellent things, concerning the kingdome of God. Verily, if our Sauiour Chriſt had not giuen them his holy ſpirit, in ſome meaſure; they would not at the firſt, ſo ſpeedily haue imbraced him for their Maiſter and Teacher: nor afterward, ſo conſtantly haue followed him, and left the ordinarie trade and worldly gaine

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of their callings. When others forsooke him, they would not haue cleaued vnto him, as we read in the sixt of *Iohn* that they did: acknowledging that hee alone had the wordes of eternall life. They could not haue knowne and professed him, to be the Christ, the Sonne of the liuing God, as *Peter* doth in the name, and with the consent of all the rest. Matth: 16.16. Finally, now at his death (they being so greatly shaken as they were) would forthwith haue giuen ouer all; and betaken themselues, euery one to their worldly affaires againe, if there had not beene the grace of God giuen them; and if it had not beene secretly remaining and abiding in them.

We are therefore to vnderstand these wordes, with some restraint, concerning the matter principally in hand: that is to say, concerning the truth of the resurrection of our Sauiour, and the right vse both of his death and resurrection, as was a litle touched before, and as we are by and by further to consider. For these were the principall points, wherein the Disciples were at this time, vtterly to seeke.

The instruction which we are from hence to receiue, is this: that when we haue learned one point of knowledge or Article of our faith; yea though wee haue learned to vnderstand and beleeue diuers of them; yea all that wee haue heard of before (as the Disciples no doubt, knew and beleeued, that our Sauiour was borne of the *Virgine Mary*, that hee had liued a most righteous life, taught a most perfect doctrine, wrought infinite diuine works, and saw his glory, so as they discerned it to be the glory of the onely begotten Son of God, &c) yet if God doe not continue still, to enlighten vs by his holy spirit: we should be ignorant, and vnbeleeuing, touching those points yet remaining; as euen these chief disciples were for a season. And therefore, we learne further from hence that we are still continually to craue of God, that he will vouchsafe to open our eyes, that euen as he hath lincked together, all the Articles of our faith, as in a golden chaine; so it would please him, to renewe from time to time, the gracious light of his holy spirit; that we may from point to point, attaine to the true vnderstanding, and faith of euery one of them. For assuredly, looke where the Lord leaueth teaching: there, of necessitie, shall wee cease learning. And therefore, let vs be alwaies very careful, not onely publikely but also priuately) euery one by our selues, and with our families) to pray earnestly to God, for the daily illumination of his holy spirit, in euery point of his most holy and diuine truth. This, haue the excellent seruants of God, done before vs: namely the Prophet in the 119. Psalm: verse 18. *Open mine eyes, that I may see the wonders of thy lawe.* And the Apostle *Paul*, he praieth in the behalfe of such, as had already profited excellently well in the knowledge and faith of our Lord Iesus Christ: that the eyes of their vnderstanding might be yet more and more inlightened. Ephes. 1.16.17.18. & Col. 1.9. Wherefore, we much rather ought to doe it; as they who stand insomuch the more need then they: by how much we haue lesse profited. Questionles, the cause why many (euen of such as haue heard the word a long time, and enioyed all other the holy ordinances of the Lord) doe remaine still very ignorant (of whom it may be saide that they are euer learning and neuer come to the knowledge of the truth) it is, for that they be not instant with the Lord by praier both in publike ioyning with the preacher, and also in priuate by themselues, attending diligently vpon the ministery of the word & intreating his blessing vpon the same. For no doubt, if the most ignorant in the congregation, would pray feruently to God for grace; they should find the Lord true in his most holy & gracious promise. *Aske, and ye shal receiue, seeke, and ye shall find, knocke, and it shall be opened vnto you. For* (as our Sauiour assureth vs) *whosoeuer asketh, receiueth: and he that seeketh findeth: and to him that knocketh, it shall be opened. For what man is there among you, &c.* Mat: 7.7. &c. read also Luk, 11.5. They that are children in knowledge, and stande in need of milke, should grow in time fit to be fed with more strong meat, as the Apostle speaketh, 1. Co: 3.1.2.3. & Heb: 5.12.13.14. &, 1. Pet: 2.1.2. For as wee

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read. Psal: 19.7. *The Lord giueth wisedome to the simple*, yea, Prou: 1.4. sharpnes of wit, and to the child, knowledge and vnderstanding.

Thus much concerning the effect of the breathing of our Sauiour vpon his Disciples saying, *Receiue the holy Ghost*: in that hereby their vnderstanding was opened. And this is the fourth particular. But that which is annexed vnto it, is no lesse worthy to be obserued of vs, touching the subiect matter of their vnderstanding; namely the holy Scriptures: for so saith the holy Euang: that our Sa: opened their vnderstanding that they might vnderstād the Scriptures. Our Sauiour could by immediate reuelation haue giuen them knowledge, without the written word: but to cut off all occasion of seeking after phantasticall reuelations beside the word (as many proud spirited men doe attempt, and in the meane while set not a flocke by the Scriptures) it pleased our Sauiour (euen of purpose no doubt) to honour the Scriptures thus far, as to make them the groūd and guides of the vnderstanding of his most choise disciples. Yea, he himselfe, though all that he spake was as authenticall as the Scriptures (for he was the very truth it selfe) yet he had alwaies his recourse to the Scriptures of the olde Testament, to ground his doctrine on *Moses*, and the prophets: as it is plentifully recorded by the holy Euangelists. And as it followeth in the very next words, containing the fift particular.

Question. Which are they?

Answer. *And he said vnto them, Thus it is written, and thus it behoued Christ to suffer, and to rise againe from the dead the third day. Luke* 24.46.

Explicatiō How the sufferings and resurrection of our Sauiour are written of in the holy Scriptures, we haue shewed before. Here let vs obserue diligently, that insomuch as our Sauiour standeth so often, in the rehearsall and confirmation of his sufferings and resurrection: that they are matters of singular weight; not to be posted ouer, as children doe, in saying the Articles of their faith: but to be most seriously minded, both of yong and olde, with the best discretion, and most aduised iudgement, that all of vs can attaine vnto. They are two of the principallest things, which our thoughts and meditations, ought to haue recourse vnto: in the morning when we rise, in the euening when we goe to bed, yea in the night as wee lye vpon our beds. Wee ought to talke of them, as wee walke abroad with our neighbours, and as wee sit at home with our wiues and children, &c. Verily, none of vs, haue yet euer sufficiently and deepely enough pondered and weighed them. Whose heart should not be wonderfully affected, both with godly sorrow for sinne; with zealous hatred against sinne; with vnsatiable loue towardes God our heauenly Father; and towards the Sonne of God our Lord Iesus Christ himselfe: considering that hee would, (according to the will of his Father) most willingly suffer for vs; yea euen to the death, the death of the Crosse, as we haue heard at large before? And who duly considering, that the same our Lord Iesus Christ, who dyed for our sinnes, is verily risen againe for our iustification; cannot but bee vnspeakeably reioyced, and stirred vppe to rise from the death of sinne, to serue the liuing God: as we are after to consider, in the comforts and duties belonging to the faith of the same? Here also, we see which are the principall things, which our Sauiour commendeth to the faith of his Disciples, as the chiefe grounds and pillars thereof: and which were to be most carefully preached of them, as the chiefe grounds of the common faith of all Christians. There are many other Articles indeede, in no wise to be neglected of vs: but if wee should studie neuer so long, we could not name two Articles of like necessarie respect; yea of like, both respect and prospect, as we may say: the one pointing vs backe, yea containing, in a manner, all the humiliation of our Sauiour, euen from his birth to his death: the other pointing vs forward, to his full and perfect glorification: it being as a most triumphant entrance into it, neuer to fall from the victorie and conqueſt once atcheiued by the same.

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Finally, here we learne, both, who be the true preachers of the word, and who also be true Schollers of our Lord Iesus Christ. Namely, such Preachers, as doe principally ayme at these points, to the establishing of the faith of the people of God: and such schollers, as doe most gladly embrace, and most studiously search after the knowledge and faith of these groundes, from the holy Scriptures; laying aside, yea casting away all questions, and iangling about vnprofitable discourses. That is, euen such both preachers, and hearers, as make the word of God alone, the whole ground & stay of their faith: and doe not stay vpon things rawly, as it were by roate, or vpon the customarie loose profession of others, or vpon their owne blind deuotion and good meaning. If any shall obiect, that the Scriptures are darke, and of doubtfull and vncertaine interpretation: wee answer, that touching such places of the holy Scriptures, as be hard to be vnderstood: it is our dutie to vse the more diligence, in seeking by prayer and all other good meanes, to vnderstand them. We answer further, that the most darke places are made plaine by other places more easie to be vnderstood: so as wee may truly affirme, that the Scripture doth cleare it selfe, and giueth vnderstanding to the simple. And finally, we answer, that all the doubtfulnes of the interpretation of any place of holy Scripture; resteth either in our owne ignorance of the holy languages, or in the weakenes of our iudgement, or in the rebellion of our owne carnall reason, whereby the truth is as it were forestalled against our selues.

This shall suffice at this time, touching the fift particular.

The sixt is now to be examined.

Question. In what words is that contained?

Answer. 47. *It is contained in these. And that repentance and remission of sins should be Preached in his name, among all nations, beginning at Ierusalem.*

Explicatiõ As our Sauiour had before instructed his Disciples, concerning those two principall grounds of faith, which they were to beleeue themselues; and after, to preach vnto others, for the establishing of their faith: so here in this place, he noteth out two principall fruites and benefits, flowing from his death and resurrection, to all that doe truly beleeue in him. The which also (as our Sauiour informeth his Disciples) they were to preach in his name: to wit, that they are such fruits and benefits, as none, can by any meanes be partakers of, but through faith in him alone.

The greatnesse of these benefites is incomprehensible. Sin, wee knowe (which is the transgression of the lawe, either in thought, word, or deede,) hath made vs iustly subiect to the infinite wrath and vengeance of God, both in this life, and for euer: as wee haue learned from the interpretation of the Lawe. Neither can we possibly escape it, but by the death of our SAVIOVR CHRIST. For his blood alone, cleanseth vs from our sinnes; both from the guiltinesse, and also from the punishment of them: in that hee hath thereby, purchased eternall redemption for vs. For without sheading of blood (as the Apostle teacheth) there is no remission of sinnes, Heb:9.22.

Repentance also, (the doctrine whereof wee haue heard layde forth at large) it is in summe and effect, the renewing and repayring of the Image of God, the which is vtterly defaced in vs. And it cannot bee performed, but by the diuine power of GOD; euen by that power, whereby hee hath raised vppe our Lord Iesus Christ; and whereby our SAVIOVR hath raised vppe himselfe, from the dead. For as by the vertue of the death of CHRIST, apprehended by faith, sinne is crucified in vs: so by the power of his resurrection, wee are raised vp to newnesse of life. Yea, wee are thereby, renewed in our mindes, vnto God, Ephes. 1.16. 17. 18. 19. 20. &c. Colos. 2.12, 13. Rom. 6.3. 4. 1. Pet. 3. 21. 22. But of the fruites and benefites of the resurrection of our Sauiour Christ:

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more afterward. In the meane season, this is euident; that the sufferings, and resurrection of our Sauiour (mentioned before) are matters of the greatest importance that may bee: insomuch as these benefites, of repentance, and remission of sinnes, cannot bee obtained but by them: or rather, by our Sauiour himselfe, and through faith in his name; in that hee had dyed for our sinnes, and rose againe for our iustification: that is, in that he rose againe, to the end he might apply the benefite of his death, and to giue vs the assurance of our iustification by him; to wit, by the forgiuenes of our sinnes, and by the imputation of his righteousnes vnto vs. Yea so doe these most excellent benefites depend, both vpon the death and resurrection of our Sauiour; that none can possibly be partakers of them, but such as doe beleeue, that hee dyed and rose againe to the same ende. And according as the faith of any herein, is weaker or stronger: so is their repentance lesse or more perfect; and the forgiuenes of sinnes, more or lesse comfortably assured vnto them.

The order also of preaching these notable fruites and benefites, is not to bee neglected of vs. For repentance is first to bee Preached, and first of all to bee laboured after: and therevpon followeth forgiuenesse; that is, the assurance of forgiuenesse. For so is this Scripture to bee vnderstood. For howsoeuer God is appeased first, and therewithall forgiueth sinnes (euen so freely as if they had beene neuer committed, like as if a creditor should forgiue his debtor, and for a proofe thereof; should cancell his obligation, as may appeare, Colos: 2. 13. 14. and then hee giueth repentance also, as a fruite of the same his free grace accepting vs in his Sonne. Act: 11. 18.) yet as touching our selues, howe can wee haue assurance, that GOD hath forgiuen vs our sinnes; if wee be not sory for them, yea sory to repentance: vnlesse we will willingly tempt God in our hearts, and wantonly presume of his mercy; as if hee were not perfectly iust, in hating those, that take pleasure, and lye securely in sinne.

Now, vnto the Apostolicall preaching of these two excellent benefites, repentance and remission of sinnes: our Sauiour addeth two circumstances. The one declaring the largenes of the Apostolick commission, for the preaching of them; namely, in all nations. The other prescribing the order that they must take: that is, by beginning at *Jerusalem*. In the first of them, (whereby our Sauiour declareth the largenes of their commission, touching the instrumentall meanes of calling vs the Gentiles to the faith of the Gospell, and the prerogatiues of the Gospell by their preaching) we are pointed to the efficient cause of our adoption, and calling to the hope of eternall life. Which is no other, but the free grace of God, and our Sauiour Christ: who hath of his eternall mercy, appointed and sanctified the same instrumentall cause or meanes, to be extended euen to vs. For the which, what praise and thankes may wee render, answerable to this inestimable grace and mercy of God, towards vs, miserable and sinfull Gentils? yea euen towards our selues at this day; who should neuer haue heard of our Sauiour Christ, and the fruites and benefits of his Gospell: nor enioyed any ordinarie ministerie and preaching of it; had it not beene by the meanes of this most blessed and Apostolick cõmission, granted to these disciples to that ende. For as touching the Apostle *Paul* his calling and commission; we may well reckon it to be but for a time as it were, of this grand charter, if I may so speake. In the second of the circumstances: that is, the order of their proceeding, which our Sauiour prescribeth; is an effect of the constant loue of God towards his peculiar people the Iewes: who though they had deserued to be forthwith reiected; yet insomuch as in his rich mercy, he had reserued a remnant of his election to himselfe, he would honour that citie of theirs, wherein he had placed his name and his Temple, with the calling and gathering together of the first Christian Church: yea euen from among them that were persecutors and murtherers of his Sonne. And to

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And to the same end, doth our Sauiour himselfe, magnifie his mercy towards them, in that he commandeth his Apostles to preach first at *Ierusalem*: as also that the holy prophesies might be fulfilled, which gaue forth long before, that the Lord would send forth the rod of the power of our Sauiour, out of *Sion*. Psal. 110. 2. Isai. 2. 2. 3. Michah. 4. 1. 2. And so it came to passe, that euen manie of all sorts, were conuerted, not onely in *Ierusalem*, but also of other Countries: such as were Proselytes, &c. by the first preaching of the Apostles: as we read in the 2. chapter of the Acts, &c. For at one Sermon, three thousand were conuerted, and called to the faith of Christ: and after that, many more by *Peter* and the rest.

Hitherto of the sixth particular, belonging to the last remedy which our Sauiour vsed, against the vnbeliefe of his chiefe disciples: it consisting of diuers branches, as we haue seene. Let vs proceede to the seuenth.

Question. What is that?

Answere. 48. *Now yee are witnesses of these things, saith our Sauiour.*

Explicatio & proofe. In this seuenth particular, our Sauiour authoriseth his Disciples, to be authenticall witnesses, both of his sufferings, and also of his resurrection: & that repentance, and forgiuenes of sinnes, was graunted, generally to the Gentiles, as well as to the Iewes. In which respect, they are called witnesses chosen before of God, as was obserued from the sermon of *Peter* to *Cornelius*, and the assembly gathered together in his house. Act. 10. 41. 42. 43. and in many other places, as they were alledged and set downe before. Neither were they appointed to be witnesses; that they should onely report things, which they knew to be certainly performed; and so to leaue the hearers to themselues, whither they would beleeue them or no: but so to report them, as they might by effectuall signes and wonders, and by the mighty power & euidence of the holy Ghost, confirme vnto them, that the most ioyfull message which they preached, did belong vnto them: euen to so many of them, as would giue credite to their testimonies, deliuered to them in the name of our Sauiour Christ, and of God, to their saluation.

But as touching the effects, and vses, of this their Apostolicall testimonies and preaching: our Sauiour expresseth them more purposedly, in that which we reckoned for the eight particular of the dealing of our Sauiour, in this his last and most effectuall remedy, which he vsed against the vnbeliefe of his disciples, in this his fift appearance.

Question. Which is that?

Answere. *It is that which the Euangelist Iohn hath recorded in these words of our Sauiour. chap. 20. 23.*

Whosoeuers sinnes yee remit, they are remitted vnto them: and whosoeuers sinnes yee retaine, they are retained.

Explicatio. The powerfull effect here promised, and assured to the Apostolicall ministerie, is generall: like as their commission was. For as they were authorised to preach to all nations, repentance, and remission of sinnes, in the name of Christ: so here our Sauiour, for their further incouragement, giueth them his warrant; that whosoeuers sinnes they should remit, should certainly be remitted, and whosoeuers sinnes they should retaine, should verily be retained.

Thus therefore, the effect of the Apostles ministerie, is assured to be as generall, as their commission was. But the effect is not all of one sort, or of like kinds, as we see. For to some, it is healthfull and sauing: to other it is not so; but contrariwise, hurtfull and damnable, according to that of the Apostle *Paule*. 2. Cor. 2. 15. 16. *We are vnto God, the sweet sauour of Christ in them that are saued, and in them which perish: to the one we are the sauour of death vnto death, and to the other we are the sauour of life vnto life, and who is sufficient for these things?* The reason of which contrary effect, is not in the Gospell, which is in the owne nature, one and the same: but in respect of the contrary disposition of those, to whom it is preached. Insomuch as the one sort through the grace of God, doe in hearing,

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beleeue and obey it: the other, of their owne stubbornnes, either altogether despise it, as a doctrine vnworthy to be receiued, and so prophanely reiect it: or else they are such, as vnto secure contempt do add presumptuous rebellion, and opposition against it. Like as the sunne (though of one and the same nature in it selfe) melteth wax, but hardneth clay: maketh a sweet thing to smel the more sweet, but causeth carrion to stink the more. And therfore, as the same Apostle saith further, in the 10. chap. of the same 2. Ep. to the Cor. ver. 3. 4. 5. 6. *Though we walk in the flesh, yet we do not warre after the flesh. For the weapons of our warfare, are not carnall, but mighty through God, to cast downe holds, casting downe imaginations, and every high thing that is exalted against the knowledge of God, and bringing into captivity, every thought to the obedience of Christ: and having in a readines, vengeance against all disobedience, when your obedience is fulfilled.* Answerable also, to that 2. Thess. 1. 7. 8. 9. 10. *The Lord Iesus shall shew himselfe from heauen, with his mighty Angels, in flaming fire rendring vengeance vnto them which do not know God, & which obey not the Gospel of our Lord Iesus Christ: which shall be punished with everlasting perdition, from the presence of the Lord, and from the glory of his power, when hee shall come to be glorified in his Saints, and to be made meruailous in all them that beleeue, because our testimonie towards you was beleeued in that day.*

Now, that we may vnderstand these contrary effects, of the Apostolick ministerie, the better, contained in these words of remitting and retaining of sins: we are to consider two things. First, what is meant by the words of remitting and retaining. Secondly, how these actions, may be ascribed to the Apostles. Touching the first therfore, how are we to vnderstand the words of remitting and retaining, as they are here spoken of in respect of sinne?

Question.

Answere.

Sinne (which is the transgression of the law of God, as hath beene declared before) is in the holy scriptures compared to debts; the which in strict course of law every debter standeth bound to satisfie his creditor for: or else, be forfaiteth the penalty of the obligation, how great so euer it be. To remit sinne therefore, (when it is referred to God) it is of free grace and mercy to forgiue sinne, as if it had neuer beene committed, and therewithall to cancell the obligation, that is to say, to put away the guiltines, and to stay the punishment due to the forfaiture for euer.

On the contrary, to retaine sinne, is in iustice to hold the obstinate sinner guilty; and to enforce the punishment due to the same, by vertue of the obligation, bearing full strength still: to the vtter conuiction and ouerthrow of him, by the iust sentence of the Iudge: according to the tenure of the obligation; howe great so euer the forfaiture be.

Explicatio.

This in deede, is the meaning of these words of remitting and retaining of sinne, which our Sauiour heere speaketh of: as it is euident, in that (as was said) sinne is in the holy Scriptures, likened to a debt. And that it is so, the fift petition of the Lords prayer, doeth plainly confirme. *Forgiue vs our debts* (for so is the Greeke word, *opheilemata*) *as we also forgiue our debters. Tois opheiletais emon*: Math. 6. 12. and Luke. 11. 4. For euen wee doe forgiue euery one that is indebted to vs, *panti opheilonti emin*. Likewise, in the parable of the forgiuing of the tenne thousand talents, Math. 18. 23. &c. And in the parable of the two debters, whose debts the Creditor forgaue, to the one lesse, to the other more. Luke. 7. 40. 41. &c. These debts, the Euangelist Math. calleth offences, our trespasses, immediatly after the Lords prayer. chap. 6. 14 15. *paraptomata*. Such therefore, is the most tender mercie of God our heauenly Father, that hee doth most freely as touching our selues (euen for our Lord Iesus Christ his sake) pardon the sinnes of all, that doe truly repent, and beleeue the Gospell: and setteth vs free, both from the guiltines, and also from the punishment of our sinnes, both temporall and eternall: like as a Creditor should free his debtor from his debt, by cancelling the obligation, as was touched before. According to that Coloss. 2. 13. 14. *God hath quickned you together with Christ, forgiuing you all your trespasses, and putting out the hand writing of ordinances that was against vs, which was contrarie vnto vs, hee euen tooke it out of the way, and fastned it*

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vpon the Crosse, &c. Reade also Romanes, 3. 24. and chapter, 3. 4. and Isai. 43. 21. 22. 23. 24. 25. and Iob, 54. 31. In either of which places, both Isai and Elihu doe make it a soueraigne prerogatiue, belonging to God alone, to take away sinnes: and to say: *I haue pardoned, I will not destroy.*

On the contrary, such is the perfect iustice of God, against euery impenitent and obstinate sinner; specially such as despise grace offered by the Gospell, and be cruelly bent against their brethren: that hee will exact the vttermost farthing at the hands of all such, as we read Math. 6. 14. 15. and ch. 18. 32. 33. 34. 35. Read also Math. 25. ver. 24. &c. 30.

And this also, doth the Lord challenge as proper to himselfe, in that he saith oftentimes, *Vengeance is mine, and I will repay.* Rom. 12. 19.

Hetherto concerning the meaning of the words of remitting and retaining of sinne.

But now in the second place, insomuch as both the forgiuenes of sinne, and also the punishment of sinne, belongeth properly to God, and he is so minded, (as it is most meete) that he will giue his glory to no other. Isai. 48. 11.

Question. How may the remitting and the retaining of sinne, be ascribed to any mortall man?

Answere. *That which our Sauiour Christ promiseth and assureth to his disciples, in this behalfe: is to be vnderstood only of a ministeriall seruice, and not of any absolute power, which he minded to giue vnto them.*

Explicatiõ & proofe. It must needes be so. For otherwise, our Sauiour should displace himselfe, and set them vpon his throne; which for vs once to speake or think, were most blasphemous and absurd. Neither could it euer come into the thought of our Sauiour so to doe. His meaning is therfore, onely to assure them, that while they shal (according to his will and commandement) either publikely preach to many, or more particularly pronounce to any one (whosoeuer hee be that truly repenteth) remission of his sinnes: whither it be at his first calling, or vpon the renuing of his repentance, after that he hath by some tentation fallen into any sinne, and hath beene reproued & censured (yea though the occasion should require, that he should be excõmunicated and cut off from the Church, for the same) that the sinnes of all such shal be forgiuen them, according to the preaching of his Ministers, and according to that most gratious promise which he hath made. Ezech. 18. 23. 27. 28. 29. 30. 31. 32. And 1. Ioh. 1. 9. and ch. 2. 1. 2. And on the contrary part, the meaning of our Sauiour is, that while his disciples (executing their office of Apostleship) shall according to his will and cõmandement, either publikely preach to many, or more particularly vpon any speciall occasion, pronounce the wrath of God and eternall condemnation, against any impenitent and obstinate sinner, in a iust course of disciplinarie proceeding & censure: that they shall accordingly perish, and be damned for euer. This is no other thing, but that which our Sauiour had told the same his chiefe disciples of, before this time: though they did not then, so clearely conceiue & consider of it, as we read Math. 16, ver. 18. 19, where our Sauiour spake thus concerning thẽ all (as appeareth in this place of *Iohn*) though by name to *Peter* then, vpon that special occasion, which was giuen by *Peter*: our Sauiour there saying, *I say also vnto thee, that thou art Peter, and vpon this rocke*: Our Sauiour it may be pointing to himselfe, as Ioh. 2. 19. but assuredly meaning himselfe, whõ *Peter* in the name of all the rest had professed to be the Christ the Sonne of the liuing God. verse. 16. *I will build my Church* (saith our Sauiour) *and the gates of hell shall not ouercome it. And I will giue vnto thee, the keyes of the Kingdome of heauen, and whatsoeuer thou shalt binde vpon earth, shall be bound in heauen, and whatsoeuer thou shalt loose vpon earth, shall be loosed in heauen.* That is to say, the effect shall certainly followe, while *Peter* or any of all the rest (as wee haue seene before) shall either binde or vnloose, open or shut the Kingdome of heauen, in such sort as our Sauiour himselfe prescribeth.

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For otherwise as our Sauiour speaketh of himself, Reu: 3.7, He alone hath the key of *Dauid*, who openeth, & no man shutteth, & shutteth, & no mā openeth. Hee reuerseth all vniust proceedings, so as wee neede not feare the censures of any, that proceede not Apostolically, and according to the minde and will of our Sauiour himselfe, made knowne vnto vs, in his Gospell. And hence it is, that the churches of Christ, at this day doe securely despise all Popish excommunication and curses: though they bee with booke, bell, and candle, as they say. Thus then we see, what the meaning of our Sauiour is; in that he saith to his disciples, in regard of their Apostolicall function & ministery, in his name, & by vertue of his diuine commission: *whosoeuers sinnes ye remit, they are remitted, and whosoeuers sinnes ye retaine, they are retained.* And accordingly no doubt, they did, through the grace of our Sauiour, most discreetly and faithfully, fulfill their office and ministerie: and the effects heere promised and assured, did out of question, follow the same: as the holy story of the Acts of the Apostles, written by the Euang: *Luke*: and their owne holie epistles, doe make it very euident and plaine, both from their more publike and generall preaching; and also from their more priuate and particular proceeding.

Question. But that, from the holy Apostles, wee may come to our selues, and all the Churches of our Sauiour Christ, succeeding them, euer since the fulfilling of their course: are we to thinke, that all this power and authority, and the powerfull effects of the ministerie of the Gospel, died with them?

Answere. *No. Wee may in no wise thinke so. For as the ground and foundation of the ordinarie ministerie it selfe, was laide in their extraordinarie ordination and calling: so likewise, was the ground and foundation of the ministeriall power and authoritie thereof, in the name of Christ laid in that extraordinarie power and authoritie, which was committed to them.*

Differunt pastores ab apostolis non quod ad substantiam ministerij attinet, positam in doctrina et sacramentis, sed quod ad modum vocationis et authoritatē. Piscator in Matth. 28. 10, 20. That is, Pastors differ not from Apostles as touching the substance of Ministerie, which consisteth in doctrine and Sacraments: but in respect of the manner of their calling, and in the measure of their power & authority.

It is vndoubtedly true. For so not onely doth the promise of our Sauiour declare, in that hee saith, *Hee will bee with his Apostles, to the end of the world,* (which of necessitie, must be vnderstoode of his presence with them, to make good and vphold that ordinarie ministerie, which they should by his appointment ordaine and plant in all Churches) but it appeareth also, by that which our Sauiour had saide before, that he would so surely *build his Church, that the gates of hell should not vanquish it.* Math. 16. And by that which we reade, chap. 18. 15. 16. 17. 18. 19. 20. Where hee establisheth a perpetuall power to the Church, for the staying of offences and trespasses: or as neede should require, for the censuring and correcting of them, with spirituall corrections: euen to the cutting off of obstinate persons, from the communion and fellowship of Saints.

It is true in deede, that the apostolike office, had diuers things proper to it, as wee haue seene before: namely, that they were sent immediatly from Christ: that they were appointed to be the first founders, and the very chiefe or maister builders of the Churches of our Sauiour Christ: and that also ouer all the world.

To the which end, they were furthermore endued with an extraordinarie measure of spirituall gifts and graces: and likewise, with a power of working miracles, more then ordinarie. Finally, they were ordained, by the sacramentall breathing of our Sauiour Christ vpon them, to the end they might be euery way authorized aboue all exception. In all which respects, none can be said to succeede them. Neuertheless, that the ordinarie Ministers of the word and sacraments (euen to the end of the world) should not haue the like authoritie in their limited places, succeeding in the like office, appointed by one & the same Ie: Ch: to the same end of gathering together the Saints, for the worke of the ministrie, and for the edification of the body of Christ; till wee all meet together in the vnity of faith & knowledge of the Son of God, vnto a perfect man, vnto the measure of the age of the fulnes of Chr. &c. Eph. 4. 11. 12. &c.

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it is without all reaſon; what differences our limitations ſo euer there be, betweene the one and the other in ſome circumſtances, either in number, or in meaſure of gifts, or in particularity of place, or reſidencie, or in any other thing. It is of neceſsity, that the ordinary and perpetuall miniſtery of the word and ſacraments, ſhould haue an effectuall power and authority giuen vnto it: euen ſuch a power as is deriued from the grand commiſsion of the Apoſtles, and is in ſubſtance all one with theirs: inſomuch as they muſt ſo feede and gouerne the flocks and congregations committed vnto their care and charges, as they may vphold and maintaine the ſame doctrine and ſacraments of our Lord Ieſus Chriſt, deliuered at the firſt to the Apoſtles, among them: and ſeeing they muſt ſo order the perſons and liues of the ſame their flocks and congregations (as much as in them lyeth) that they giue no publike offence, nor bring any euill report and ſlander vpon the Goſpel of our Sauiour Chriſt. It is not, as many thinke, that the Miniſter of the word, hath nothing elſe to doe, but generally to deliuer his doctrine: and then to leaue his people to themſelues, to doe as they thinke good, without reproofe of their diſobedience to that doctrine, which hee in the name and authority of God hath taught vnto them. For the word is giuen by diuine inſpiration, as well to improue errours of iudgement; and to correct diſorders of life: as to teach the truth, and to inſtruct in righteouſneſſe. 2. Tim. chap. 3. verſe 16. It is not a formall and outward worſhippe onely, which the Lord requireth, but a worſhippe to be performed in ſpirit and truth, ioyned with the power of godlineſſe of life. And this will not be obtained without a powerfull miniſtery, to the ſubduing of the diuell, and the ſtrange rebellion of our nature.

To this purpoſe, though we cannot ſtand (neither doth it belong vnto vs) to determine all things belonging to this ſo great and weighty a matter: yet thus much we may, and ought to teach and affirme; that of Miniſters of the word, and of people committed to their ſeuerall charges, (of what degree and condition ſoeuer they bee, whether King or Keſar, as they ſay, noble or of meane degree) neyther the one, that is the Miniſters of the Goſpel, through any ambition and pride, doe eyther arrogate too much vnto themſelues, or of a ſeruile and baſe minde, proſtitute that authority which our Sauiour hath giuen them, to the contempt and reproach of any whoſoeuer: nor that the other, that is, any of the congregation, eyther of profaneneſſe doe eſteeme too lightly, of the miniſterie of thoſe whom God hath ſet ouer them, as if it were of no power and authoritie, or of a ſuperſtitious and ſlauiſh feare, to attribute more then is meete; as if they had an abſolute power ouer their ſoules and conſciences, to rule and reigne ouer them at their owne will and pleaſure. That theſe extreamities are carefully to be auoided, both of Miniſters of the word, and alſo of all ſorts of people, both experience & reaſon, may plainely confirme vnto vs.

And firſt for experience, yea euen wofull experience, both of ambitious and proud arrogating of too much, and alſo of ſeruile and ſuperſtitious yeelding too much: the Romiſh, both prelacie and laitie, are moſt palpable and groſſe examples. The one, in obtruding their infinite lawes, and ceremonies, and cenſures, vpon the conſciences of the people: with confeſſions, penances, ſatisfactions, and ſuperſtitions aboue all number and meaſure, without anie regard of the pure lawes and liberties of the Goſpell of our Lord Ieſus Chriſt. The other, in yeelding their neckes, and ſoules, vnto the ſame, in moſt blinde and ſuperſtitious deuotion: as if they muſt otherwiſe, goe into their fained fire of Purgatorie, and as if they could not otherwiſe poſsibly be ſaued. And on the contrary, for experience of prophane contempt of the miniſterie, and miniſters of the Goſpell, at the hands of their people: and likewiſe, of too timorous and abiect a courſe of miniſterie; yea, and of too baſe and contemptible Miniſters, to the emboldening of wicked contemners, to harden themſelues in their contempt: would to G O D that wee our ſelues,

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selues, and our people, professing the Gospel, were not in eyther respect, two vnworthy examples. Albeit wee cannot excuse all Ministers, neither, for presuming aboue that they haue good warrant, from their Lord and Master, to doe. For the which they shall no doubt giue an heauy reckoning, at the day of account, whosoeuer they be. Thus verily common experience sheweth euery way, exceeding great extreamities both on the one hand, and on the other: as well among the Ministers of the word, as among the people committed vnto them. The world is commonly euermore in extreamities. But oh how happy are they, both Ministers and people; whether Magistrates and Princes, or any other: who haue learned from the Gospel, to walke in the true faith and obedience of the Gospel: when neither Minister of the word, requireth neither more nor lesse, of the people, then his Lord and Master Christ Iesus, the Lord of life and glory, hath commanded him: that is, no more then may serue best to the glory of God, and furtherance of their saluation: neither people, nor Princes and Nobles, refuse to yeeld that to their faithfull Ministers of the word, and to their ministery in the Gospel, which their Lord and Sauiour doth in his Gospel command them, for his sake, and for the honour they beare to them: that is dutifully to be taught and guided by them, according to the word of God. For then surely, shall the faithfull Minister be incouraged to doe his dutie, with singular ioy to himselfe, and to the vnspeakable comfort of his people. He should teach them the truth purely, he should reproue sinne without bitternesse, hee should incourage and comfort them without flattery, he should boldly admonish and warne them to take heede of dangers, hee should alwaies be in good hope of victory against sinne and Satan, that they should not preuaile among his people. Then surely would the God of peace, and our Sauiour Christ the Prince of peace, the hope and glory of his people, and the holy Ghost the Spirit of all truth & true consolation, be among them: yea they should dwell among them, euen in the hearts and mindes, both of Minister and people. The word should be profitable, the Sacraments should be helpefull, prayer should be effectuall, euery part of the ordinance of our Sauiour should further the saluation of euery one that should christianly: that is, sincearely, and without hypocrisie submit themselues vnto the same, But contrariwise, when the people despise their Minister, thinking too well of themselues, and hating to be rebuked for their sinnes: and likewise, when the Minister doth bitterly and prowdly lift himselfe vp against the people, or debaseth himselfe too farre, for feare or flattery; and so giueth place to wicked ones, that rebell against the Gospel: then all things tend to the eternall destruction of all, and not to the saluation, either of Minister, or of people. Then all preaching, prayer, Sacraments, and all things else, are made deuoid of all sauing health. And these are the reasons, beside common experience, which may iustly moue all, both Ministers and people (either of them in their places) to approue themselues faithfull and dutifull to the Lord Iesus Christ, euen as they tender his glory, and their owne saluation. Otherwise, if we perish, our destruction shall lie vpon our owne heads. For the Gospel in the owne nature, is giuen for edification, and not for destruction. And therefore, in the name of God, let vs (calling vpon God for his grace) labour vnfeinedly, and in all subiection of our soules vnto God, and our Lord Iesus Christ, to make our best vse and profit of all his ordinances, to our saluation. Let vs hold our selues to the excellent moderation of the holy Apostle, 1. Cor. 4. 1, 2. *Let a man so thinke of vs, as of the Ministers of Christ, &c.* And 2. 1. 24. *Not that we haue dominion ouer your faith, but are helpers of your ioy.* Reade also 1. Thes. 5. 12. 13. and Heb. 13. 17. and 1. Pet. 5. 1, 2, 3, 4, 5, &c. The which great and manifold grace, God of his infinite mercy, euen for our Lord Iesus Christs sake, and by the effectuall working of the holy Ghost, grant vnto vs, euen for his owne glories sake. *Amen.*

These things of singular weight and importance, are very deepely to be weighed and pondered of vs, in this eight particular.

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The last particular is yet behinde: to wit, the promise which our Sauiour made to his Disciples, that he would furnish them with all meete and sufficient graces, to the performance of their Apostolike office, before he would employ them in the same.

Qu. In what words is this promise expressed? Let vs heare them againe.

An. *The Euangelist Luke recordeth the words of our Sauiour to be these.*

49 *And behold, *I will send the promise of my Father vpon you. but tarrie ye in the Citie of Ierusalem, vntill ye be endewed with power from on high.*

*The word is *apostello*, I send: that is, I will shortly send.

Thus indeede we reade in the 49. verse of this last chapter.

Explicatio

In the which last particular, belonging to this fift appearance of our Sauiour after his resurrection: we haue first to call againe to minde, the Deitie of our Sauiour Christ; in that he promiseth to send the holy Ghost. For the holy Ghost cannot be sent by, or from any, but by, and from God: to wit, from the Father by the Sonne. And though, as hath beene obserued before, that by the holy Ghost, is meant the gifts of the holy Ghost, & not his personall subsistence: yet the gifts are not giuen, or inspired, but by the holy Ghost himselfe.

Secondly, we are to obserue, that our Sauiour Christ calleth the holy Ghost, (of whom he speaketh) *the promise of his Father*: because the Father had promised to send the holy Ghost in his name, and from him; as he had taught his disciples before. Iohn 14.16.17. and verse 26. And chap. 15.26. And chap. 16. 7. And this hee doth for their further incouragement, insomuch as hereby they might be assured, that the whole Trinity, both Father, Sonne, and holy Ghost, doe ioyntly consent in sending them forth vpon this great and strange embassage. And the rather also, because our Sauiour had taught before; that in respect of his humanitie, he was inferior to the Father: as Iohn 14. the chapter alledged euen now, verse 28. That thus, they might the more clearely see the diuine ground and warrant of their calling.

The gratious promise of the Father, is the fountaine from whence saluation and all the meanes thereof doe spring.

Thirdly, hee describeth the holy Ghost, to be the power of God from on high: in such sense, as he is called, Luke 1.35. *the power of the most High*: to this end, that whereas they were in themselues fraile creatures, timorous and fearefull: he might let them vnderstand, that among other graces, they should be indewed with a notable courage and fortitude of minde, to preach his Gospel, euen before the sterne countenances of Kings and Princes: as 2. Cor: ch. 13. 10. And indeede, all graces of the holy Ghost, may well be noted by *power from on high*: because euery vertue is a spirituall power, inspired into the minds of men: without which, there is nothing but weakenesse, and dastardnesse in vs, specially touching the profession of the kingdome of God. And verily, whosoeuer hath not this power and grace, giuen them in some measure from aboue, to preach the Gospel: they haue no warrant, to bee Ministers of Gods holy word.

Fourthly, our Sauiour telleth them, where this promise should be fulfilled: namely, in the citie of *Ierusalem*, where (as we haue seen before) they were to beginne the execution of their ministerie. And therefore he commandeth them, to tarrie there, vntil the promise should be performed: not that they should not depart from *Ierusalem*, from the time that hee now spake vnto them, vntill that time (for after this they went into *Galile* as our Sauiour himselfe had appointed them, Mat: 28.16. and he led them also into *Bethania*, before this promise was accomplished, Luke, 24.50.) but his meaning is, that they should tarie at *Ierusalem*, after his ascension, as the same Euangelist doth declare. Act. 1. 4. And touching the time when, and in what manner, our Sauiour Christ performed this his promise: we read of it in the second chap: of the same booke of the Acts of the Apostles, from the beginning of the chapter.

And last of all, from all these put together, let vs here consider, how our Sauiour Christ in the most extraordinarie calling of all other proceedeth by many degrees as it were steppe after steppe. And the rather shall wee perceiue it, to be a matter of great consideration; if we call to minde all his former course,

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course, euen from the beginning to the present time: as we obserued in some particulars not long since. The vse whereof may iustly be these: that insomuch as the Lord would proceede so *pedetentim*, euen step after step, (as was said) in this case; when he could haue made them perfectly fit all at once: we for our parts are hence to learne, to take heede of all rashnesse, in thrusting our selues into any speciall seruice; vntill vpon deliberate triall, wee euidently perceiue the Lord to goe before vs; and that after all good meanes vsed, for the ordinary preparing of vs. Contrary to the groundlesse practise of these phantasticke spirits, who vnder pretence that many of the Apostles were fishermen, &c. they thinke that all meanes of learning should be neglected, of those that are to be preachers of the Gospel: nothing considering the space of time, how long they were trained vp: nor how many meanes our Sauiour vsed; and by what degrees he proceeded to prepare and fit them therevnto. Let vs therefore, vpon better aduise, shew our selues more wise, euen from the course of our Sauiours dealing: thus euident before our eyes. That is, nothing is to be attempted, but at the calling of God. So that though a man haue a gift whereby he is able to teach publikely: yet being a priuate man, he is to be silent, till God by his own hand doe bring him forth to speake in the assembly.

The proofe of his resurrection by his fift appearance.

Nihil tentandum nisi vocante Domino. Vt scite Cal. Quamuis licet publicè docendi non desit facultas se tamen priuati homines in silentio cõtinant, donec eos sua manu, in theatrum producat. Harm. Luc: 24.40.

And this shall suffice, for this last particular: and so for all things incident to the fift appearance of our Sauiour.

NOw vnto this fift appearance, there belongeth, as was noted before, an appendix (as it were) concerning the absence of *Thomas*, one of the eleuen: which the Euangelist *Iohn* addeth in this part of the holy story. The which, (as was also said) must in no wise be omitted of vs. Here therefore, seeing the place is proper vnto it, Let vs come to the consideration thereof.

Question. What is that which the Euangelist *Iohn* writeth of it?

Answer. 24 *But Thomas, one of the twelue, called Didymus, was not with them,* (saith saint *Iohn*) *when Iesus came.*

25 *The other Disciples therefore said vnto him, wee haue seene the Lord: but he said vnto them, Except I see in his hands the print of the nailes, and put my finger into the print of the nailes, and put my hand into his side, I will not beleeue it.*

Explication In this appurtenance of the former story, wee haue two things recorded. First, the good fruit and effect of this fift appearance of our Sauiour to the eleuen; after that he had most graciously, and by many helps and remedies, relieued them against their vnbeliefe, touching his resurrection. Secondly, the absence of *Thomas*, at this time of our Sauiours appearance, and the euill euent which followed vpon the same.

The good fruit and effect, vnto all that were present, was this in few words: that they were now perswaded, against all their fancies and doubtings; that our Sauiour was verily risen from the dead, and that it was hee that appeared vnto them. For so they testifie vnto *Thomas*, so soone as he commeth among them, and that no doubt with great ioy in their owne hearts, and of loue vnto *Thomas*, saying, *We haue seene the Lord.*

This *Thomas*, which the Euangelist *Iohn* speaketh of, is described: first, to be one of the number of those, who were the chiefe Disciples of our Sauiour. Secondly, he is described by his name, whereby he was called in the Greeke language *Didymus*, which signifieth a Twinne, and is of the same signification with the Hebrew name *Thomas*, comming of *Taam geminauit*: whence Twinnes are called *Teomim*, or, *Tomim*, Gen. 26. 24. *Rebeckah* had Twinnes in her wombe. And chap. 38. 27. *Tamar* had Twinnes in her wombe. And thus it is not vnlike, that *Thomas* was borne a Twinne: and thereof did beare this name.

The euill euent which did follow vpon his absence from the rest of his companions, at such times as our Sauiour appeared vnto them, was this: that hee wanting the helpe and remedies against his vnbeliefe, which they enioyed:

continued

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continued still in his vnbeliefe. Yea he grew so wayward vpon it; that from the corruption of his heart, he hardeneth himselfe against the testimony of the rest: and professeth very presumptuously and obstinately, (for we cannot well in this case, vse any milder termes) *that he will not beleeue it, vnlesse he should see in the hands of our Sauiour Christ, the print of the nailes, &c:* yea and to make vp the measure more fully, hee continueth in this obstinacy, by the space of seuen or eight daies; making no reckoning of all the testimonies, which had beene giuen: as we shall haue occasion further to consider anon.

This obstinacy and solomnes of *Thomas*, is the rather to be considered, as it is amplified in all the circumstances of it, and namely in this, that he presumeth to prescribe our Sauiour a law, what he must doe, or else he will not beleeue. It is (I say) so much the rather to be considered, for two causes of very great importance. First, that from hence we may the more fully discerne, the infinite clemencie and mercy of our Sauiour; in that, whereas he might iustly haue taken vengeance of his great sinne, & cast him off for euer: yet he refuseth not to tender him so farre, that (as it followeth in the holy Storie) hee doeth for the same cause, not onely shew himselfe againe to his Disciples, when *Thomas* was present with them: but also suffereth him to haue his owne minde, so far forth as he would; yea, and blesseth that, which might iustly haue beene accursed vnto him. For bodily feeling could not haue chased away his vnbeliefe, and established his faith: vnlesse our Sauiour had loosened and softened the hardnesse of his heart by the finger of his holy Spirit. But of this more afterward. Secondly, the obstinacy of *Thomas*, is to be considered of vs; as that which ministreth vnto vs a most liuely and serious admonition: to take heede, how wee neglect the fellowship of the brethren, or any meanes which God vouchsafeth for the helpe of our weake faith. Yea it may iustly admonish vs, to take heede against all drowsinesse, in such times, as the weightie occasions of danger, (especially of the danger wherevnto our soules are subiect, through the diuell) doe require that we should be most waking: as at the hearing of the word, and in time of prayer, &c. For verily, I perswade my selfe that it was no other thing, but heauinesse of sleepe, and want of naturall rest, which caused *Thomas* at this time, to withdraw himselfe from the rest. For the Storie giueth vs to vnderstand, that was no long while till *Thomas* came vnto them: yea it may be, the same night before the morning.

But here, from this absence of *Thomas*, two doubts doe arise. First, how the Euangelist *Luke* may say, that our Sauiour in that his fift appearance sheweth himselfe to the eleuen: seeing *Thomas* one of the eleuen, was then away: as wee vnderstand by the Euangelist *Iohn*. Secondly, howe *Thomas* may be reckoned for one of the Apostles, seeing hee wanted the Apostolike ordination, which our Sauiour gaue vnto the rest; when *Thomas* was not with them.

What may be answered to these doubts?

Question. *To the first, wee answer that it is an vsuall thing, when any speciall company or corporation is spoken of: to attribute the name of the whole, to the greater number of them.*

Answer. *To the second, we may answer well, that the absence of Thomas at this time, not being of contempt, could no more hinder him from being an Apostle, then it could hinder Mathias, who was afterward chosen into the roome of Iudas Iscariot, or Paul after him: seeing it pleased our Lord and Sauiour, to take them into that most holy and high order.*

Explicatiõ It is true. Neither could that kinde of *Thomas* his absence, frustrate the former election of our Sauiour. Hee reneweth his calling also, being with the rest. Matth. 28. But that which putteth the matter out of doubt, is the gifts of the holy Ghost, bestowed vpon *Thomas*, as well and in like measure as vpon any of the other at Pentecost. Act. 2. At what time our Sauiour did giue them all their full authority & power. This may teach vs therefore; that the outward signe, or ceremonies, is not absolutely necessary, when the inward grace is be-

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stowed vpon any, according to that we vse to say: Not want of Baptisme, but contempt of Baptisme is damnable. It is profane contempt, which frustrateth all; yea though the ceremony be present: as the example of profane *Ishmael* and of profane *Esau*, who despised his birthright, doe shew.

And that the greater part of a company of the same order or degree, &c. beareth the name of the whole: it is so vsuall, that we neede not stand vpon it. So that, as indifferently may the Euangelist *Luke* say, that our Sauiour appeared to the eleuen, though *Thomas* was away: as the Euangelist *Iohn* describeth *Thomas*, to be one of that number which had beene called the twelue, though *Iudas Iscariot* (who had beene of them) was now vtterly cut off from them. And thus doth the Apostle *Paul*, 1. Cor. 15. 5.

Thus much shall suffice, for that which was said, to be an appendix, or appurtenance, to the former story of the fift appearance of our Sauiour. Yet with this further addition, that as it is an appurtenance to that fift appearance: so it is a very speciall occasion, containing (as it were) a transition to the sixt appearance of our Sauiour.

Question. Answer.

LEt vs therefore, from this so speciall an occasion, proceede now vnto that. How doth the Euangelist *Iohn* continue the story in this behalfe?

26 *And eight daies after* (saith the Euangelist Iohn) *his Disciples were with him, and Thomas with them.*

Iesus came when the doores were shut, and stood in the middest and said, Peace be vnto you.

27 *Afterward hee said to Thomas, Put thy finger here, and see my handes, and put forth thy hand, and put it into my side: and be not then faithlesse, but faithfull.*

28 *Then Thomas answered, and said vnto him. O my Lord and my God.*

29 *Iesus said vnto him, Because thou hast seene me, thou beleeuest: blessed are they that haue not seene, and haue beleeued.*

Explicatiõ.

These are the words of the Euangelist Iohn, chap. 20. verses 26, 27, 28, 29. They containe the sixt appearance of our Sauiour; the first of those, which were remoued some distance of time, from the day of his resurrection. For so we reede, that this was eight daies after. In the which, we are to obserue, a most wonderfull mirrour, of the most gratious fauour and mercy of our Sauiour, toward *Thomas*, yea, and in him, a representation of his exceeding great mercy toward the rest of the Disciples; and toward vs, and all christians to this day, and to the end of the world: to be considered in diuers branches.

Question. Answer.

Which are they?

First, in that our Sauiour restraineth and holdeth in, the waywardnes & presumption of Thomas, that he keepeth him from falling away, or departing, either from himselfe, or the society of his fellow Disciples and brethren.

Secondly, in that he vouchsafeth (for Thomas sake and in pity of him) to shew himselfe to his Disciples againe, when Thomas was with them: and that in like manner as he had done before, both for the miracle of his strange and sudden presence, and also touching the words of his greeting, or rather blessing: Peace be vnto you.

Thirdly, in that he giueth leaue vnto Thomas, for his satisfaction, to feele both his hands and his side, if he would.

Fourthly, in that he doth very gently, and nothing roughly and seuerely, rebuke and direct him.

Fiftly, in that he giueth him victory against all his waywardnesse, and vnbeliefe: yea in that he giueth him grace to make an excellent profession of his faith.

Finally, in that he doth gratiously encourage him to beleeue, by shewing that hee hath pardoned his wilfulnesse: yet so, as hee doth gently againe rebuke it, and yeeldeth a more speciall commendation to such as shall yeelde themselues more teachable and tractable then he hath done.

Explication

All these things, doe indeede notably declare, and set forth vnto vs; the wonderfull mercy of our Sauiour, towards his poore & fraile Disciple: as they are euidently cõteined in the present text. Wherin also, *Thomas* thus singled alone,

may

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may well be a looking glasse to shew vs all, our owne naturall corruption, and vnfitnesse to beleeue the mysteries of the kingdome of heauen: like as the other Disciples were more ioyntly, in that appearance which went before: insomuch that not without many helps and remedies, (as wee haue seene) they could be brought to beleeue that principle of religion to be true, which was euident before the view of their bodily eye. And verily, such is the state and condition of vs all. For vntill the Lord vouchsafe in mercy to looke vpon vs: whether at the eight day, after wee haue neglected the meanes of our saluation, or eight or eighteene yeares after that we remaine still the same: that is, crooked and peruerse, and altogether vnapt to beleeue and vnderstand the mysteries of the kingdome of heauen. But let vs consider the mercy of our Sauiour toward *Thomas*, a litle more fully in the particulars.

And first, that *Thomas* had entered, yea had waded very far, and more then ouer his shooes, into a most wayward and dangerous course: it is of it selfe very plaine. Yea so, that if our Sauiour had not beene exceeding gratious vnto him: he should no doubt haue easily fallen away, and come to haue bin an Apostate infidell. But our Sauiour, to the end he might confirme the word which he had once spoken: that of all, that the Father had giuen him, he had lost none, but the childe of perdition, which was *Iudas* the traitour: he would not suffer either *Thomas* or *Peter*, or any of the other besides, vtterly to fall away from him. And therefore it was, that he gaue *Thomas* a heart to keepe with his brethren, and to continue his society with them: vntill he might be conuicted of his sin, and so be brought to beleeue this Article of the resurrectiō. The same grace also, may be a comfort vnto our selues, though wee are in many things ignorant and weake. For so long as any hold fellowshippe with the rest: there is hope, that though they be very ignorant and weake, yea full of many great infirmities: that the Lord will in time cure and heale them all. But if any should by waywardnesse, seperate themselues, vtterly from their brethren; they doe then, take the very high way to endlesse & wofull destruction: as the Apostle teacheth in the 10. chap. to the Heb. ver. 25, & 39. For the auoyding whereof, let vs take heed of the beginnings: that is, of wilfull or willing neglecting of any one sermon, or prayer, that we may be at. We know not, what a blessing we may loose, &c. It is an excellent saying of M. *Beza*: *Certissimum est, & experientia comprobatum, semel sponte neglecta cōcionis, alterius, & tertia cōtemptum sequi, tandemq; tā procul à via recedentes, vix in illam posse regredi: & sane nimium frequentia & ordinaria sunt eorum exempla, qui præcipites in hæc pericula feruntur.* That is, It is a most certaine thing, and confirmed by experience, that one sermon willingly neglected, causeth the contempt of a second and of a third to follow vpon it: yea so that at the last, men goe so far out of the way, that they hardly returne into it againe. And verily the example of such as are carried headlong into these dangers, are too ordinary. *Hom. in Hist. Resur.* 17. This therefore was the great mercy of our Sauiour to *Thomas*, that he gaue him a heart to keepe still with the rest of the Disciples, how wayward soeuer he was.

Secondly, it was a further fruit of his pity & compassion ouer him, in that it pleased our Sauiour, after a few daies, to shew himselfe againe, in like maner as he had done before: that *Thomas* might be confirmed from his owne sight, as well as the other were. In like manner I say, (as was answered) both for the miracle of his strange & sodaine presence, (in that, as the text saith again, he came when the doores were shut, & stood in the midst of thē) and also, touching the same words of his salutation: *Peace be vnto you*. Of the which, both his diuine action, and also of his gratious speech, (insomuch as we haue spoken of them before, & here is no other thing to be obserued, concerning either of them) we wil not stand to set thē down againe, but choose by reference at this time, to moue euery one, to call thē to mind. Only let vs obserue, how like our Sauiour is vnto himselfe; & how behoofeful it is, that we should by the same words & meanes, be edified in the faith: rather then to hunt after that curious variety, which our vaine mindes, through that lightnesse which is in them, are inclined vnto.

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And now thirdly, how wonderfull is the mercy and compassion of our Saviour, in giuing wayward *Thomas*, leaue to take that proofe of his very true bodily presence, which he himself, presumed (after a sort) to prescribe vnto our Sauiour: or else said flatly, that he would not beleeue. For our Sauiour said, *Thomas, put thy finger here, &c.* The which words, we call giuing of leaue, and not conteining an absolute commandement: because wee doe not reade, that *Thomas* did so much as our Sauiour offered, and was ready to permit him. Neither doth our Sauiour afterward, speake of *Thomas* his touching his hand, or his side; but onely saith thus, *Thomas, because thou hast seene me, thou beleeuest.* It may be therefore, our Sauiour gaue *Thomas* the grace to be ashamed of himselfe, presently vpon the offer and sight of the print of the nailes: like as the childe wained from the breast, seemeth some long time after to be fond of the mothers bosome: and yet when she sheweth it the dugge, is ashamed to sucke. This, I say, it may be, that *Thomas*, hauing the grace giuen him, to consider the diuine manner of our Sauiour his comming among them; and his diuine knowledge of his words spoken, when our Sauiour (as hee knew well) was bodily absent: was ashamed of himselfe, and saw his former errour, and rash, wayward, and fond childishnesse: euen by the gentle and gratious rebuke of our Sauiour, saying, *Be thou not faithlesse, but faithfull*. And therefore would proceede no further; but crieth out, as one both professing himselfe ouercome, to beleeue: as also crauing forgiuenesse and pardon of his former vnbeliefe, saying, *Oh my Lord and my God*. As though he should haue said, what needeth any further proofe? I doe acknowledge thee to be my Lord and my God: euen thee, whom I see, and know to be very true man before me. But howsoeuer it was, whether *Thomas* did proceede to feele, eyther hand or side, or neither of them: this may certainely well be concluded, that he in the vttering of these wordes, enlightened with a singular grace, to make a most liuely profession of the true christian faith, concerning both the Persons and also the office of our Sauiour; with a particular application of the fruites and benefites of either of them to himselfe: in that he beleeueth in him, as being his Lord and his God: wherein resteth the nature and very *esse*, or being of the true iustifying faith.

And it is certaine also, that whether *Thomas* proceeded to put his finger into hand or side or no; yet it could not be, that any touching or handling could haue had this operation: had not our Sauiour touched him most effectually, with the finger of his most holy Spirit, as we haue touched once before. All was therefore, of the wonderfull grace and mercy of our Sauiour, towards this most poore and fraile incredulous and vnbeleeuing *Thomas*. And thus the third, fourth, and fift branch of the mercy of our Sauiour toward him, are lincked together in one: to wit, the permission, rebuke, and correction of that grosse errour, wherein *Thomas* had slept securely a whole weeke before. Neuertheless, touching the rebuke, let vs more particularly and very carefully obserue, that our Sauiour, bidding *Thomas* not to be faithlesse; noteth therein, the wofull estate of a faithlesse man: and in saying, *but be thou faithfull*; he sheweth wherein the happinesse of a man consisteth. Yea let vs well note, that our Sauiour, in speaking these words: did both cure, and remoue the euill; and also gaue & cōferred the cōtrary grace: as it is euidēt by the fourth & fifth branch.

And now finally, in the sixth place: as it was a singular mercy of our Sauiour to *Thomas*, to passe by his grosse sinne, so gently and patiently as he did: he looking onely to the cherishing of that grace, which now he had vouchsafed vpō him, in that he saith, *Thomas, because thou hast seen me, thou beleeuest*; (as though he should say, thou hast receiued a great mercy, in that thy great sin being couered, thou hast the gift of faith bestowed vpō thee, infinitly of more worth, then all thy bodily seeing or feeling could haue brought vnto thee) as this (I say) was a great blessing to *Thomas*, as our Sauiour giueth to vnderstand: so hee doeth therwithal plainly affirme, that it is yet a more blessed thing, & a more excellēt obedience of faith; for any to beleeue from the bare & naked testimony of the word, which is the most kindly instrument of faith, though they haue not

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to that end, the bodily sight of Christ, nor the print of the nailes and speare in his flesh to looke vpon. For this knowledge of our Sauiour Christ from the word, is the most excellent and pure knowledge: as the Apostle *Paul* giueth to vnderstand, 2. Cor. 5. 16. And accordingly, that faith which resteth it self sheerly, vpon the word rightly vnderstood: is the faith which is much more pretious then the gold tried in the fire, 1. Pet. 1. 6, 7, 8, 9. This most pretious faith, no doubt, but *Thomas* had, and so the rest of the Apostles. Yet because it had as it were, a more carnall beginning; therefore, in that respect, our Sauiour humbleth thē all, by shewing them the imperfections of their weak & feeble faith: as it were from the cradle, and first swadling bands thereof. So then it may iustly be a notable incouragement to vs (whosoeuer of vs doe truly beleeue) concerning that great blessing, which God hath vouchsafed vs, in giuing vs this grace, to beleeue in our Sauiour Christ, at this day, though we neuer saw him bodily: seeing it is no whit inferiour to their blessing, who did so behold him; if happily we shall be found truly thankfull & dutifull to the Lord God our Sauiour, as we ought to be. For not only were they blessed, Math. 13. 16. 17. but wee also are blessed, as this saying of our Sauiour to *Thomas* sheweth. Yea, a thousand fold more blessed are they, that neuer saw, & yet beleeue: then they that saw euery day, and yet had not the grace to beleeue: according to that excellent admonition of our Sauiour. Luk, 13. 24 &c. *Strive to enter in at the straight gate, &c.* For otherwise (as our Sauiour saith there) it shall be in vayne for any to alledge, and say, *We haue eaten and drunke in thy presence, and thou hast taught in our streetes, &c.* Thus our Sauiour Christ diuideth his blessing; in that he professeth himselfe to be not onely a blessing to his Church, while hee was bodily present vpon the earth; but much rather, after his ascension into heauen, though he be bodily absent: insomuch, as from that time, hee was, and still is, more abundantly present by his holy Spirit, and the manifold graces thereof. According as he had told his disciples before. Ioh. cha. 16, 7. *I tell you the truth, it is expedient for ye, that I goe away: for if I goe not away, the Comforter will not come vnto you, &c.*

These things thus considered, and namely that our Sauiour pronounceth those blessed, whosoeuer beleeue in him, according to all that is written of him, in the holy Scriptures; though they neuer had the bodily sight, either of him, or of the print of the nailes and speare in his flesh: yea, though they neuer saw him either before his resurrection, or since. It is cleare, that they which would extend these words of *beleeuing though we see not*, either to the mystical transubstantiation of the bread in the Sacrament, into the very true body of our Sauiour Christ: or to the consubstantiation of the body with the bread; or to the inuisible presence of the body euery where, without the Sacrament: doe most grosly and erroneously misapply these words of our Sauiour, insomuch as it is so farre off, that those monstrous opinions haue any warrant in the holy Scriptures; that they are directly contrary to all that which the articles of our faith do teach & assure vs concerning the truth of his naturall body, that it is but in one place at once: and that whersoeuer it is or hath beene, that it is and hath beene alwaies both visible and touchable, as our Sauiour himself, hath plainly giuen vs to vnderstand, both in this, and also in his former appearance.

Moreouer, wee considering duly of the holy ends, wherefore our Sauiour retained the print of his wounds, in his most glorious and holy body, for a time (namely to giue assurance of his resurrection, and thereby also to assure vs, of the blessed fruit of his death, and enduring of those wounds themselues: which was to satisfie Gods wrath iustly bent against vs, &c.) and considering also, the holy vse, which *Thomas* made of the seeing of them; it cannot but be a most horrible thing, for vs to thinke of the cursed blasphemies of those, which in their fury, or otherwise prophanely and wickedly, sweare by these wounds of our Sauiour. Thus much briefely, concerning the proofe of the resurrection of our Sauiour Christ, by his sixt appearance.

And vnto this, the Euangelist *Iohn* (drawing toward the conclusion of his booke) addeth a certaine aduertisement (as it were by the way) giuing to vn-

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derstand, that whereas he (euen as he was directed by the holy Ghost, whose Secretarie he was) had set downe, but a fewe appearances of our Sauiour; and accordingly, but a fewe of the miraculous workes, which hee had wrought for the confirmation of his resurrection, and minded to set downe but one appearance more: that yet neuertheleſſe our Sauiour ſhewed himſelfe oftener, then he minded to rehearſe, the rather becauſe he knew well that ſundry other, were mentioned by other of the Euangeliſts. And hee giueth to vnderſtand likewiſe that he wrought many other ſignes, then he would ſpeake of. According to that of the Euangeliſt Luk, Act. 1. 3. *He preſented himſelfe aliue to his choſen Apoſtles, after that he had ſuffred, by many * infallible tokens, being ſeene of them by the ſpace of fourty daies, &c.* And therwithal, the Euangeliſt *Iohn* doth very notably ſhew in few words, the principall ends and vſes, both of the reſurrection of our Sauiour, & alſo of all the proofes & confirmations therof: namely, that we, and all other, to whom they are reported, & recorded; might therby be brought to the faith, & ſo be ſaued. So that hereby, he manifeſteth vnto vs, the excellencie of this hiſtory, of our Sauiour his reſurrection, moſt worthy to be diligently regarded of all Chriſtians. But let vs heare the words of the Euangeliſt himſelfe, to this purpoſe. *Queſtion.* Which are they?

** Tecmeriois certis ſeu indubitatis ſignis et indicijs. Eiuſmodi namq; ſigna, quæ neceſſariã et demõſtratiuã conſequentiam habent Tecmeria vocantur.*

Anſwer. 30. *And many other ſignes alſo (ſaith S. Iohn) did Ieſus in the preſence of his diſciples, which are not written in this booke.*

31. *But theſe things are written, that ye might beleeue, that Ieſus is the Chriſt, the ſonne of God: and that in beleeuing, ye might haue life, through his name.*

Explication. From theſe words, we may ſee plainly, that the meaning of the holy Euangeliſt, is ſuch as hath bin already expreſſed. As if he ſhould preocupate, or preuent, & meet aforehand, with that which might be obiected; either againſt him ſelf, becauſe he ſpake of ſo few appearances of our Sauiour, or to the preiudice of the other Euangeliſts, for ſetting down ſomewhat more: affirming that both by them, & by him, there were appearances & ſignes enough ſet down, for the confirmation of faith vnto ſaluation: which is the end & ſcope of all ſignes and appearances; and alſo euen of the reſurrection it ſelfe. The which being obtained, there is no further need of appearances, or ſignes, whatſoeuer. Yea, & therwithall, the Euangeliſt, doth with like breuity, very notably ſhew vs, the ſum of that, which we are to beleeue: namely that *Ieſus is the Chriſt, the ſonne of God.* In which words is contained a plaine declaration, both of the moſt diuine perſon, and alſo of the moſt holy and bleſſed office of our Sauiour, on our behalfe. For by the name of our Sauiour Chriſt, the Euangeliſt doth not meane, the bare titles, whereby he is called: but all, whatſoeuer is ſignified by them, in the holy ſcriptures; the which he aſſureth vs to be fully verified in him, whoſe reſurrection he reporteth vnto vs. And thus alſo, wee put a difference betwixt theſe words, the laſt of this 20. ch. & thoſe in the end of the book, in the two laſt verſes of the next chap. like vnto thẽ: becauſe theſe do more ſpecially concerne the particular hiſtory of the reſurrection of our Sauiour: but they are to be extended to the hiſtory of the whole booke; and to all the works which our Sauiour did before his death, as well as after that he roſe againe.

THeſe things thus inſerted, we come now, to the ſeuenth appearance of our Sauiour: as it followeth in the next chapter; which is the laſt of the Euangeliſt Iohn. Concerning which, let vs firſt of all, heare the words of the Euangeliſt. How doth he report this appearance?

Queſtion.

Anſwer. *After theſe things (ſaith the Euangeliſt) cha. 21. 1. Ieſus ſhewed himſelfe againe to his diſciples, at the ſea of Tiberias: and thus he ſhewed himſelfe.*

2. *There were together, Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the ſonnes of Zebedeus, and two other of his diſciples.*

3. *Simon Peter ſaid vnto them, I goe a fiſhing. They ſaid vnto him, we alſo will goe with thee. They went their way, and ſtraightway they entered into a ſhip, & that night caught they nothing.*

4. *But when the morning was now come, Ieſus ſtood on the ſhore: neuertheleſſe the diſciples knew not that it was Ieſus.*

* *Paidia pueri*, children.

5. *Ieſus then ſaid vnto them, * Sirs, haue ye any meate? They anſwered him, No.*

6. *Then*

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6. Then he said vnto them, Cast out the net on the right side of the ship, and ye shal find. So they cast out and they were not able at all to draw it, for the multitude of fishes.
7. Therefore said the disciple whom Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard, that it was the Lord, he girded his coate to him (for hee was naked) and cast himselfe into the sea.
8. But the other disciples came by ship (for they were not farre from the Land, but about two hundreth cubites) and they drew the net full of fishes.
9 As soone then as they were come to the Land, they saw hote coales, and fish laid thereon, and bread.
10. Iesus said vnto them, Bring ye of the fishes which ye haue now caught.
11. Simon Peter stepped forth, & drew the net to Land, full of great fishes, a hundreth fiftie and three: and albeit they were so many, yet was not the net broken.
12. Iesus said vnto them, come and dine. And none of the disciples durst aske him, Who art Thou? seeing they knew that he was the Lord.
13. Iesus then came and tooke bread, and gaue them, and fish likewise.
14. This is now the third time, that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead. And so forth to the 24. verse.

The history of this appearance of our Sauiour (as well saith that godly learned interpreter M. *Beza*) is left vnto vs, by the sonne of God, as an inestimable Treasure, containing in it a more expresse testimonie of his resurrection, & diuine power, &c. then all the former. Let vs therfore, vse all good diligence, in searching after the right vnderstanding and vse of it, as after a iewell of an vnknowne price. To the end we may the better reape the frnit of it, we are to cõsider of it, as well in regard of the circumstances, as of the appearance it selfe; in the same order, which the text it self, prescribeth vnto vs.

Question. How is that?
Answer. *First, the time is noted, when our Sauiour made this appearance. Secondly, the persons to whom. Thirdly, the place where. Fourthly, the manner how, which also includeth the occasion. Fiftly, the end and scope of the appearance, which is to be gathered from the speeches and actions of our Sauiour together with the seuerall effects of the same.*

This is the order of the text in deede. Let vs therfore, accordingly consider of them. And first, concerning the time.

Question. What is to be said of that?
Answer. *The time was such as gaue; or rather wherein our Sauiour himselfe, both gaue, and also tooke the most fit occasion that might be; not onely to shew himselfe againe, but also to declare his most gratious and diuine power and prouidence: For it was in a certaine morning, when his disciples had beene fishing all night, but could get nothing.*

Explicatiõ It was so in deede; as we shall haue speciall occasion within a while hereafter, to obserue: when once we shall come to speake of the occasion of this appearance, contained in the third and fourth verses. Otherwise, as touching the time, the Euangelist *Iohn* speaketh indefinitely; saying, that it was after the eight day mentioned before, when he appeared the second time to the eleuen. But it was the first time to *Thomas*, and so he maketh it now the third time that he appeared to some of his choise disciples: and with them to *Thomas* the second time, as it is plaine in the second and fourteenth verses. It may be also, that (as M. *Caluin* obserueth) the Euangelist Iohn reckoneth all the appearances of the first day for one, because they were vpon the same day: and that also without any long intermissions. But this hindreth not, why we should not reckon it for the seuenth appearance, in our comparing of all the Euangelists together, in a more particular account. Neither is the iudgment of M. *Beza*, to be lightly esteemed, cõcerning the times of his appearance: who thinketh that it was neere (though I knowe not whether altogether so neere as hee speaketh) vpon the time of the ascension of our Sauiour. For so it is very likely, by comparing the *E*uangelist Iohn, not onely with him, but with the rest of the Euangelists. With himselfe, because (as we haue seene in the conclusion of the former chapter) his words tend to this end; that hee would not stand

Quicquid vno die gestum fuerat, sub manifestatione vna complectitur.

Hom. 8. in histor. Resurr. Pauli post initium.

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vpon many particulars: and therefore hasteth to this speciall one, one of the very last: the which with the rest, might suffice for the confirmation of the truth of his report, concerning the certainty of the resurrection of our Sauiour. And in the latter part of this chapter, the speeches of our Sauiour to Peter, are speeches, tending (as wee may say) to a holy farewell; in that hee so earnestlie admonisheth him of his duty, in feeding his sheepe, after that hee should be gone: and in that hee telleth Peter before hand, what kinde of death it was, euen the death of martyrdome, which hee was to prepare himselfe vnto. Such likewise, is the answere of our Sauiour to *Peters* question about *Iohn*: in that hee saith, *If I will that hee tarie till I come, what is that to thee? Follow thou mee.* Thus I say, if we compare *Iohn* with himselfe; it is very likely, that this appearance of our *Sauiour*, was neere vpon his ascension. The likelihoode of the same, may likewise appeare, as was further more said, by comparing the Euangelist *Iohn*, and the rest of the Euangelists together. For all of them, hast to the ascension of our *Sauiour*; after they haue set downe the proofe of his resurrection, by those manifolde appearances of his, on the same day that hee rose againe. And more particularly, like as Saint *Iohn* telleth vs, that the place where our *Sauiour* appeared at this time, was in *Galile*: *Saint Matthew* reporteth. chap. 28. 16. that our *Sauiour* a little before his ascension, appeared to the eleuen, on a mountaine in *Galile*. Which also, was likely to be shortly after this time of the fishing of diuers of them, being now in *Galile*: euen so soone before the ascension, as they might conueniently returne backe againe to *Ierusalem*, and thence to *Bethania*, and to the mount of *Oliues*; from whence at the last, our *Sauiour* ascended vp into heauen: as partly the Euangelist *Marke*, chap. 16. 19. and then Luke, chap. 24. 50. and Acts, 1. 12. giue to vnderstand. Of the which more afterward.

Thus much concerning the time of this seuenth appearance of our *Sauiour*.

The persons, to whom he appeared, are next to be considered of vs.

Question. Who were they?

Answere. *The Euangelist Iohn telleth vs, in the first verse, that they were the same disciples of our Sauiour, to whom he had appeared before. And in the second verse, hee sheweth, who the most of them were, euen by name.*

Explicatio. It is true. For reckoning seuen, hee nameth *Simon Peter* first: Secondly, *Thomas* to whom our Sauiour so gratiously shewed himselfe before, and who (as the Euangelist rehearseth againe) was called *Didimus*. Thirdly, *Nathanael*, euen *Nathanael* of *Cana* in *Galile*, to whom our Sauiour gaue that singular commendation, *Behold an Israelite indeede in whom is no guile*: Fourthly, and fiftly, the sonnes of *Zebedeus*: that is, *Iohn*, this Euangelist himselfe, and his brother *Iames*. Sixtly and seuenthly two other, whom he doth not name: it may be, for that they were not of the eleuen, though likely enough they were of *Galile*, as we know certainly, the most of these seuen were: to wit, *Peter*, *Iames*, and *Iohn*, and *Nathanael*, as is euident. Iohn, chap. 1. 44. and Math. 4. 18, 19. 20. 21. And heere in our present text, this 2. verse of the 21. chap. of Iohn. Moreouer these seuen, being of diuers sorts, and not all of the eleuen: they are, as it were an Epitome, of that former company of those that were assembled together, at the appearance of our Sauiour in the euening of the same day, that he rose againe. For they were more then they of the eleuen. So that our Sauiour, both then and nowe, shewed againe his mercifull regard of euery sort of his Disciples; both men and women, Apostles and others: that they might by his personall appearance among them, be confirmed in the faith of his resurrection. Let this suffice for a while, touching the Persons, to whom our Sauiour appeared: for we shal haue occasion to speake of them againe anon.

We come now to the place of our *Sauiours* appearance:

Question. Where was that?

Answere. *It was (as Saint Iohn saith) at the Sea of Tiberias (as we read in the first verse) and on the shore by the sea side (as he saith further, verse, 4.) Iesus stoode on the shore. This sea was also in Galile.*

Explicatio. So in deede wee reade chap. 6. verse, 1. of the same Euangelist *Iohn*, and Matth.

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Matth: 4. 18: and Marke 1, 16. It was called the Sea of *Tiberias*, in respect of that part of it, on which the citie called *Tiberias* (builte, as they write by *Herode* and called after the name of *Tiberius* then *Caesar* and the Emperour of *Rome*) was situated. It is the same sea, which in some other respect, is called the Lake of *Genezaret*, Luke, chap: 5. 1. A lake, because (though it was the gathering together of much water, euen ouerflowing in breadth six or seuen miles, and running in length about 16. miles, as *Geographers* describe, and therefore called by the name of a Sea) yet it was not ebbing and flowing, as many parts of the Sea, nor a salt water but rather sweete, and as a standing poole: saue that it was fed by many riuers, and the windes did many times make it troublesome because of the wideneſse and length of it; as in other parts of the Historie of the holy Gospell it doth appeare. In this respect therefore, it was called a lake. And the lake of *Genezaret*, because the ancient and strong citie of *Cinnereth* mentioned Iosh: chap: 19, 35. and 1. King: 15. 20. and in other places; was situated neere to a part of this great lake: in the place whereof, *Herod* the *Tetrarch* builte the citie *Tiberias*, mentioned before, as Authors of good credite doe write. There are many other things coniectured, concerning the name of this *Genezaret*; but that which is principall aboue the rest, is in these fewe wordes expressed. So much therefore shall briefly suffice, concerning the place of this seuenth appearance of our Sauiour. Onely this obserued, that the consideration of the place, affordeth a reason why this company was gathered together in the same: namely, because they were the most of them fishermen, and most likely (as was supposed before) all of them of *Galile*. For thence were the most of the speciall Disciples of our Sauiour, as may appeare by the speech of the Angel Act: 1. 11. *Ye men of Galile, why stand ye looking vp into heauen, &c.*

Ioseph: Antiq: Iud: lib: 18. cap: 3.

The manner of the same appearance of our Sauiour is next to be considered of vs: the which also (as was answered) doth include the occasion.

Question. After what manner therefore; and vpon what occasion likewise: did our Sauiour appeare at this time, and in this place?

Answere. *The Occasion is expressed in the third verse of our text, in that the Euangelist Iohn writeth, Simon Peter said vnto them (that is, the other of his fellowe Disciples mentioned before) I goe a fishing. They said vnto him, we also wil goe with thee. They went their way and strait way entred into a ship, and that night caught they nothing.*

Explicatiõ Here indeede is the occasion of this apearance of our Sauiour expressed; insomuch as at this place, (so conuenient for fishing) the Disciples of our Sauiour, being by their former trade of life fishermen, and the greater part of them dwelling neere to this sea; were here gathered together. Yet though wee say, that their former trade of life was fishing, we are not to vnderstand, this to be now the ordinarie practise of these Disciples: but that they were driuen vnto it at this time, for the necessarie relieſe of themselues, and their brethren and families, in the time of their interim and vacation from enterance vpon their office of Apostleship: vntill our Sauiour should ascend, and powre downe the gifts of the holy Ghost in full measure to furnish them therevnto. For otherwise, they would not, neither could they haue had this leisure. They should haue found businesse enough, about that other kind of fishing, which our Sauiour minded to imploy them about: according as hee told them, at their very first calling, that hee would. Matth: 4. 19. and Marke, 1. 17. Iesus saide to them, *followe mee, and I will make you to be fishers of men.* And more particularly, hee saith to *Simon Peter*: euen to him that was the first motioner to this Sea-faring fishing, Luke, 3. 10. *Feare not Simon: from henceforth, thou shalt catch men.* Neuertheles; we may not say, but for relieſe of necessitie, they might lawfully haue done as much as this, euen after their full calling: like as *Paul*, and other, for a time, and vpon speciall occasion, wrought with their hands; both for their owne relieſe, and also for the succour of some other that were with them.

Act:

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Act:20.34. and 1.Thes.2.9.and 2.Thes.3.8.9. 1. Cor:9.15. and 2.Cor:11.7. 12. And such like (no doubt) was the occupatiō of the prēsēt fishing of *Peter*: and of the rest of his companie. Otherwise, in a setled estate of the Church, or in an vsuall course (*sordide*, and for filthy lucres sake) it had not beene meete: either for an Apostle then, neither for any minister of the Gospell now; ordinarily to followe any manuall occasion: but to giue himselfe continually to prayer, and to the ministration of the word. Act:6.4. and to reading and studie. 1.Tim:4.13.16. But wee cannot stand now, to treate of these things, any thing largely. It may suffice vs, at this time, to see the occasion of our Sauiour his appearance: to wit, the assembling of his Disciples, and their trauell in getting nothing all the night long. The which, as was saide, is included in the report, which Saint *Iohn* maketh to describe the manner of it.

Question. How was that?

Answer. *Thus (saith Saint Iohn) he shewed himselfe. There were together, Simon Peter, and Thomas &c. as was rehearsed before. But when the morning was now come, Iesus stood on the shore: neuertheles the Disciples knew not that it was Iesus.*

Explication Our Sauiour, who is other where called the great shepheard of the sheepe (of the which, wee shall haue occasion to speake afterward) he sheweth himselfe at this time, after the manner of the chiefe fisher maister, ouer these his fishermen. For so his words giue plainely to vnderstand. First, in that, he standing thus on the shore, calleth out vnto them, and saith, Sirs; (or children, as the word (*Paidia*) which he vseth, signifieth) *haue ye any meate?* wherein, he speaketh as one being priuie to the cause of their fishing, which was want of necessary food and victuall: not as prouiding to serue any common market; but for the priuate reliefe of the family. Yea he speaketh, as if he himselfe their Maister had set them about the present busines, to that very ende. For the word children, according to the Hebrew phrase, is attributed vsually to seruants; as the word (*Nehharim*) (all one in signification with the Greeke (*Paidia*) that is to say children) doth declare. And so we read. 1.Sam:25.5,13. where the holy Storie reporting, how *Dauid* sent his seruants to *Nabal*, and how they did their message vnto him; and what answer *Nabal* gaue againe to them: the word *nehharim* is often repeated, in that narration. And so Exod:33.11. *Iosua* (though of mans age) is called *Moses nahhar*, that is, his child, or yong man &c. and. 2. King 4.12. *Gehazi* the seruant of *Elisha*, is termed by the name of his child, or yong man; And Psal:119.9. *By what meanes shall a yong man*, (yea such a one as is in the flower or strength of his yeares) *redresse his waies, &c.* It is true, that the word (*Pais*) doth likewise sometimes signifie a seruant, whether yonger or elder in yeares, whether a boy or a man: Neuertheles, we are rather to think, that our Sauiour respected the vse of the Hebrew language. And so he speaketh to them, euen as *Moses* should haue called out, & spoken to his seruant *Iosua*; or *Elisha*, to *Gehazi*; or *Dauid* to his ten seruants, whom he sent to *Nabal*, &c. Thus then, in the first place, these first wordes, of our Sauiour, are spoken after the māner of a Maister, to whom these fisher-men were seruants. The same is yet more euident, in the 2. speech which he vseth. For immediately vpō their answer, that they had none; he biddeth them, *Cast out the net on the right side of the ship*: and telleth them that so they should find. Wherevpon, they obey him as seruants their maister; or at least hearkening to the aduise of one, whom they supposed to be a man of good experience: and thought that it might be, that he saw some signe of some skole of fishes gathered together there about; though indeed they did not yet know him to be our Sauiour Chr: their Lord & maister. This then, was the manner of our Sauiours shewing of himselfe to his disciples, in this his seuenth appearance; as both the time, and the place, and his speeches already interpreted; doe plainely argue, and declare.

Now let vs come to the fift point: to wit, what the speciall end and scope was, which our Sauiour intended, and aimed at, in this appearance.

Question. What was that?

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Anſ. *I haue heard you teach vs, that (all things duly considered) it may be euident, that our Sauiour, did not so much shew himself at this time, to cõfirme his Disciples in the certaintie of his resurrection: as to animate and incourage those whom hee had chosen for his Apostles, to settle themselues the more comfortably and confidently; to that most difficult and hard peece of their Apostolical worke and seruice.*

Explicatiõ So it seemeth indeede, both from all the circumstances before mentioned; and by the manner of the appearance it selfe: and also by all the speeches and actions of our Sauiour, which are hereafter to be considered of vs. Wee doe not say, that our Sauiour, did not at al propound to himself, to confirme his very true and bodily resurrection, to his Disciples, yet more fully. For then hee would not haue eaten with them. Onely we say, that he principally propounded to himselfe, the confirming of the hearts of his chiefe Disciples, to the worke of their holy ministerie, in the preaching of the Gospell after his ascension: and specially of *Peter*, for that there was cause, why he might be more easily discouraged, then any of the rest, in the time of tentation: while he should remember his former most grieuous fall, in the deniall and forswearing of his Lord and maister. In which respect also, our Sauiour of his singular mercie; vouchsafed him the first sight of him after his resurrection: before yet he had shewed himselfe to any of the eleuen. This verily, in respect of *Peter* was the principall purpose of our Sauiour, in this his appearance: and in no wise (as the Popish guides most blindly imagine and blasphemously teach) that our Sauiour should intend to create *Peter* the prince of the Apostles; and to make him his vicare generall ouer his Church: much lesse to the end he might deriue it to the Popes of *Rome* in their succession, &c. Of the which more afterward, when wee come to that speech of our Sauiour, whence they would gladly father that their ambitious and proud conceit.

In the meane season, let us consider, how it may be discerned, that the principall scope of our Sauiour, was to incourage his Apostles, (present at this time) to the worke and labour of the ministery.

Question. How may this be discerned?

Answere. *Our Sauiour, to this ende, worketh three miracles. In the first whereof, his dealing is so answerable to that course which he tooke, at the first calling of some of these his chiefe Disciples, to be special followers of him, in that he called thē from Sea faring fishing, to be fishers of men: that it is more then seeming, that he would draw them at this time, to the same consideration againe; and to incourage them thereunto.*

Yea, the latter words of our Sauiour to Peter, after dinner; doe plainely declare: that this was the chiefe scope of all, both the words, and the works, which he wrought before.

Expãcatiõ It may well be affirmed, which you say. For first, if we compare that which we read, Mat: 4. 18. &c, & Mar: 1, 16. &c. with the 5. ch: of Luk, v. 1. &c. we shal find, that these very persons, *Peter*, *Iames*, & *Iohn*, were in the same sea, fishing; and *Peters* ship thē, was the same likely, that *Peter* fished with now. They had then fished al night, and could take nothing, euen as they had done now. They did cast their nets yet once againe at the cõmandement of our Sa: as they did at this time. They tooke then a great multitude of fishes as they did now, &c. All things therefore agreeing so neerly; how can we but think, that the mind of our Sa: was likewise at both the times, euen one & the same? That is, (as was said) euen to incourage those whom it did chiefly concerne, to goe chearfully about that other kind of fishing of men: by casting forth that draw-net of the kingdome of God, which our Sa: told them of in the 13. of Mat: And wheras these things might chiefly discourage; Want of maintenance; or outward prouision, and feare of ill successe: our Sa: doth by one worke of his diuine power: yea by a double & threefold work of like miracle, giue incouragement against either of these doubts or feares: yea against al doubts & feares which might any way dismay them. For to this end, whereas they were in present want, see how presently he doth furnish thē with abundāce: he causes a multitude of great fishes, to come together into the net; he strengtheneth a weak net, to hold them all, without breaking any maske; he prepareth vpon the land both fire, & fish, and bread, for them, to refresh them withall: shewing thereby, that all things, both by sea and by land, are at his commandement & appointment.

So

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So that, how vnprouided, or weake ſoeuer, they may ſeeme to themſelues to be, and likewiſe how weake ſoeuer the net of the Goſpel might ſeeme to be, to catch men, who are as ſhie of the word, as the fiſh is of the net: yet our Sauiour giueth to vnderſtand, that as he was with them, when hee ſent them forth for a little while to preach the Goſpel in *Iſrael*, (ſo that though they tooke no prouiſion with them, nor ſcrip, nor bag for prouiſion, as he commanded them, Mark. 6.7.13. Luk.9.1.6. and chap.22.35. yet they wanted nothing, neither wanted their miniſtery good ſucceſſe and effectuall bleſsing) ſo hee would be with them, yea much more powerfully, when they ſhould performe their office of generall Apoſtleſhip to all Nations, wherevnto he had already ſet them apart. This (I doubt not) but is the ſumme of all. And ſo the Euangeliſt *Luke* ſaith expreſly, Act.1.3. that our *Sauiour after his reſurrection, ſpake to his Diſciples*, by the ſpace of forty daies, of thoſe things which appertaine to the kingdome of God. But let vs conſider of the words of the text: that is, of the diuine ſpeeches of our Sauiour, & of the effects thereof, ſomewhat more particularly. Theſe ſpeeches of our Sauiour, together with the effects of them are as was touched in the anſwer: either ſuch as were ſpoken, and effected before dinner was ended, or after that the Diſciples had dined with our Sauiour. And of the former two ſpeeches of our Sauiour, the firſt, (*Sirs, haue ye any meate?*) And thus vpon the anſwer of the Diſciples, that they had gotten neuer a fiſh, the ſecond being this (*Caſt out the net on the right ſide of the ſhippe, and yee ſhall finde*) we haue ſpoken before. Onely let vs obſerue this one point further, that our Sauiour did not aske that queſtion, as being ignorant of that which hee asked; but to ſtirre them vp, the rather to conſider the miracle, which hee minded to worke immediately after. And therefore alſo, when he ſaith, *Caſt out the net, &c. and yee ſhall find*; hee doth not ſpeake by coniecture, or by any experimentall ſigne, &c. (though as was ſaide, it might ſeeme ſo to thoſe fiſhermen) but hee ſpeaketh by diuine authoritie, and vpon his al ſeeing knowledge, in that hee was God: yea he worketh a work of his diuine prouidence and power, in commanding the fiſhes to come, and attend (as it were) the caſting forth of the net.

Now let vs come to the effectes, which followed vpon theſe wordes of our Sauiour: and ſo to the reſt of his ſpeeches, and actions, before dinner.

The effects of this ſpeech of our Sauiour, *Caſt out the net, &c*, they were foure.

The firſt was, that the net had taken a multitude of great fiſhes, ſo that they were not able to draweit.

Secondly, that *Iohn* (vpon this miraculous effect) diſcerned that it was our Sauiour, who had ſpoken before, to giue them that direction and commandement to caſt out their net.

Thirdly, *Peter* being imboldened hereby; feareth not to ſwimme to the ſhore, that he might ſhewe the zeale of his loue to our Sauiour: and peraduenture alſo, that he might ſo much the more commodiouſly, helpe to drawe the net to land.

Fourthly, the other Diſciples, continuing in the ſhip, doe what they can to rowe: that they may helpe the ſhip, and hale the net with fiſhes to the ſhore.

Theſe were the effects, but let vs heare them from the report of the holy Euangeliſt.

Queſtion. What ſaith he for the firſt?

Anſwer. *So they caſt out (ſaith the Euangeliſt, himſelfe being one of them) and they were not able at all to drawe it, for the multitude of fiſhes. verſe.6.*

Queſtion. What ſaith he for the ſecond?

Anſwer. *Therefore ſaid the Diſciple whom Ieſus loued vnto Peter, it is the Lord, verſe 7. in the beginning of it.*

Explication This Diſciple whom Ieſus loued, was this, *Iohn* the Euangeliſt: ſo that it is as much as if he had written thus, *Iohn* ſaide to Peter. And in that which *Iohn* ſaith to *Peter*, he reaſoneth well from the diuine worke, which followed vpon the

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the speech of our Sauiour; that it was the Lord: seeing no creature, could by humane knowledge, haue giuen them that certaine and effectuall direction. For whom might he thinke it to be, rather then our Sauiour: who had before appeared vnto them, with like manifestation of his diuine power?

Question. Now therefore, what saith he, for the third effect?

Answer. *When Simon Peter heard that it was the Lord, he girded his coate to him (for he was naked, to wit: to his shirt as it were) and cast himselfe into the sea: as it followeth in the 7. verse.*

Explicatiõ. This, no doubt, was a further effect, vpon the apprehension of *Peter*, from the words of *Iohn*: (yea rather frõ the work it self, which our Sauiour wrought) that it was the Lord. For hereby (as was saide before) he himselfe tooke boldnes, to doe that he did: as one nothing doubting of good successe; seeing the Lord himselfe had begun this gratious and mightie worke. For this is indeede the propertie of God, to finish that good worke which he beginneth. And it is said concerning our Sauiour; that *whom he loued to the end he loued them*. And therefore also there was iust cause, that *Peter* should for his part, loue him againe with a most earnest loue. The which (no doubt) was a chiefe cause of this his hasting to the shore. Neuertheles, it may well be a question, whether (*Peter* presuming of his skill to swimme, yea though thus farre also being well aduised, that he girded his clothes about him, lest by the losenes of them, they might be a hindrance vnto him), whether, I say he might not haue beene better aduised, before he had done so: namely, to haue staied till hee had knowen the will of our Sauiour, as he did once before, when he attempted to walke toward our Sauiour, comming to their shippe, walking on the sea. And herevnto seemeth our Sauiour to haue respect in his speech to *Peter* after dinner; admonishing him to try his heart, whether he loued him more then the rest: according as he shewed himselfe most venterous and earnest, in comming first vnto him. But of this more afterward.

The last effect of the former speech of our Sauiour, *Cast out the &c.* that is yet behind.

Question. What effect was that?

Answer. *It was more generall, concerning all the rest to whom the wordes were spoken. For they vsing the ordinary meanes to serue the prouidence of God, came by shippe (for as the Euangelist saith, they were not farre from land, but about two hundreth cubites) and they drew the net with fishes. verse.* 8.

Explicatiõ This indeed, was a more generall and common effect. But yet considering what was said before; that the net was so full of fishes, that they could not draw it at all: we haue good reason to thinke, that euen in this their drawing of the net, so heauie with the fishes, the Lord put to his hand, and made them able to doe it. And therefore also, may wee well thinke that the Lord would vse their diligence and labour in this worke, (though indeede it was altogether his) that they might the rather thereby be led to consider, that in the worke of the holy ministery and fishing for men, to catch them out of the sea of this world, (wherein they drinke vp sin as fish doe swallow water) that so he might drawe them into his heauenly kingdome by the preaching of the Gospell, hee would vse their seruice: howsoeuer it is true, as they had experience, euen in this their sea-faring fishing, that vnlesse God doe giue blessing, *Paules* planting, and *Apollos* watering, shall be all in vaine. And thus much, concerning the effectes of that second speech of our Sauiour, *Cast out the net &c.* and therein of the first of those miracles, which our Sauiour wrought in the time of this his seuenth appearance; namely, the gathering together of such a multitude of great fishes into their net, as was aboue all expectation or reason.

The second miracle is next to be obserued.

Question. What was it? How doth the Euangelist *Iohn* report it?

Answer. *Assoone then (saith he) as they were come to land, they saw hote coales, and fishe laied thereon, and bread. verse.* 9.

Beleefe in God the Sonne, who the third day ro se againe fro m the dead.

The proofe of his resurrection by his seuenth appearance.

Expli. This is indeede a second miracle; a very diuine worke. For this fire, and fishe, and bread, came not by any humane prouision; but by the almightie power of our *Sauiour*: by whom, as all things were created at the first, so are they continually ordered, and gouerned by him, to this day, and for euer. Hee that fed many thousandes with a fewe loaues, and a small number of fishes: at one time, more then fiue thousand with fiue barly loaues and two fishes: and at an other time, aboue foure thousand, with seuen loaues and a fewe litle fishes; yea so as more remained after the multitudes were satisfied, then there was at the beginning: as wee read in the Gospell, by multiplying the substance thereof, in the handes of his Disciples, by a miraculous creation Matth: 14. 15. &c. and chap: 15. 32. &c. Hee the same Creator made this strange manner of prouision for these his Disciples: whom he knew now after the labour and watching of the whole night, to be very hungry. Wherefore (doubtles) hee would let his Disciples vnderstand; yea sensibly shew it before their eyes: that hee was able to prouide for them, not onely by one meanes alone, but by as many waies and meanes as should be best pleasing to him, and most meete for them. For al things (as they might plainly see) both by sea and by land, were at his becke and commandement: as well now after his resurrection, as before; as he had giuen them infinite proofes, euen before his death. The which also he did at this time, giue them iust and very comfortable occasion, to call to minde againe. And euen therefore may we perswade our selues, that he wrought the like workes after his resurrection, which he did before his death; that from the like workes, they might learne to acknowledge and beleeue the same his diuine power.

Let vs now come to the next speech of our Sauiour, which hee vttered before dinner. What was that?

Question. Answer. *Iesus (saith the Euangelist) saide vnto them, Bring of the fishes which ye haue nowe caught, verse.* 10.

Explicatiõ. As by the power of the former speech (*Cast out the net, &c.*) the fishes were gathered into the net: so by the vertue of this speech (*Bring ye of the fishes, &c.*) the disciples were inabled to draw them to land: the which also, that it was not done without a third miracle; the Euangelist declareth in the very next words.

Question. Which are they?

Answer. *Thus it followeth. Simon Peter shewed forth, and drew the net to land, ful of great fishes, a hundreth fiftie & three: & albeit there were so many, yet was not the net brokẽ. v.* 11.

Explication This may well be reckoned for a third miracle indeed. For certainly, though the maske of the net, had bin of great coard, yet had it bin weake enough, to haue held in so great a number of so great fishes, as were incloſed, and haled to the land in it. In the 5. ch: of Luk. v. 4. &c (vnto the which miracle there reported, this answereth, as was before obserued) the net brake through the multitude of fishes so that they were faine to call for more helpe. Here therefore, in that the net brake not at all, and that the small companie of fishers, did prosperously draw so many great fishes to land: the miracle is in that respect, so much the more amplified; and might iustly minister so much the more comfort to the Disciples, as touching the ends wherefore our Sauiour wrought it; euen such as haue bin declared before. That which is written here, of *Peter* his stepping forth to draw the net to land; sheweth that (as was said before) although the zeale of his affection toward our Sa: constrained him to swim to the shore, yet it is like also (euen as the effect declareth) that he did it partly for some more cõmodious help, which he might by that meanes, yeeld to the busines in hand.

This busines well ended: we are now to consider of the next speech of our Sauiour, which he vttered immediately before dinner: namely that his speech, whereby he (as the maister of these fishermen) inuited them to that miraculous dinner, which he had prepared for them, without their skil or labour. Rehearse the words of our Sauiour, as the euangelist reporteth them.

Question. Which are they?

Answer. *They are these, Iesus said vnto them, Come and dine, verse,* 12. *in the beginning of the verse.*

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Expli. Our Sauiour, (no doubt) spake these wordes with like affection that he had in the wildernes ouer the people, when he saide, *I haue compassion on this multitude*, &c. Mat: 15. 32. For he knew that his Disciples must needes be hungry, after their labour all the night: the morning also being well spent. And in this prouision which was prepared, we are to consider of our Sauiour, both as of the baker or rather maker of the bread: and as of the fisher of the fish that was now a broiling: and as of the Cooke which kindled, yea altogether made that fire, wherewith they were broiled. Yea we are to consider of him, as being all in all, the onely maister and maker of this feast. Wherein, all things were so admirable to the Disciples, and so euident declarations of the diuine power of our Sauiour; beside that knowledge which they had of his person; that they wrought this effect in their hearts, that (as the Euangelist saith as it followeth in the 12. verse) *None of the Disciples durst aske him, who art thou? seeing they knewe that he was the Lord.* Yea euen their Lord and maister indeed; according to that his first speech, wherein he called them by the name of his children, or seruants as was declared before. And thus we may easily see, that there was no cause, why they needed to aske our Sauiour, *who art thou.*

Question. But why doth the Euangelist say, they durst not aske him?

Answer. *He giueth thereby to vnderstand, that although there was some remnant of doubtings in their minds: yet that their doubtings were now so weakened, by the former appearances of our Sauiour, and by his present diuine workes; that they durst not, for feare of the iust rebuke of our Sauiour, giue place vnto them.*

Explicatio & proofe. And not without very iust cause. For seeing their owne hearts reproued them, they might wel know that he that was greater then their hearts, might by all right, haue more sharply rebuked them. And verily, it ought to be a shame to euery Disciple and scholler of our Sauiour; much more to those that are of the head forme, as it were: to be alwaies learning, & not to profit by the excellent instructions that are giuen vnto them, Heb: 5. 12. It is very meet, that faith enioying the meanes of increase, should grow more & more, and not alwaies be a like infirme and weake. We ought not to beare with such slouth in our selues: much lesse may we thinke, that the Lord will indure it, and not reproue and chastice vs for it. Such therefore was the cause of the Disciples feare.

Question. Now what followeth in our text?

Answer. *Iesus then came (saith Saint Iohn) and took bread, and gaue them, and fishe likewise. ver.* 13.

Explicatio The taking of bread, which the Euangelist speaketh of, and likewise of fish; it is in such manner to be vnderstood, as hath beene elsewhere more particularly described: to wit, as being accompanied with thankes-giuing, after the most holy manner, constantly vsed by our Sauiour. And so must the giuing both of the bread, and of the fish also, bee vnderstood: not after the common custome of the housholder, who alloweth to euery one of the family his portion; but as from the author and giuer of all things, euen from the God of heauen and earth: like as if our Sauiour should haue said to his Disciples, behold my deare children and seruants; I giue yee, a visible signe and plaine proofe, that I am both able and also willing, while yee shall performe a faithfull seruice vnto me; to prepare and furnish you a table, in the middest of your enemies, whersoeuer yee shall become; euen as I did to *Dauid* my seruant, as he acknowledgeth, Psalm: 23. *The Lord is my shepheard, I shall not want, &c.* Thou doest prepare a table before mee, in the sight of mine aduersaries, &c. Such no doubt, is the meaning of our Sauiour, by making his Disciples, this extraordinarie banquet. And it may iustly teach vs all, this common and vniforme lesson; that all whatsoeuer wee receiue, either for foode, or for any other reliefe, of our fraile estate here in this life: it commeth not originally from our owne industrie and labour, or by any other meanes; but from the good hand and blessing of God our Sauiour, who pitieth vs, and knoweth whereof we stand in neede.

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And therefore, that we are to receiue all things, as from his holy handes: and to vse all the good blessings of God, soberly and purely, as becommeth his guests inuited by himselfe to be partakers of them, &c. Specially, may the faithfull Ministers and preachers of the Gospell, take their comfort from these declarations of the diuine care and prouidence of our Sauiour, ouer his Disciples. For out of all question, he retaineth the same care all waies, euer since he ascended into heauen, which hee at this time expressed thus graciously, while he was on the earth. It is he that giueth bread to the hungry, &c. Hetherto, of all the gracious speeches, and actions, together with the effectes of them; such as were saide to be considered of vs, in the time before dinner. And as for that which the Euangelist saith, verse 14. *This was the third time that Iesus shewed himselfe, &c.* wee haue shewed already, how Saint *Iohn* is to be vnderstood: and that it doth nothing hinder, why we in our more particular account may not reckon it for the seauenth appearance, &c.

Now let vs come to the speeches of our Sauiour, such as hee vttered after dinner. We may for orders sake, reduce them to the number of foure.

They are all of them, directed indeede particularly to *Peter*, though not for his instruction and admonition alone.

The first speech, hath sixe branches: consisting; first in three questions, and secondly, in a threefolde charge and direction, following vpon a threefolde affirmatiue answere of *Peter*, all of them tending to one ende and purpose which our Sauiour intended thereby; and all almost in the very same wordes. Let vs therefore, first of all, consider of this first speech of our Sauiour to *Peter*.

Question. How doth the Euangelist report it?

Answer. *It followeth thus in the holy story*, 15.16.17.

So when they had dined, Iesus saide to Simon Peter, Simon the sonne of Iona, louest thou me more then these? He saide vnto him, yea Lord thou knowest that I loue thee, Hee saide vnto him, feede my lambes. He saide vnto him againe the second time. Simon the sonne of Iona louest thou me? He saide vnto him, yea Lord thou knowest that I loue thee. He saide vnto him, Feede my sheepe. Hee said vnto him the third time, Simon, the sonne of Iona, louest thou me? Peter was sorie, because hee said to him the third time, louest thou me? and hee saide vnto him, Lord thou knowest all things; thou knowest that I loue thee. Iesus said vnto him, Feede my sheepe.

Explicatio. This may well be reckoned for the first speech of our Sauiour after dinner, though consisting of sundry branches; seeing all of them (as was saide) are tending to one and the same ende: and all as wee see, repeated almost in the same wordes. Whether we looke to the three questions of our Sauiour; or to the three answers of *Peter*; or againe to the thrise repeated charge and direction of our Sauiour.

Now before all other things, it shall be to speciall good end and purpose, that wee consider diligently, of that ende which our Sauiour propounded to himselfe. First in his thrise propounded question; and then in his thrise repeated charge and direction. For this being knowne, all things else will be easie and plaine.

Question. What therefore was the purpose of our Sauiour herein.

Answer. *The purpose of our Sauiour in his thrise propounded question, (Simon, the sonne of Iona louest thou me more then these? &c.) it was to put Peter to an earnest triall, and examination of the truth of his affection toward him.*

And in his thrise repeated charge or direction (feed my lambs, &c) it was his purpose to giue him a certaine rule, how he should, both try, to the peace of his owne conscience in the sight of God, and also declare before the Church, the truth of the same his loue.

And all this, that he might be a common example for the admonition and instruction of the rest of the Disciples, and of all other ministers of the word to the end of the world.

Explicatio This no doubt, was the very purpose of our Sauiour, in either part of his speech vnto him. And so doth maister *Beza* well expound the same. *Simon fili Iona, amas me: verba sunt non scisciantis, itane se res habeat necne, sed eum quem alloquebatur excitantis, ad serio de iis cogitandum, & eliciendum ex eius ore quæ præsentibus condiscipulis inserviret.* That is *Simon* sonne of *Iona*, louest thou me. They

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are words (saith he) not asking whether the thing be so or no: but such as were to excite and stirre vp the partie to whom they were spoken to bethinke himselfe earnestly of them, and that they might drawe from his mouth such things as might serue for the instruction of his fellowe-Disciples present with him, The occasion whereof was (as we may suppose) more immediately; euen that late and not so well aduised aduenture which he made, in casting himselfe into the sea, to swimme vnto our Sauiour, before the rest could come by ship to land, his zeale carrying him vpon a sodaine, thereunto. Yet not onely vpon that occasion, but also (as we haue good reason to thinke) because our Sauiour would point him a little further back, to consider of that ouer bold profession which he had made a little before his death, that though all *should be offended by him, yet he would neuer be offended, &c.* In the which his high confidence in himselfe he altogether deceiued himselfe, as his thrise deniall might haue put himselfe in perfect remembrance of: so that he ought to learne & remember from thence, neuer in any thing to presume or boast aboue that is meete, as before he had done. Neuertheless, we must not thinke, that our Sauiour putteth *Peter* to this examination and trial of his loue, with a mind to vpbraid or shame him, with the remembrance of his former fall, of the which he did speedily and most earnestly repent him: as is euident in the last ver. of the same 26. ch. of S. Math. Neither yet, that he would altogether discredite & reiect this late signification of his most feruent affection toward him; which surely was nothing fained, or hypocriticall: but (as was answered) to put him to an earnest triall of the truth of his owne heart, to his further comfort therein; the which no doubt, our Sauiour saw to be very necessary, and also very profitable for him and for vs, and for all his fellow disciples with him.

Question. Why so?

Answer. *To the end that vpon the threefold sifting and trying of his heart; and from his threefold protestation of his vnfained loue, as in the sight of God, whom he knew to be prime to the worke of his owne grace therein: he might haue the more comfortable assurance of the truth, both of his former repentance, touching his threefold deniall; and also of his present purpose, to cleaue more firmely and constantly to our Sauiour, then he had done before.*

Explicatio To this end in deede, it was both very necessary, and also very profitable to *Peter*, and to vs also from his example. For if hee had not beene notably confirmed, against the guiltines of his former reuolt: the diuell would haue had great aduantage, to discourage him in time of tentation, as if hee aboue all other had beene vnmeete to be an Apostle; seeing he had so shamefully denied his Maister. Like also as if *Paul* had not beene in like speciall manner called and assured; the guiltinesse of his former persecuting of our Sauiour in his Saints, which he often lamenteth: it would haue beene an exceeding discouragement vnto him, &c. Neither are wee to doubt, but that our Sauiour gaue *Peter* grace to make very good vse of it, so long as he liued. Yea, and euen presently to see more clearely, into the vnaduised hastines of his nature, wherewithall his holy zeale was not a little mixed and stayned. And this was the reason, why he answereth not to the latter part of the question of our Sauiour: but modestly beareth the gentle rebuke which he gaue; his owne conscience telling him, that our Sauiour was as deare to the other Disciples, and namely to *Iohn* his beloued disciple, as euer he was to him. And so in deede, he might well thinke, and acknowledge from his heart: insomuch, as that loue is not the greatest loue, which is most earnest in a sodaine heate, and then more speedily slaketh againe: but that which being sound and true, is also most constant, and therewithall most wisely ordered, &c. In which respect, there was better proofe of the loue of *Iohn*, then there was of *Peters* loue, before this time that our Sauiour put him to this triall, and examination of it: and before that *Peter* gaue this modest answere to him. The which modestie of *Peter*, in leauing the comparison, and resting in the simple protestation of his owne

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vnfained loue (how greatly so euer failing in due moderation) caused our Sauiour also, to let fall that part of his question; and insisteth onely in the former, for a further triall of that vnfained loue, which hee professed himselfe to beare vnto him.

Moreouer, let vs obserue in *Peters* three-fold profession, and protestation of his loue; and namely, in that hee appealeth vnto our Sauiour, as vnto him that knew his heart: yea, and with this amplification the last time, that hee knew all things; let vs I say obserue that he therein expressly acknowledgeth the Deitie of our Sauiour. For it belongeth to God onely, to know the heart, and to be priuie to all things: according to that in the Prophet Ieremy. chap. 17. 10. *I the Lord search the heart, and trie the reines.* And according to the protestation of the Apostle Paul. 2. Cor. 11. 31. *God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.* This therefore, being by *Peter* attributed to our Sauiour, as also the Euangelist Iohn saith, cha. 2. 24. 25. *Iesus knewe them all, and had no neede that any should testifie of man: for he knew what was in man*: it proueth euidently, the Godhead of our Sauiour. For otherwise, though these should haue ascribed thus much vnto him: hee would neuer haue assumed and taken it vnto himselfe, if he had not bene very God one with the Father.

But that we may returne to the words of our Sauiour, in the first part of his first speech to *Peter*: what is the reason, why hee speaketh to him after this manner, *Simon* of *Iona*? meaning the sonne of *Iona*, as it is expressed by our Sauiour, Iohn, 1. 42. *Thou art Simon the sonne of Iona*, and *Matth. 16. verse*, 17. *Blessed art thou Simon the sonne of Iona, &c.*

Question. What I say is the reason of this?

Answer. *As our Sauiour, in his gracious wisedome; wrought the like works after his resurrection, that hee did before his death: so hee vsed the like manner of speaking, and euen the same words; that he might the more clearely, and familiarly, assure his disciples, that it was he, and none other, that was risen againe from the dead, and presented himselfe vnto them.*

Explication. This was the reason of it in deede. And it proceeded of the great grace and mercy of our Sauiour, in tendering the weakenes of the faith of his Disciples: yea, the weakenes of vs all, that there might be no cause of any scruple, or doubt left. And that it was so as you answere; the comparison, which was a while since made, betweene the first calling of *Peter*, *Iames*, and *Iohn*, Luc. 5. with the late confirmation of them, to the execution of the duties of the same their calling, to be fishers of men, by a like miracle: may giue to vnderstand. Likewise, it may appeare by his strange and sodaine comming to his disciples, walking vpon the Sea, before his death, when they thought it had beene a Spirit: compared with his sodaine and miraculous comming to them, after his resurrection, the dores being fast shut, at what time they were likewise troubled with the same fearefull thought.

Thus we may perceiue that there was great likenes of his actions, both before and after his resurrection. And touching the likenes of his speeches, if we call to minde that which we haue heard out of *S.* Luk, chap. 24. 44. it may serue well to that purpose. *These* (saith our Sauiour) *are the words which I spake vnto you, while I was yet with you*. And for one speciall instance, what needs we goe any further, then to our present text? For as our *S*auiour, at the first calling of *Peter*, did giue him a tast of his diuine knowledge; in that speaking to him (being yet a meere stranger, in all humane respects) hee calleth him by his owne name, and from the name of his father, saying, *Thou art Simon, the Sonne of Iona: thou shalt be called Cephas, which* (as the Euangelist *Iohn* addeth) *is by interpretation, a stone*: so now, when our Sauiour will confirme his calling vnto him; hee speaketh in the like manner, *Simon the sonne of Iona, &c.* And in the next part of his speech; like as he had beene much before, in describing himselfe to be the onely chiefe, and vniuersall *S*hepheard of the *S*heepe, Iohn. 10, so heere

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Question.

Answer.

in this text, he chargeth *Peter* to vse all diligence, for his part, to feed his sheep, as a speciall fruite and confirmation of his loue to him. But of this more anon. In the meane season, concerning this first part of the speech of our Sauiour to *Peter*: are we to vnderstand it so spoken to *Peter*, as it did properly belong to him; and was of no vse to the rest of the disciples? *We may not thinke so; but that our Sauiour at this time, (as at many other times) did most prudently take the occasion from Peters infirmitie, to admonish all the rest of their dutie.*

Explicatiõ

We are so to vnderstand our Sauiour in deede. Yea, not onely, as minding to giue the Disciples present, their admonition; both *Thomas*, and *Iames*, and *Iohn*, and the rest with them: but also to instruct all ministers of the Gospell of Christ, in their duty, to the end of the world. Yea, and all Christians likewise; in that all stand in like manner bound, to loue our Sauiour Christ most dearely. For loue is that, which must carrie all, through fire and water, for Christ his sake and his Gospell. No water can quench true loue: neither can any fire consume and wast it. But if there be not true loue burning in vs, toward our Sauiour; as a fruite of the faith and perswasion of his loue towards vs, according to that of the Apostle Paul, *The loue of Christ constraineth vs*, 2. Cor. 5. 14. then, euery small thing, whether profite, or pleasure, or feare and danger, will either drawe or driue vs away, from the profession and obedience of his most blessed name. Wee haue all great neede therefore, to remember the generall admonition of our Sauiour to all of vs, answerable to this of Peter: *He that loueth Father or mother more then me, is not worthie of me. And he that loueth sonne or daughter more then me, is not worthie of me. &c.* Math. 10. 37. &c. The necessitie of which loue, yea euen of this matchlesse loue, due to our Sauiour; hee amplifieth more vehemently, Luc. 14. 26. *If any man come to mee, and hate not his Father, &c. yea and his owne life also, hee cannot be my disciple. And whosoeuer beareth not his crosse, and commeth after me, hee cannot be my disciple.* Wee haue neede also, to thinke often, of that most zealous and worthie decree of the Apostle Paul. 1. Corinth. 16. *If any man loue not the Lord Iesus Christ, let him be had in execration, &c.* For surely hee is in a cursed estate, hee is euen a wretched person, whosoeuer hee be, that will not loue the most glorious sonne of God: who left his glory after a sort, and abased himselfe most lowe in our nature, to beare our infirmities, and to suffer the punishment due to our sinnes, that we might be deliuered from eternall death; and made partakers of eternall glory, &c.

Nowe therefore, seeing the loue of Christ, yea a peereleſſe loue toward him, is so necessarily to be in euery Christian; wee may iustly learne from this triall, and examination, which our Sauiour putteth Peter vnto: that it is necessarie, that euery one of vs should very earnestly trie and examine our selues, whether his loue be in truth in vs or no. For verily, if we doe not, vpon earnest examining of our hearts in the sight of God, finde it to be planted there (his Spirit bearing witnesse with our spirits that it is so) yea so, that wee can comfortably appeale to the Lord our God and Sauiour himselfe, as Peter did; that hee knoweth that wee loue him: otherwise, I say, it is certaine, that there is no true loue in vs toward him. Wee must trie and examine our selues, concerning our loue to Christ, as the Apostle Paul telleth vs, that euery Christian must try his faith in Christ, 2. Cor. 13. 5. *Proue your selues whether ye are in the faith: examine your selues: know ye not your owne selues, how that Iesus Christ is in you except ye be reprobates?*

The reasons why wee are thus to try our selues, are principally two. First, because there is naturally in euery one of vs, too great looseneſse and negligence, touching the matters of the Kingdome of GOD, and of our owne soules and saluation: as it is euident by the common speeches of all. Who though their own consciences conuict thē; that the houre is to come, that

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euer they seriously setled their hearts to inquire and search after these things: yet they will readily and boldly say, they are sure of their saluation; and that they loue God with all their heart, and that it were pitie that any should liue, that loue not Christ, &c. Thus euery man is ready to giue forth good words. But loue in words onely, and from the teeth outward, as wee say; is condemned betwixt man and man: and therefore the precept is giuen, *Let vs not loue in word, neither in tongue onely, but in deede, and in truth.* 1. Ioh. 3.18. Much lesse may wee thinke, that the Lord will regard bare words, how neere so euer the mouth draweth toward him: when the heart is farre from him, as he complaineth by his holy Prophet. Isai. 29.13. Matth. 15.7. &c. Lest therefore this generall loosenes and negligence should deceiue vs: it is necessarie, that euery wise Christian, doe take a more carefull course. Secondly, it is necessarie, that we trie our hearts, concerning our loue to our Sauiour; because there is a most hidden deceitfulnesse in euery mans heart, to thinke that much good is in it, which is not in truth: and that it is free from much euill which it is tainted withall; vntill it be chased away by this diligent inquisition, and by our putting of our selues as it were vpon the racke. Yea rather, vntill we, distrusting our owne triall as being partiall therein, doe after the example of *Dauid*, intreate the Lord, (who onely doth truly trie the heart, and searcheth the reines, Ier. 17.10. as was alledged a while since) that it would please him to trie vs; and both to make knowne vnto vs that which is amisse, and also to testifie what the worke of his owne holy and secret grace is in vs: according to that, Psal. 26.1.2.&c. and Psal. 139 verses, 23.24. *Trie me O God, and know mine heart: proue me and know my thoughts, And consider if there be any way of wickednes in me, and leade thou me in the way for euer.*

And although the Lord doe at any time trie vs, by laying his word to our consciences: according to that of the Prophet Isai. chap. 28.17. *Iudgement also will I lay to the rule, and righteousnes to the ballance, &c.* And Exod. 20. verse, 20. or by any affliction, as Deut. 8.2. or by any of his righteous seruants, Psal. 141.5. yea, or though it should be by an aduersarie, 2. Sam. 16.10.12. Wee are to take heede, that we be not therfore pettish and froward against the Lord, after the manner of the wicked: but that wee be sorie with *Peter*, to remember that we haue giuen the Lord iust cause, to call vs to so narrow a reckoning. Neither are wee to thinke, this to be contrarie, to the Lords most free grace and aboundant mercie, so comfortably described, Psal. 103.8. &c. Ier. 31.33.34. Micah. 7.18.19. and in many other places. God doth neuer call to his owne minde, or bring the sinnes of his children, to their remembrance, in his wrath; and with a purpose to take vengeance of them: but onelie in mercy to better their repentance, and to stay them from further sinning, euen from the remembrance of his former mercies, in forgiuing their sinnes. Thus our Sauiour dealt with *Peter*. And the same course of the Lords dealing, is very good for euery one of vs. For as it is truly said, concerning the beneficence of one man to another; that he which giueth the benefit should forget it, but that he which receiueth it, should hold it in stedfast memory: so though the Lord do for euer forgiue our sins; & vtterly forgetteth to take vengeance of vs for thē; yet we ought neuer to forget, neither how infinit waies we haue offended him; nor how great his mercy hath been, & is continually vnto vs in forgiuing & forgetting the same our innumerable sinnes and offences.

Finally, from that modestie which *Peter* sheweth, in refusing to preferre himselfe, before his brethren: let vs also learne, not to put forth our selues too farre (as it were beyond our line) through any inconsiderate rashnes, or shew of boasting, either in word or deede: but wisely and discreetly keepe our selues, within that measure of grace, which God himselfe hath measured to euery of vs: labouring alwaies after inward truth, and not after outward shew and appearance, in giuing honour going before all other, as much as wee may in truth attaine vnto.

Thus

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Thus much concerning the first part of the first speech of our Sauiour Christ to *Peter*; particularly directed to him indeede, but not vttered for his cause onely: but that all might in him receiue their necessary instruction and admonition, as was before truly affirmed.

Let vs now come to the second part of the same speech, which is this, *Feede my Lambs*, and againe, *Feede my sheepe, Feede my sheepe.* The which wordes, (as hath beene already obserued) doe containe a most notable charge and direction to *Peter*, in that hee was ordeined to bee an Apostle and Preacher of the Gospel: how hee should both best trie his owne loue, toward our Sauiour Christ, to the peace of his conscience, in the sight of God: and also best declare his loue to the glory of God, and profit of his Church and people, as was touched before. And therein also, our Sauiour doth by a similitude or comparison, taken from the sheepe and lambs of the flocke, describe the properties of those, that be the true members of his Church, and dutifull hearers of his word, &c. So that the due consideration of these words, will be no lesse profitable both to Ministers and Preachers of the word, and also to the rest of the people of God, then the former were: and therefore let vs in the name of Christ, with like diligence, both inquire, and also harken vnto it.

Question. How may these things be gathered from the words of our Sauiour?

Answer. *First, in them all iointly, Feede my Lambs, and then againe, and againe, Feede my sheepe, Feede my sheepe verses 15. 16.*

Secondly, in a particular consideration of these words, lambs and sheepe.

Explicatiō. You answer well. But before we come to the interpretation of these words, two things are very requisite, to be presupposed of vs, as you haue beene taught.

Question. Which may they be?

Answer. *The first (as I remember I heard you preach) is, that our Sauiour is the onely chiefe Sheepheard of the sheepe; yea both of all his Ministers (the sheepheards which he appointeth ouer his flocke) and also of all the sheepe, ouer whom they are set. For euen the sheepheards themselues, are sheepe, in regard of the soueraigne authority and vniuersall watch of Christ.*

Explicatiō *The second is, that Peter is in speciall manner authorised by our Sauiour, to be vnto him, among the rest, one principall sheepheard of his flocke.*

You remember well. And it may iustly be affirmed, that these things are very meete to be well weighed of vs: before wee come to the wordes themselues.

First therefore, that our Sauiour Christ is the onely chiefe Sheepheard of the sheep, &c. according to your answer: it is euident, both by the testimonie of our Sauiour himselfe, before his death; and of the Apostle *Peter*, after our Sauiour his ascension. By the testimony of our Sauiour himselfe, as we reade Iohn chap. 10. verses 10. 16. *I am the good sheepheard, &c. Other sheepe also haue I, which are not of this folde; them also must I bring, and they shall heare my voyce: and there shall be one sheepfolde, and one sheepheard.* And here in this our text, our Sauiour calleth the sheepe, his sheepe, and the lambs, his lambs, which hee chargeth *Peter* to feede. Reade also Matth. 25. 31. *All Nations shall be gathered before him, and hee will seperate them one from another, as the sheepheard seperateth his sheepe from the goates, &c.* And thus are, and shall be fulfilled, the holy prophesies, Isa. 40. 11. *He shall feede his flocke like a sheepheard: he shall gather the lambs with his arme, and carry them in his bosome, and feede them with young.* And Ezech. 34. 23. *I will set vp a sheepheard ouer them, saith the Lord, and hee shall feede them, euen my seruant Dauid, he shall feede them, and he shall be their sheepheard. And I the Lord will be their God, and my seruant Dauid shall be the Prince among them. I the Lord haue spoken it.* Thus by the testimony of our Sauiour himselfe, according to these, and such other prophesies, hee alone is the chiefe Sheepheard of the sheepe. The Apostle *Peter*, to whom he spake, as we reade in our present text; acknowledgeth and witnesseth the same. 1. Pet. 5. 4. *When the chiefe sheepheard shall*

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shall appeare, ye (saith the Apostle, speaking to the Ministers of the word) *shall receiue an incorruptible crowne of glory*. And in the same sense, he is called the great sheepheard of the sheepe. Heb. 13. 20. yea so, (as was answered) that the sheepheards themselues, are his sheepe: according to that which our Sauiour himselfe alledgeth out of the prophecie of *Zecharish*, and applieth to those whom he had chosen to be sheepheards of his flocke, *I will smite the sheepheard*: that is, *Christ the great sheepheard, and the sheepe of the flocke shall be scattered*. Mat. 26. 31. By all which testimonies of the holy scripture, it is euident that our Sauiour Christ is so the cheefe sheepheard, as none can be, no not in any ministeriall seruice. For no creature can keepe so vniuersall, and so continuall a watch, as that charge requireth. Neither is any able to stand vnder the infinite weight and burthen of it. *Hee alone that neither sleepeth nor slumbereth, must be this watchman*: and hee onely, that neither fainteth nor faileth, must beare this charge. That is to say, such a one, and no other, must be this watchman and sheepheard, who is not onely man, but also very God: euen that God, who will not giue his glory to any other. Neither is it meete, neither may it be attributed to any creature, without blasphemie against the Creator and redeemer. We conclude therefore, touching the first point of the answer: that our Sauiour onely, hath an incommunicable soueraignty ouer the whole flocke.

Neuertheless, (as it is answered in the second place) our Sauiour hath his ministeriall sheepheards, and seruants, to attend, and wait vpon this flocke: to wit, all the faithfull Ministers of the word; among whom the Apostles of our Sauiour, were the chiefe, in respect of certaine prerogatiues which they had aboue other: and among them, our Sauiour aduanced *Peter* to be one, whom he did (by vertue of his charge committed to him together with the rest) authorise in speciall manner, to be one of his principall sheepheards, to helpe feede his flocke.

Question. But why doth our Sauiour commit this charge vnto him, in this speciall manner, and by a particular direction of his speech to him, rather then to any other, *Feede thou my lambs, Feede thou my sheepe, Feede thou my sheepe?*

Answer. *Our Sauiour did in this gratious manner, restore the office of Apostleship, from the which hee had deserued to be cut of, by his threefold denial of him.*

First, for Peters own particular comfort, & assurance of his calling, against all feares and doubts which might assaile his minde.

Secondly for the publike credite and authoritie of his Apostleship, in the Churches of Christ, to the end of the world: notwithstanding his former most grieuous and vncomfortable fall.

Finally, that our Sauiour might the more liuely, and significantly expresse vnto him, that he would account his loue and care of feeding his flocke, so much as lay in him, to bee the most singular fruit of that loue, which hee did professe himselfe to beare vnto him.

Explication. For these causes indeede, did our Sauiour thus often repeate these words, euen to make the matter more *emphatical*, as we vse to speake: as if our Sauiour had spoken as wee may say, in the *superlatiue degree*. I will account this the most excellent proofe of thy loue, that thou canst shewe mee: it shall be the greatest credite in the middest of my Church and flocke: and it shall yeelde thee the most sweete and comfortable peace, to thy conscience, (in the assurance of thy calling to this ministerie, yea to thy eternall saluation) that may be. And herein also, let vs well obserue to our comfort, the singular care which our Sauiour hath ouer the soules of his people; in that hee will not account, either *Peter*, or any other Pastor, and Minister of his word, to loue him: if they haue not great care to further their saluation. These things are so euident in themselues, that we neede not stand to seeke any further proofe.

Now let vs come to the meaning of the words which our Sauiour vseth: first, for *Peters* feeding, then of his owne lambs and sheepe.

Question. First therefore, what meaneth our Sauiour by this word, Feede, Feed, Feed: thus often repeated?

It

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An. *It is a word borrowed from the name of the sheepheards of the field, whose office (specially in the East countries, of the which our Sauiour speaketh) is to guide their flocks vnto the best pastures that may be found, in the more barren and waste grounds, or desert places and wildernesses, appointed for sheepwalkes: and to watch ouer them, lest they should be deuoured of wilde beasts, (such as are the wolfe, & the lion, or such like) either by night or by day: and to doe all other things necessary and meete for the preseruation of them, to the vttermost of their skill and power, to their Masters aduantage and profite.*

Explicatio

It is true, as may be plentifully seene in the holy scriptures: in the stories whereof, much is written of these kinde of sheepheards, and of that singular care, watchfulnesse, painfulnesse, wisedome, and many other pastorall vertues, which they haue vsed this way. And the rather, becausse the holy Patriarks of the Israelites, (the peculiar people and flocke of God) were partly sheepheards to the behoofe of others, and partly owners of flockes themselues. So we reade of *Abraham* and *Lot*, of *Isaac* and *Iaakob*, and of his sonnes. Of whom, *Iaakob* is described for the most wise and painfull in this kinde: first, as a seruant to his vnkinde vnkle *Laban*; and afterward for himselfe, as we may see briefly, by one or two testimonies, (that we stay not ouer long in this discourse) namely, Gen. 31.38,42. *This twentie yeares* (saith *Iaakob* to his vnkle) *I haue beene with thee: thine ewes and thy goates haue not cast their young, and the rammes of thy flocke haue I not eaten. Whatsoeuer was torne* (of beasts) *I brought it not vnto thee, but I made it good my selfe; of my hand diddest thou require it, were it stollen by day, or stolen by night. I was in the day consumed with heate, and with frost in the night, and my sleepe departed from mine eyes. Thus haue I beene twentie yeares in thine house, and serued thee fourteene yeeres for thy two daughters, and sixe yeares for thy sheepe, and thou hast changed my wages ten times. Except the God of my Father, the God of Abraham, and the feare of Isaac, had beene with mee; surely thou hadst sent me away now emptie: but God beheld my tribulation, and the labour of mine hands, and rebuked thee yesternight.*

Thus much for a proofe of the painfulnesse of *Iaakob*. And touching his wisedome and discretion, in the ordering of his cattell, reade chap. 33. verses 13, 14. where *Iaakob* answereth his brother *Esau* thus. *My Lord knoweth, that the children are tender, and the ewes and kine are with young vnder my hand, and if they should ouer-driue them one day, all the flocke would die. Let now my Lord goe before his seruant, and I will driue softly, according to the pase of the cattell, which is before me, &c. Moses* and *Aaron* were sheepheards also: *Moses* to *Iethro* his father in law, Exod. 3. 1. And *Aaron* among his owne people. For their trade in *Egypt*, as well as before, was to keepe sheepe, Gen. 46.32.34. and Exod. 10.24. 26. and ch. 12.31,32. But afterward, God made both *Moses* and *Aaron*, sheepheards and leaders of his people: as Psal. 77.20. *Thou diddest leade thy people like sheepe by the hand of Moses and Aaron.*

Likewise, *Dauid* in his youth, kept his fathers sheepe, and was strengthened of God, to kill both a Lion and a Beare, in the defence of his flocke, 1. Sam. 17. 34.36. And afterward, God set him vp to be a sheepeheard of his people: according to that which we reade, 2. Sam. chap. 5. verse 2. and Psal. 78. vers. 70.72. *He chose Dauid also his seruant, and tooke him from the sheepefolds. Euen from behinde the ewes with young, brought hee him, to feede his people in Iaakob, and his inheritance in Israel. So hee fed them according to the simplicitie of his heart, and guided them by the direction of his hands.* That is, he gouerned them most wisely. For the hand doeth vsually note administration or gouernment: as the like speech sheweth in the end of the former Psalme repeated euen now, and is to be obserued in many other places.

Moreouer, Luke chap. 2. 8 it is said of the sheepheards, to whom the Angells appeared at the birth of our Sauiour: that *they were in the field keeping watch by night, because of their flocke.*

Hence

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Hence it is, (I meane from such singular examples, of wise, painefull, and euery way excellent sheepheards in that kinde) that it hath pleased God in his diuine wisedome, to call all sorts of Gouernours, whose ministery ought to be by his ordinance, to rule and gouerne his people wisely and faithfully, (whether ciuill Princes and Rulers, or Ecclesiallicall Gouernours and guides) by the name of sheepheards. As Isaiah 44.28. *The Lord saith to Cyrus, thou art my sheepheard, &c.* and 2. Sam. 24. 17. *O* (saith *David*) *I haue sinned, &c. but these sheepe what haue they done?* though most what, God giueth this name to those that haue the care of soules, most properly and most immediately committed vnto them: and accordingly, the dispensation of the holy things of God, word and sacraments, prayer, &c. In which respect, the name of a Pastor is more restrictiuely appropriated vnto Ministers of the word in the new Testament. And as touching the propheſies of the old Testament: they doe in this behalfe specially concerne the spirituall gouernment of our Sauiour Christ.

Now therefore in a certaine proportion: whatsoeuer duties, together with the wise, carefull, and diligent performance of them; are requisite and necessarie, for the spirituall guiding and directing of mens soules to the glory of God, and to the benefit and saluation of his people: all are comprehended vnder this word of *Feeding*.

Question. Which may these duties be?

Answer. *Publikely, they are in preaching of the word and Gospel of our Lord Iesus Christ, prayer, administration of the sacraments, and spirituall censures of the Church: all as may stand best with the publike welfare of the Churches or Congregations: according to the ordinance of Christ himselfe, the chiefe sheepheard of the whole flocke.*

Priuately priuate and particular instructions, prayers, admonitions, rebukes, or comforts, as the necessitie of euerie member of the Church and Congregation requireth, either in sickenesse or in health: and as may best further them both, to inioy the benefite of the publike ministery, here in this life, so long as they liue: and also to attaine to the kingdome of heauen for euer, after they are dead.

Explicatio It is very true. All these are the duties of the Ministers of the word: whether Apostles, Prophets, or Euangelists, for their time; or those that ordinarily beare the names of Bishops, Pastors, and Teachers, to the end of the world. Of the which duties, wee cannot stand to treat particularly, at this time: saue onely, so farre as wee may perceiue, that they are all comprehended vnder this word of *Feeding*. To this purpose, we may not vnfitly obserue, that the Euangelist in reporting the intent of our Sauiour: doth not onely in the first place, vse the word *boske*, which is of more strict significatiõ, cõcerning bodily food, or as we may say, the prouision & allowance of fodder for cattel: but also in the second & third repetition, he vseth the word (*poimaino*) which is more generally applied in the Greeke language, to all care and wise skill of ruling and gouerning of cattell, or people, or any other thing. For they doe not onely call those that keepe sheepe *Poimenes probaton*, but also their Princes and Rulers, *Poimenes laon*: yea and Wagoners *Poimenes ochon*: that is the rulers or guiders of wagons or chariots, &c. And so in the old testament, the Lord doth in this argument, not onely vse the word *rabba*, properly signifying to feede cattell in pasture: but also the word *nacha*, to leade or guide: yea many other words, to shew that he comprehendeth, vnder that word *Rabba*, to feede, all other duties of a good sheepheard: and therein consequently, that manifolde wisedome, and diligence, that the Ministers of his word are to vse in the spirituall gouerning of his people. This may easily appeare, by gathering together a few testimonies, out of the holy Prophets. And that, either where their office is described, and commended: or where the neglect of the good duties, and practises of the contrary euils and vices are reproued.

First therefore, touching the description of their office: we reade, Ier. 3.15. *I will giue you Pastors* Rohhim (saith the Lord) *according to mine heart, which shall feede you* ue rahhu eth chem, *with knowledge and vnderstanding*. And chap. 23 verse

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verse 34. *I will gather the remnant of my sheepe, out of all countries, whether I had driuen them, and I will bring them againe to their foldes, and they shall grow and increase. And I will set vp Sheepheards ouer them, which shall feede them: and they shall dread no more, nor be afraide, neither shall any of them be lacking, saith the Lord.* Yea the Lord himselfe, hee doeth in his owne person, describe the office of a good sheepheard, Ezekiel chap. 34. verses 11, &c. saying, *Behold, I will search my sheepe, and seeke them out. As a sheepheard searcheth out his flocke, when he hath beene among his sheepe that are scattered, so will I seeke out my sheepe, and I will deliuer them out of all places, where they haue beene scattered, in the cloudie and darke day, and I will bring them out from the people, &c. I will feede them in a good pasture, &c. where they shall lie in a good fold, &c. I will seeke that which was lost, and bring againe that which was driuen away, and I will binde vp that which was broken, and I will strengthen the weake, &c.* Thus the Lord, in his owne person, describeth the office of a good sheepheard.

But it may be said, who can doe as the Lord saith he will doe? It is true, none can doe so. Neuertheless, hee sheweth whereunto euery faithfull Pastor and Minister of his word must aime, in his whole ministerie: in such a proportion as may answer to their commission, whereof wee haue heard before; and to the necessitie of the soules of those, ouer whom they are set: as it is more plainely to be gathered from the description of the preaching of our Sauiour Christ; who is, (as hath already beene declared) the one onely chiefe sheepeheard of the sheepe. Luke 4, 18. *The Spirit of the Lord is vpon me, because hee hath annointed me, that I should preach the Gospel to the poore: hee hath sent me that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blinde, that I should set at liberty them that are bruised. And that I should preach the acceptable yeere of the Lord.* This kinde of feeding, is that which euery Pastor of euerie flocke of Christ, ought to performe toward their flocke: according to that charge of the Apostle *Paul*, in the name of the Lord, Acts chap. 20. verse 28. *Take heede to your selues, and to all the flocke, whereof the holy Ghost hath made yee ouerseers, to feede the Church of God, which he hath purchased with his owne blood.* Of the which feeding, hee doth at the same time, make himselfe a patterne and example vnto them: in that hee kept nothing backe, but had *shewed them all the counsell of God, &c. Not ceasing to warne euery one, both night and day, with teares, &c.* In regard also of which feeding, by the preaching of the word: the word it selfe, in the preaching of it, is compared to milke for babes, and to stronger meate for those that be of riper yeares. 1. Pet. chap. 2, verses 1, 2. Heb. chap. 5. verses 12, 14. And in this respect, the Apostle *Peter* himselfe, (being made carefull of this kinde of spirituall feeding, by the admonition and charge of our Sauiour Christ) hee doth afterward admonish all other in the name of Christ to doe the like: as we reade in the 1. Epistle, chap. 5. verses 1, 2, &c. *The Elders which are among ye* (saith he) *I beseech, which am also an Elder, and a witnesse of the sufferings of Christ, and also a partaker of the glorie that shall be reuealed, Feede the flocke of God which dependeth vpon you, caring for it, not by constraint, but willingly: not for filthie lucre, but of a ready minde. Not as though ye were Lords ouer Gods heritage, but that ye may be ensamples to the flocke.*

Thus, by the description of the holy and commendable duties of the Pastors office; wee may perceiue, what that feeding is, which our Sauiour speaketh of, in our text to *Peter*: euen to *Peter* himselfe, who well vnderstoode it, being a most faithfull interpreter of the meaning of his Master.

The same, (as was saide) may likewise bee perceiued, from the reproofes of those sheepheards, that eyther haue neglected these good duties of Feeding; or practised the contray vices.

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Let vs therefore consider of a few places, where this is laide forth vnto vs. And first, let vs turne to the 56. chapter of Isaiah. verse 11. where the holie Prophet reproueth the sheepheards of *Israel*: that is, the Priests of the Law, (*whose lippes ought to haue preserued knowledge, so as the Lawe might haue beene sought at their mouth, seeing they were the Messengers of the Lord of Hosts. chapter 2. verse 7.*) the Prophet Isaiah reproueth them (I say) for that they were sheepheards, yet they regarded not to teach the people; that is, to feede them with the foode of the holy word of God: as *Tremellius* and *Iunius* doe well translate the same: but euery one (as the Prophet chargeth them) followed his owne intemperancie and greedie couetousnesse, &c. *These sheepeheards* (saith the Prophet) *cannot cause to vnderstand* (Lo iadhgnu hauin) *nesciunt docere*, they know not (or regard not) to teach. *They feede themselues, and not the flocke.* Likewise Ezechiel, chapter 34. verses 2. 4. *Sonne of man* (saith the Lord) *prophecie against the sheepheards of Israel, that feede themselues: should not the sheepheards feede the flocke? Yee eate the fatte, and clothe yee with the woll: yee kill them that are feade, but ye feede not the sheepe. The weake haue yee not strengthened: the sicke haue yee not healed, neither haue yee bound vp the broken, nor brought againe that which was driuen away, neither haue ye sought that which was lost, but with crueltie and with rigour haue yee ruled them.* Like to that, which the Lord speakes by *Ieremie* the Prophet, in his 5. chapter verse 31. *The Prophets*, (that is, the false Prophets) *prophecie lies, and the Priests by their hand*; that is, through them, (or, *by their corrupt teaching*) *beare rule*: as before. Though it bee otherwise in the common translation, receiue gifts: yet this doth most fitly agree.

And therefore, like as the Lord by Ezekiel had pronounced the curse against them: so doeth hee likewise by his Prophet Ieremiah, chapter 23. verses 1, 2. saying, *Woe be vnto the Pastors, that destroy and scatter the sheepe of my pasture, saith the Lord. Therefore thus saith the Lord God of Israel, vnto the Pastors that feede my people, yee haue scattered my flocke and thrust them out, and haue not visited them: beholde I will visite you for the wickednesse of your workes, saith the Lord.* Reade also Zechariah, chapter 11. verse 5. *Their owne sheepheards spare them not.* And verse 16. *The foolish sheepheard is described as before, not to looke for that which is lost, nor to seeke the young one,* (Nagnar) (or tender Lambe) *nor to heale that which is hurt, nor to feede that which standeth vp*: or rather, (*nor to carrie that which draggeth behinde, portare restantem*, the Hebrewe wordes are (*hannitsabah loiecalcel.*) For though the Verbe *Cal*, or *Cul*, is translated to susteine and vpholde by foode: and so the *quadrate*, (*Ccilcal*) as Genesis, chapter 50. verse 21. and 1. Kings, chapter 4. verses 7. 27. Yet it is in a more generall signification, to susteine or vpholde, and beare vp euerie way: as Psalme 55. verse 22. where it is opposed to falling downe, or sinking vnder the burden. And in this place, (insomuch as it is ioyned with another worde, noting restinesse or vnwilsomenesse to goe forward with the rest of the flocke) it may bee best taken for sustentation by bearing or carrying, as *Tremellius* and *Iunius* doe translate it. And then the Prophet proceeding, saith further, that the foolish and vnconscionable *Sheepeheard*, *eateth the flesh of the more fatte sheepe, and teareth the clawes of the other in peeces*: to wit, of those that are not so willing to goe forward as the rest; by dragging of them by their hornes, &c. Wherevpon, (in a holy indignation, against such cruell and negligent sheepheards) he crieth out, verse 17. *O idole Sheepheard*, (or thus, *O thou my sheepeheard of no value*) *that leaueth the flocke: the sword shall be vpon his arme, and vpon his right eye: His arme shall bee cleane dried vp, and his right eye shall bee vterly darkened.*

Thus

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Thus, by the reproofe of wicked sheepheards; in whom is condemned all voluptuousnesse, couetousnesse, slouthfulnesse, and rigour, with other such vices, answerable to that contrarie charge of our Sauiour, Matth. chapter 20. verses 25, 28. and Luke, chapter 22. verses 25. 27. and of Peter, 1. Epistle chap. 5. verse 3. as was alledged but a while since: wee may perceiue what be the vertues and duties of a good sheepeheard of our Sauiour Christ; euen according to the example of the Apostle *Paul*, and other good seruants of God, whom hee pointeth out vnto vs. 1. Thessal. chap. 2. verses 4. 12. For though the good sheepeheard may eate of the milke of the flocke, 1. Cor. chap. 9. verse 7. yet hee will in no wise cruelly plucke off their skinnes, or couetously fleece them, &c. That is, hee will haue care by no meanes to hinder, but euery way to further the saluation of their soules, as much as hee may.

Hetherto of the second part of the first speech of our Sauiour to *Peter* after dinner, in this his seuenth appearance; all the words being ioyntly considered, *Feede my lambs, Feede my sheepe, Feede my sheepe*. The which, as hath beene declared, (and that so much the more at large; by reason of the excellencie of the matter) doe containe both a charge concerning the duties belonging to *Peters* calling of the Apostleship: and also a direction or rule, whereby both hee and all other Ministers of the word, are to trie and approue their vnfeined loue to our Sauiour: both in the sight of God, and of his Church, as wel to his glorie, as to the peace of their owne consciences.

Now let vs come to the more particular consideration of the other words: lambs and sheepe.

Question. What may we obserue from them?

Answer. *Wee may vnder this similitude, or comparison, well obserue, what manner of ones they are, whosoeuer be the true members of the flocke and Church of our Lord Iesus Christ.*

Explicatiõ Wee may doe so indeede: and that both in respect of their owne nature: and also in respect of the gratious worke of our Sauiour, in their hearts, by his holy Spirit.

Question. What therefore doth this similitude teach vs: that the true members of the Church of our Sauiour, are by nature?

Answer. *It teacheth vs, that they are by nature, euen like to all other of the lost posteritie of mankinde: apt to erre and goe astray, timorous and fearefull to doe well, subiect to extreame perill and danger, and yet most secure and shiftlesse to preuent or escape the same.*

Explicatiõ & proofe. Such verily are we all by nature: wise to doe euill, but to doe well wee haue no knowledge, Ier. 4. 22. bold as lions to commit wickednesse, Isai. 11. but of no courage for the truth, Ier. 9. 3. Wee may iustly say as the Prophet *Isaiah* teacheth vs, Isai. 53. 6. *All we like sheepe haue gone astray: we haue euery one turned to his owne way, &c.* The poore sheepe is not more subiect to the wolfe, beare, and the lion: yea and to wilder it selfe in the most desolate wildernesse, without all foode and pasture, to the famishing of themselues, then wee are to the diuell, and his wicked, subtile and cruel instruments, here in this world. And yet most secure are we, vntill the Lord by his holy word and spirit, make vs warie and watchfull: according to that, 1. Pet. 5. ver. 8. 9. yea the children of God, though they watch as well as they can, yet at vnwares, they cast themselues into dangers: as Psal. 119. verse 176. *I haue gone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commandements.*

Neuertheless, there is a great difference, betwixt that which they are by nature, and that which they are by grace.

Question. How is that?

Answere. *In this respect, our Sauiour describeth his sheepe, to be such as heare his voyce, and follow after him. For* (as hee saith) *they know the Sheepheards voyce. Neither*

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will they follow a stranger, but flie from him: for they know not, that is, they regard not the voyce of strangers.

Explicati. So indeede doth our Sauiour teach vs, Iohn chap. 10. verses 4. 5. *The sheepheard of the sheepe goeth before them, and they follow him: for they know his voyce, &c.* And verses 27, 28. *My sheepe heare my voyce, and I know them, and they follow me, and I giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of my hand. My father which gaue them me, is greater then all, and none is able to take them out of my fathers hand. I and my father are one.*

Herevnto agreeth the doctrine of the Apostle *Peter*, as hee had learned from this charge of our Sauiour, in that hee saith to the Iewes, no other thing but that which agreeth to vs all, *Yee were as sheepe going astray: but yee are now returned vnto the sheepheard and Bishop of your soules.* 1. Epistle chap. 2. verse 25. O therefore, most blessed is the estate of all such, as be in the fold of our Lord Iesus Christ, and haue good and faithfull sheepheards: that they may be continually fed and guided, and gouerned by them in his name. None of them needs to be in feare, of being in the habite of the sheepe, because of the wolfe. It is the onely safety of the people of God, to be first inwardly and in truth; and then to shew themselues outwardly, and in open profession, to be of the sheepfold of Christ, yea though they should be in the middest of woolues: according as our Sauiour tolde his Disciples, that hee sent them forth as it were in the middest of woolues. And therefore in this case it is worthily to be reiected, as a wicked prouerbe, *Hee that sheweth himselfe a sheepe, maketh himselfe a prey for the woolfe.* For our Sauiour himselfe will watch ouer them, and feede and defend them continually. And seeing all doe stand in neede of continuall feeding and guiding; yea euen by such as be like to themselues, though indewed with more especiall grace to that end: beholde our Sauiour hath appointed some to be Pastors and Teachers, to the end of the world. Wherefore also, hence it appeareth, that all that be of the flocke of Christ, ought to shew themselues teachable, and tractable, in respect of that submission which they owe to their sheepheards; and peaceable and harmelesse among themselues: yea, and to bring forth much fruit of godlinesse, to the honour and praise of God, (according to the nature of the sheepe of the field, which (being well tended and guided) are verie profitable to the Master of the flocke) as they that bee humbled and meekened by the Spirit of God: according to that Isai. chap. 11. verses 6, &c. *The woolfe shall dwell with the lambe, &c.* And verse 9. *None shall hurt nor destroy in all the mountaine of my holinesse: for the earth shall be full of the knowledge of the Lord, as the waters that couer the sea*: that is, the deepe gulfe of the Sea.

Let vs therefore accordingly dispose our selues, or rather seeke to God for his grace, that wee may with comfort professe our selues, the flocke of the Sheepheard of *Israell*: Psalme 79. verse 13. and Psal. 80. verse 1. and 100. 3. And that the Lord may say vnto vs, *yee my sheepe, the sheepe of my pasture, are men, and I am your God, saith the Lord God.* Ezech. chap. 34. verse 31. And thus our Sauiour Christ, describing the duties of all Pastours and Sheepeheards, the Ministers of his holie worde, whether Apostles, Prophets, and Euangelists, in their more large fields and flockes, or ordinarie Pastors in their more limited walkes: hee doth therewithall giue all the sheepe of his flockes to vnderstand, as well one as other, what belongeth to their duties, both toward himselfe first; and then also toward those whom he setteth ouer them: and likewise euen among themselues one to another.

Question. But why doeth our Sauiour, not onely make mention of sheepe, but also of lambs, in this his charge: *feede my lambs, feede my sheepe?*

Answer. *To shew, that as there will be alwaies in his flocke, some more weake and tender then the rest; yea and euen the very strongest also, to haue their infirmities, though*

more

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more then other; of the which he himselfe hath a most discreete and tender care: so he requireth, that all his Ministers, haue a like tender and discreete regard, putting difference betwixt lambe and sheepe, yea betwixt lambe and lambe, and sheepe and sheepe; that all may be preserued, and cherished, to the vse of their Maister and Lord.

Explicatio This, no doubt, was the meaning and purpose of our Sauiour, in putting this distinction. Neither is it to be neglected, that he maketh mention of the Lambs first, who haue neede to be most tendered: specially the new eaned, &c. according to the description of the duties of good Shepheards, rehearsed before. In which respect, the Apostle Paul (as hee was taught by our Sauiour) frameth his instructions and exhortations, both to Pastors ouer their flockes, and also to all Christians among themselues, that this difference be very wisely, and religiously obserued. And namely, 1. Thessa. 5. 13. 14. *Be at peace among your selues. Wee desire you, brethren, admonish them that are vnruly: comfort the feeble minded: beare with the weake: be patient toward all men, &c.* And Rom. 14. 1. *Him that is weake in faith, receiue vnto you, but not for controuersies of disputations, &c.* And verse, 15. *If thy brother be greeued for the meate, now walkest thou not charitably: destroy not him with thy meate, for whom Christ died. &c.* And chap. 15. verse, 1. &c. *Wee which are strong, ought to beare the infirmities of the weake, and not to please our selues. Let euery man please his neighbour in that which is good to edification. For Christ also would not please himselfe, &c.* And Iude in his Epistle, verse, 22. 23. *Haue compassion of some, putting difference: And other saue with feare, pulling them out of the fire, and hate euen the garment spotted by the flesh.* To speake in a word; such care, ioyned with all holy wisedome, is on all hands to be vsed, that as our Sauiour is not minded to cast away any that come vnto him: so none be caused to stumble, by any indiscreete or vnkinde, and vnbrotherly dealing against them; remembring alwaies, and carefully auoiding, the fearefull menace and woe, which our Sauiour denounceth. Matth. 18. 6. 7. saying, *Whosoeuer shall offend one of these little ones, which beleeue in me, it were better for him, that a mill-stone were hanged about his necke, and that he were drowned in the depth of the Sea. Woe be to the world, because of offences: for it must needes be, that offences shall come, but woe be to that man, by whom the offence commeth.*

And to this end, it is most safe, and much better, in regard of the manifold and great infirmities of men; and of the infinite mercie and compassion of our Sauiour ouer poore sinners: rather to offend in a little too much mildnesse, and gentlenes, so farre as the word and ordinances of the Lord be not prophaned and despised, then to vse ouer rough seuerity: though it must needes be confessed, that the best moderation must be laboured after; euen that which may least decline, either on the right hand, or on the left; and be furthest remoued, both from all bitternes, and also from all flatterie. Read Leuit. 19. 17. *Thou shalt not hate thy brother in thine heart, but thou shalt plainely rebuke thy neighbour, neither shalt thou beare with him in his sinne.* And 1. Cor. 16. 14. *Let all your things be done in loue.* And 2. Cor. 13. 10. 11. *Therefore write I these things, being absent, lest when I am present, I should vse sharpnes, according to the power which the Lord hath giuen me, to edification and not to destruction. Finally brethren, fare ye well: be perfect; be of good comfort: be of one minde: liue in peace, and the God of peace shall be with you.* A most sweete and louing farwell, for conclusion of his most holy and Apostolicall letter. Wherewith we may also wel conclude, the first speech of our Sauiour to *Peter*: which, for the excellencie of it (as it was said before) hath beene in either part of it, interpreted and opened the more largely. It being (as *Beza* well saith) *Ingens sane thesaurus, longe ipso cœlo, & terra, totaq; presenti vita, pretiosior, qui pauculis illis verbis continetur, pasce oues meas, & pasce meos agnos.* That is, It is (as saith that learned man) an exceeding great treasure, of farre greater worth, then all things in this present world, yea then the earth, and heauen it selfe; euen that which is contained in these very fewe words, *Feede my sheepe, and feede my lambs.* Onely, this

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let vs add heerewithall, that as these words, (in themselues duly considered) are a most pretious treasure; so we ought to esteeme of them, and euery one of vs, according to our places, and callings, and gifts, answerably to vse; that is, to obey the same: euen as we desire to haue peace to our soules and consciences, in good assurance, that wee beare true loue to our Sauiour (who is most worthie of all our loue) and as wee would comfortably looke for any saluation by him. Neuer forgetting, what hee himselfe hath saide, for the triall of our loue towards him, *If ye loue me, keepe my commandements.* Iohn, 14. 15. And, verse, 24. *Hee that loueth me not, keepeth not my words.* And chap. 13. 34. 35. *A new commandement giue I vnto you, that ye loue one another: as I haue loued you, that ye loue one another. By this shall all men know that ye are my disciples, if ye haue loue one to another.* For thus must Pastors loue among themselues, and thus must Pastors and their flockes loue together: or else they cannot truly loue our Sauiour Christ. Finally, forasmuch as the Lord hath commanded, that his sheepheards should haue so great a hand and busines about his flocke, both lambes and sheepe: people must not thinke their Pastors to be busie-bodies, while they keepe this care, and watch ouer them, and performe the duties which God hath commanded them. But contrariwise, in meekenes of wisedome, they are to submit themselues, acknowledging it to be good and profitable for them so to doe. Heb. 13. 17. Now all these things duly considered, concerning the true meaning and purpose of our Sauiour, in this his whole first speech to *Peter*: How should we thinke, that it could euer come into the mind of any (not deluded by the spirit of errour) that our Sauiour thus admonishing *Peter*, to try his loue towards him, because his owne heart had vnaduisedly, and through vaine confidence in himselfe, deceiued him before (thus giuing him a Touchstone as it were, to trie his loue by, and thus earnestly charging him to looke to the duty of his office of Apostleship, euen as hee would answer him concerning the trust with hee committed to him, for his part among the rest.) How I say, should we or any other thinke, that our Sauiour should intend thereby, to make him Prince of all his Apostles, and an vniuersall Bishop or Pastor, in his owne steade, ouer all the world? And the rather may wee meruaile, that it should, from this speech of our Sauiour, come into the heart of any, to admitte any such thought: seeing when the Disciples themselues, did not long before this, expresly aske the question (whether of ambition alone, or also for the auoyding of further contention about the matter, if once our Sauiour should determine it) and our Sauiour doth disclaime their question, and determineth the cleane contrarie. And therefore also, much more may we maruell, that any, not bewitched with loue toward the mysterie of iniquitie; neither inflamed with the filthy lust of spirituall fornication, to set vp the whorish Antichrist of *Rome* propheſied of long before: should euer imagine from this text, that the Pope of *Rome* should be *Peters* successour, and hold such authoritie, in pretence of his right; as he at this day claimeth: and which the precedent Popes, haue many hundred yeeres both vulpishly or like Foxes claimed, and also wooluishly or like Woolues executed, directly against Christ and his Gospell, and all his both faithfull Pastors, and also euery true sheepe or lambe of his flocke: saue onely, that they doe most hypocritically and blasphemously pretend his name, to couer all their abominations withall. But leauing them, as sufficiently vnmasked, by the large and learned disputations of the true Pastors of our Sauiour Christ, against this false Antichristian Pastor and Bishop; or rather Woolfe of *Rome*: let vs now come to the second speech of our Sauiour to *Peter*, at the same time; as it followeth in the Euangelist *Iohn*. Which are the words of the Text.

Question.

Answer. *Thus it followeth in the* 18. *verse. Verily, verily (saith our Sauiour) I say vnto thee, when thou wast young, thou girdest thy selfe, and walkedst whether thou wouldest: but when thou shalt be old, thou shalt stretch forth thine hands, and another shall gird thee, and leade thee whether thou wouldest not.*

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This indeede may we reckon for the second speech of our Sauiour to *Peter* after dinner before mentioned, containing (as we see plainely) a propheſie, or as we may call it, a propheticall aduertiſement to *Peter*, concerning his death.

Queſtion. What may be the reaſon, why our *Sauiour* ſhould thus ſpeake to *Peter*, more then to any of the reſt?

Anſwer. *As our Sauiour fore-told Peter of his fall, as of a iuſt puniſhment, which ſhould fall vpon him for his raſh and carnall confidence in his owne ſtrength: ſo now, to the magnifying of his grace, and mercy to Peter; he doth not onely foretell, but alſo therewithall promiſeth him ſtrength, that he ſhall be able to ſuffer martyrdome, for the teſtimonie of his truth.*

Explicatiō That this was the purpoſe of our Sauiour, it is eaſie to be diſcerned, of euery aduiſed and teachable hearer. For our Sauiour maketh it plaine, by a familiar compariſon, betwixt the time of his youth, and the laſt point of his age: ſhewing the differing eſtate and condition of them both. The time, and ſtate, or condition of his youth, he deſcribeth by two adiuncts: the one of girding himſelfe; to wit, after the vſuall manner of thoſe Countries, wherein men vſed long garments: the other of walking to what place hee himſelfe minded to goe. The laſt point, and condition of his age, hee deſcribeth by three adiunctes, of a contrary nature to the former. The firſt is; that hee ſhould reach forth his hands: to wit, as children doe, when their girdell is put about them, when they are dreſſed. The ſecond; that another ſhould gird him: our Sauiour minding thereby, another kinde of girding then before (though he vſe the ſame word) that is, ſuch a girding, whereby executioners doe binde the hands of thoſe, that are to be put to death: whether by the lawfull and iuſt ſentence; or by ſome tyrannous commandement of the Magiſtrate. The third; that he ſhould be led, whether he would not: to wit, to the place of execution. Thus I ſay, the meaning of our *Sauiour* is plaine, from his owne words, duly and aduiſedly conſidered. And the manner of the ſpeech of our Sauiour, (being very earneſt) ſheweth that it was to ſingular good purpoſe, that *Peter* ſhould be thus certified: and that he ſhould earneſtly conſider of this matter. If wee deſire any further proofe, concerning the meaning of our *Sauiour*: we haue the Euangeliſt *Iohn*, a moſt faithfull interpreter; as it followeth in the very next words. Which are they?

Queſtion. Anſwer. 19. *And this ſpake he (ſaith S. Iohn) ſignifying by what death he ſhould glorifie God.*

Explicatiō In theſe words, the Euangeliſt maketh the matter very plaine. Firſt, that our Sauiour ſpake concerning the death of *Peter*. Secondly, of his martyrdom. For by that kinde of the death of his ſeruants, God is eſpecially glorified, Firſt, in that hee maketh his inuiſible power manifeſt: by ſtrengthening his weake ſeruants, aboue all humane ſtrength; to the confuſion of the aduerſaries of his truth. Secondly, that thereby, hee confirmeth the ſtable truth of his promiſes, made to the animating of his ſeruants, to the indūring of afflictions, yea euen of death it ſelfe, for his truthes ſake. Thirdly, in that the weake Chriſtians are hereby greatly incouraged, to perſeuere in the profeſſion of the Goſpel. Finallie, in that many of the perſecutors themſelues, are hereby conuerted vnto God: while they behold the inuincible faith, and patience, and ioy of his ſeruants, notwithſtanding all the extremities of their ſufferings. And thus alſo, *Peter* himſelfe taught, before he died: that God is greatly glorified by this kinde of death: 1. Ep. 4 verſes. 14, 15. 16. *On your part, God is glorified, ſaith he.* And againe, *If any man ſuffer as a Chriſtian, let him not be aſhamed: but let him glorifie God in this behalfe.* But how could *Peters* ſufferings glorifie God, if ſo be (as our Sauiour ſeemeth to tell him) that he ſhould be vnwilling to indure them? For it is willingnes and cheerefulnes, which maketh the vertue.

Queſtion. What is to be ſaid to this?

Anſwer. *In that our Sauiour telleth Peter, that hee ſhould in his elde age, be led whether hee would not: it was not the meaning of our Sauiour to ſay, he ſhould ſuffer againſt his will: but to giue him to vnderſtand, that he ſhould die, not a naturall, but a violent death,*

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by the hand of the persecuting Tyrant: the which kinde of death, no man would willingly make choyse of; were it not for that loue and zeale, which by the grace of God, they beare to the glory of God, and that in such conscience of their bounden duty; that they do most iustly prefer it, ten thousand times before their owne liues.

Explication. This no doubt, was the meaning of our Sauiour. And so doth the Euangelist *Iohn* interpret the same, in that he saith, that our Sauiour did by the comparison which he made, signifie (as we sawe before) by what death hee should glorifie God. For seeing *Peter* did glorifie God by his death, (as the Euangelist *Iohn* surviuing *Peter* about 30. yeeres, euen to the fourth yeere of *Traian* the Emperour, which was 64. yeeres after the resurrection of our Sauiour, as the Ecclesiasticall historie doth testifie, hee liued to knowe and vnderstand) it must be acknowledged, that he died willingly for the Lords sake. And so it appeareth plainely. 2. Epist. Peter, chap. 1. 13. 14. And yet neuertheless, easily may we admit, that *Peter*, hauing still the remnants of humane frailty: did not without mighty strivings, subdue all naturall vnwillingnes, and whatsoeuer feare might cause the same.

In smaller tentations, then such as belong to the enduring of cruell death; the flesh is apt to draw backe, as the Apostle Paul plainly teacheth: hee euen making himselfe the example, saying, *I doe not the good thing which I would, but the euill which I would not, that doe* I. Rom. 7. 19. And verse, 21, &c. *I finde by the lawe, that when I would doe good, euill is present with me. For I delight in the lawe of God, concerning the inner man, but I see another law in my members, rebelling against the law of my minde, and leading me captiue to the law of sinne, which is in my members. O wretched man that I am, &c.* Now therefore if in smaller tentations, the flesh is weake: how should there not be fence of weakenes in the greatest: according to that saying of our Sauiour, *The spirit in deede is readie, but the flesh is weak.* Yea, euen according to that which hee found in himselfe, though infinitely differing from our weakenes, seeing there was no home-dwelling sinne in his nature, as is in ours: or rather, because his nature was perfectly holy: and yet he hauing humane infirmitie, though without sinne, could not but, for declaration of the truth of his humane nature, shew himselfe vnwilling to die, especially such a death as he was to die: had hee not more regarded to doe the will of his heauenly Father, more then his owne, simply considered in that he was man; as his most holy prayer sheweth, *Father not my will, but thine be done.* No meruaile therefore, though wee poore traile creatures, combred with the remnants of sinne, should in the flesh finde vnwillingnes, yea a contrary lust of the flesh against the spirit: though through the predominant, and ouerruling grace of the spirit, we are strengthened to reioyce, as *Peter* was, with his companions. Act. 5. 40. 41. 42. And so, no doubt, did he in the spirit reioyce at his death; in that he was counted worthy, not onely to be scourged, but also to suffer death for the name of Christ.

The consideration of this humane infirmity, euen in the most holy Martyrs mixed with sinne, is very profitable for vs, in diuers respects. First, to take away all opinion of merit in their sufferings, that this honour may remaine whole and entire onely to our Sauiour Christ, whose alone it is. Secondly, to comfort our selues or any other whom God at any time calleth to Martyrdome, though wee cannot but haue experience of great infirmities, in the firie tentation: seeing the deerest of Gods children, haue bidden the assaults of vnwilling and timorous nature. In the which respect, worthy is the saying of M. *Caluine* in his Commentaries vpon this Scripture; that They who imagine the Martyrs to haue had no touch of feare, doe gather matter of despaire, when they themselues doe begin to feare. *Qui Martyres nullo metu tactos fuisse fingunt, desperationis materiam sumunt ex proprio metu.* And againe, the Martyrs could not haue triumphed ouer the enemies of the truth, vnlesse they had first fought against themselues. *Non possent nisi secum pugnando, de hostibus veritatis triumphum agere.*

And

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And nowe further, touching *Peter*: inſomuch as our Sauiour propheſied thus of that kind of death which he ſhould dye: wee may be ſure, that it came certainly ſo to paſſe; though we cannot giue credit, to all things that are written in Eccleſiaſticall ſtories, concerning the fulfilling thereof. Neither doe the wordes of our Sauiour, (as ſome haue imagined) deſcribe, and determine, that he ſhould be crucified. We will not therefore looke much vnto humane ſtories in this matter; ſeeing we haue a more certaine ground, in the vndoubted propheſie of our Sauiour; wherein we may ſafely reſt. By vertue whereof no doubt, though *Peter* was ſore maliced (as we may perceiue, Act: 12. 3.4.) yet as it followeth in the ſame chapter, he was mightily and miraculouſly deliuered, that the word of our Sauiour might take place. So then, as this propheſie of our Sauiour, was a warning to *Peter*, wherevnto hee was to prepare and diſpoſe himſelfe at the laſt: ſo it was as it were a comfortable charter of his life, vntill olde age ſhould come vpon him. And euen ſo doth the time reported of his death, in the laſt yeare of cruell *Nero* ſhew; which was about. 36. yeares, after that our Sauiour had foretold thus much to *Peter*. That which our Sauiour vouchſafed to declare vnto *Peter*: is in his ſecret counſell knowne and determined concerning euery one of vs, and all other beſide. Let vs therefore, euen from hence, comfort our ſelues: that our times are in his handes: whether we liue or dye, in youth or in old age, whether we dye the death of martyrdome, or otherwiſe: ſo that wee walke faithfully in his holy waies.

Thus much concerning the ſecond ſpeech of our Sauiour to *Peter*, we come now to the third.

Queſtion. Which was that?

Anſwer. 19. *After the former ſpeech ended (ſaith the Euangeliſt Iohn) our Sauiour ſaide to him, Followe me.*

Explicatiõ This is a ſhort ſpeech, but it is a ſpeech of great waight and importance. It appeareth, by the next verſe, (where it is ſaide, that *Peter* following our Sauiour, ſawe *Iohn* alſo following) that our Sauiour ſpeaking theſe wordes to *Peter* (*followe me*) turned himſelfe, as minding to goe to ſome other place and to take *Peter* aſide with him alone. Neuertheleſſe, there is no doubt to be made, but hee minded a further thing: that is, euen to teach him yet more familiarly, the former leſſon that he had giuen him: to wit, that as it was his dutie to followe him bodily, ſteppe by ſteppe at his commandement; ſo hee might conſider thereby, that it was likewiſe his dutie to be willing to followe him (that is, as we ſpeake to the ſame purpoſe, to be an imitator of him) in his death, as wel as in his life. Thus much briefly, cõcerning this third ſpeech, vntill we come to the repetition of it againe, in the fourth ſpeech, where the meaning of our Sauiour is made more plaine: by occaſion of a queſtion, which *Peter* demandeth of him.

Queſtion. How doth the Euangeliſt report this laſt ſpeech of our Sauiour, at this his ſeuenth appearance; and alſo the occaſion of the ſame?

Anſwer. 20. *Then Peter (ſaith Saint Iohn) turned about and ſawe the Diſciple, whom Ieſus loued, following; who alſo had leaned on his breaſt at ſupper: and ſaide, Lord, which is he that betrayeth thee?*

21. *When Peter therefore ſaw him, he ſaide to Ieſus, Lord what ſhall this man doe?*

22. *Ieſus ſaide to him, if I will that he tarrie till I come, what is it to thee? Followe thou me.*

Explicatiõ In theſe wordes of the holy Euangeliſt, we haue both the laſt ſpeech of our Sauiour to *Peter*, in this his ſeuenth appearance; and alſo the occaſion, which *Peter* gaue therevnto, by a queſtion propounded to our Sauiour. Yea and alſo the occaſion which *Peter* tooke to aske this queſtion, to conſider of.

The occaſion which *Peter* did both giue, and alſo take; is contained in the former two verſes. The ſpeech of our SAVIOVR is ſet downe in the laſt of theſe verſes. The queſtion which *Peter* demanded, was concerning

Iohn

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Iohn the Euangeliſt, in theſe wordes, *But this man, what?* For theſe are the wordes. His meaning was, to deſire to knowe, either whether our Sauiour would haue him alſo to goe with him: or elſe, what ſhould become of him; whether he ſhould likewiſe be put to death or no. As though he ſhould haue ſaid, *But as touching this man*, what? to wit, ſhall he doe: or what ſhall he ſuffer? But whether of theſe he minded; the one or the other: the anſwer of our Sauiour will ſhewe, that it was a curious and an vnmeet queſtion for him ſo boldly to propound.

The occaſion of this queſtion was (as the Euangeliſt *Iohn* ſheweth) becauſe *Peter* turning himſelfe to looke backe, ſawe *Iohn* alſo following our Sauiour. It is true that *Iohn* doth not ſet downe his owne name: but the deſcription can agree to none but to himſelfe: as chap: 13. verſe 23. 24. and the 24. verſe of this 21. chapter, doth plainely declare. Whence alſo, wee may perceiue one cauſe, why hee doth thus deſcribe himſelfe: that is, for the credite of the whole hiſtorie of this booke, againſt all counterfeit Goſpels: like as *Paul*, for the ſame purpoſe, ſet his hand to all his Epiſtles, that they might be knowne to be his, and to haue an Apoſtolicall authoritie, Col: 4. 18. and 2. Theſ. 3. 17. The occaſion of which circumſpection of the Apoſtle, read in the ſame Epiſtle, ch. 2. verſe 2. An other cauſe of this deſcription which the Euangeliſt maketh of himſelfe may be this; to imply a reaſon, why *Peter* was moued to aske this queſtion: inſomuch as he thought it ſtrange, that our Sauiour ſhould take him alone with him now, when he was wont to call his beloued Diſciple *Iohn* alſo; when he went a part, as wee read, Mark, chap: 5. 37. and chap: 9. 2. and againe chap: 14. 33. And thus we may ſee, how literally (as was noted before) our Sauiour biddeth *Peter* to followe him with his bodily feete; though he intended to teach him an other kind of following: as we ſhal ſee further by the anſwer of our Sauiour. This anſwer of our Sauiour hath two parts. The firſt is a reprehenſion of *Peters* queſtion; the ſecond is a repetition of his former commandment, *Followe thou me*.

By the reprehenſion, we may eaſily perceiue that *Peters* queſtion was curious, and vnbeſeeming him for to aske: ſpecially at this time when he ought rather to haue held his thoughts, and meditations vpon the reuelation and commandement which our Sauiour gaue him, concerning himſelfe. And I doubt not, but that was one cauſe why he tooke him ſo aſide. Whereby we may iuſtly learne this leſſon: that it is our dutie to be more carefull of thoſe things that doe concerne our ſelues, and our owne duties; how wee may liue and dye, as God may be glorified in vs and by vs: then to be curious about others, howe long they ſhall liue, or what death they ſhall dye. *If I will that he tarie till I come, what is it to thee*, ſaith our Sauiour? wee ſee our Sauiour doth ſharply reproue him. And therefore alſo, we may eaſily perceiue, that it is no ſmal ſinne for any to be inquiſitiue to knowe ſuch things, as doe rather concerne others then our ſelues: or at ſuch time, as we ought rather, to try our owne hearts, then to be inquiſitiue about others, &c. As in the bodily warfare, euery man muſt keepe his own rancke and ſtanding, ſo it muſt be in the ſpiritual warfare of the Lord. And euery man ſtandeth bound in dutie, to take vp his own croſſe, to ſtand to his owne lot, and to beare his owne burden, &c. No doubt, the Lord will deale gratiouſly both in life and alſo in death, with euery one that putteth his truſt in him; and continueth to walke faithfully before him. It is the dutie of euery Chriſtian to be carefull ouer other: the magiſtrate and miniſter of the word ouer the people: the maiſter of the family ouer his children and ſeruants; and euery neighbour ouer other, as the cauſe ſhall require, and as their callings will beare.

But none of theſe cares, muſt be with neglect of our owne duties, nor exceeding the limites or boundes of our ſeuerall callings. It muſt be as maiſter *Caluin* ſaith notably well, *cura & non curioſitas quæ nos impediat*: that is, It muſt be care and not curioſitie, which would be hurtfull to vs: the buſie bodies care

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is neither good to himselfe, nor to any other. Verily, euery man well minded, shall finde so much to doe, to keepe himselfe in an euen course of good dutie, that he shall haue litle leisure to prie curiously into the state of other, and what may afterward become of them, &c.

And therefore it is that our Sauiour, in the second part of his answere, doth very earnestly repeate vnto *Peter* his former commandement, which it had beene more meete for him to haue looked vnto: whether wee consider his bodily attendance vpon our Sauiour, for a short time, in his going aside; or that we referre it to his constant imitation of him, euen vnto the death: or that we referre it vnto both, not onely according to the letter, but also according to the intended allegorie, in such sence as the Apostle *Paul* saith. *Be ye followers of me, as I am of Christ*, 1. Cor: 11. 1. And as our Sauiour himselfe had said before, both to *Peter* and to the rest. *He that taketh not vp his crosse and followeth after me, is not worthy of me. He that will saue his life shall loose it, &c.* Mat: 10. 38. 39.

And as he said at the first calling, *Followe me, and I will make you fishers of men*: Wherein no doubt, our Sauiour did not onely respect their bodily attendance, but also the fruite thereof, in imbracing and following that instruction which they should receiue from him to the fitting and furnishing of them for his seruice. Touching these wordes. (*If I will that hee tarie till I come*) I know not well whether our Sauiour meant onely vntill he should returne vnto the rest of the eleuen, after that *Peter* had gone aside with him for a while: or that they are to be vnderstood concerning *Iohns* tarrying in life, and so comming of Christ to be extended to his comming againe, at the last day: according to that, Iohn. 14. 3. *I will come againe and receiue you to my selfe*. And Act: chap: 1. 11. But from either circumstance, the rebuke might well agree to *Peter*. And the latter sence would amplifie the rebuke. Howsoeuer it was, this we are sure of, from the testimonie of the Euangelist *Iohn*, that albeit it may be, that our Sauiour would by these wordes intimate, that *Iohn* should outliue *Peter*: yet they did vtterly misvnderstand the mind of our Sauiour, whosoeuer from those wordes imagined; that *Iohn* should neuer dye. For so S. *Iohn* himself giueth plainly to vnderstand: as it followeth in the 23. verse, *then* (saith he) *went this word abroad, among the brethren, that this Disciple should not dye: yet Iesus said not to him, he shall not dye: but if I will that he tarie till I come, what is that to thee?* In which speeches there is great difference: the one being simple and enunciatiue; the other conditionall, and vpon a supposition, or putting of the case as we may say. And besides: our Sauiour might well meane, of his tarying till he came againe with *Peter*. Yet, so farre (as the Euangelist saith) preuailed the conceite of *Iohns* not dying; that some of the brethren (not ill minded) were deceiued in this point. Whereby wee may well take this profitable instruction; that in our good meaning we be very carefull to vnderstand things aright, to the end we doe not mistake one thing for another: lest wee embrace an error in stead of the truth, as without good diligence & discretion, specially in speeches of doubtfull interpretation; we may easily doe. And in this point, it is strange to see, how the diuel besotted one euen in this age, (as maister *Beza* reporteth) who deluded by the diuell vnder this pretence, as it is like; feined himselfe to be this Euangelist *Iohn*, as if he had bin then liuing. But he was not vnworthily burnt for his labour; at *Tolouse* a citie of *Narbon* in *France*, as the same *Beza* saith, for if he had bin suffered to liue: who knoweth how far he being a phantasticall deceiuer, might haue deluded many poore soules, vnder the pretended and feined authoritie of *Iohn* the Euangelist. But leaving all fancies, let vs inquire somewhat more diligently, into that point following our Sauiour, not bodily, but spiritually, whereof he chiefly speaketh to *Peter*: that so we may drawe to an end of those things, which belongeth to this seuenth appearance of our Sauiour.

Question. Wherein doth this kind of following, or imitation, as we call it, consist?

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It consisteth in these two things. First in godlines of life, both toward God, and towardes all men: according to the duties of our seuerall places, and callings, wherein we are placed of God.

Secondly in patient bearing of the crosse for the truth and Gospels sake: or otherwise; while we walke in the waies of God, euery one according to that measure of triall, which God shall thinke good to lay vpon vs.

That this is so: first, as touching godlines of life, from an vnderstanding, and beleeuing heart; it is cleare, in that our Sauiour Christ, doth not onely in respect of his doctrine, but also of his most godly life, call himselfe the light of the world: as Iohn 8.12. *I am the light of this world: he that followeth me, shall not walke in darknes, but shall haue the light of life.* And chap: 9.5. *As long as I am in the world, I am the light of the world*: that is, one specially appointed, to glorifie God both in word and deede, And chap: 12.35.36. *Yet a litle while is the light with you: walke while ye haue the light, lest darknes come vpon you, for he that walketh in darknes knoweth not whether he goeth. While ye haue the light, beleeue in the light, that ye may be the children of the light.* And Iohn, 14.6. *I am the way, and the truth, and the life. No man commeth vnto the father, but by me.* Thus by this generall metaphor of the light, our Sauiour Christ, which is the onely true sunne of righteousnes, as the Prophet *Malachie* calleth him: is both for doctrine, in the most cleare reuelation thereof; and for example of life, in paterning out the same doctrine; a most perfect load-starre for vs all to looke vnto. And more particularly, read Iohn, 13.12.13.14.15.16, where, after that our Sauiour had washed his Disciples feete, he doth from his owne example teach them true loue, and humilitie, two speciall grounds of godlines. And therefore he saith expressely, *I haue giuen you an example, that ye should doe, euen as I haue done to you. Verily, verily I say vnto you. The seruant is not greater then his maister, neither the Embassadour greater then he that sent him. If yee knowe these things, happie are yee if yee doe them.* And chap: 15.9 10.11,12. *As the Father hath loued me, so haue I loued you: continue ye in my loue. If ye shal keepe my commandements, ye shall abide in my loue, as* I *haue kept my Fathers commandements and abide in his loue. These things haue* I *spoken vnto you, that my ioy might remaine in you, and that your ioy might be full. This is my commandement that ye loue one an other, as* I *haue loued you.*

But it must in no wise be neglected, that (as you answer) our Sauiour must be imitated and followed, onely according to the duties of our seuerall places and callings, wherein God hath placed vs: and in the common duties of Christianitie, wherein our Sauiour hath gone before vs, in most perfect care and conscience of obedience to euery commandement of the lawe of God. For otherwise, the calling of our Sauiour Christ, in that he was annointed to be the redeemer, iustifier, sanctifier, and euerlasting Sauiour of the Church of God: it was so peculiar, and proper vnto him, that no creature (neither angel or man) can followe him in one steppe thereof. *God hath made him alone, to be wisedome, righteousnes, holines, and redemption vnto vs*, 1. *Cor*: 1.30. *Neither is there any other name, either in heauen, or in earth, whereby we may be saued.* Act: 4.12. In this respect, he alone both might and could, by his diuine power, worke the workes of God. And although the Apostles, whom he ordained to be the most immediate and neare followers of him, in the ministration of his diuine workes; yea so as our Sauiour promised, that they *should doe greater workes then he did.* Iohn, 14.12. yet they did them not in their owne name, or by their owne power, as they doe confesse. Act: 3.12.16. but onely as the instruments and seruants of Christ, appointed by himselfe, and enabled by the power of faith therevnto. For as touching those, that without the calling of our Sauiour presumed to attempt such miraculous workes, as they wrought: they found by miserable experience, how vaine their attempt was: as we reade. Act: 19.13.14.15.16. To the end therefore, we may be true imitators of our Sauiour Christ: euery one of vs, and principally the ministers of the word and Gospell of Christ, must look diligently to the duties of their seueral callings: that so they in their places,

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may shine as lights to the rest: and that all Christians after their example may walke as children of the light, euery one following other, so farre as any doe follow our Sauiour Christ: according to that of the holy Apostle alledged a while since. *Be ye followers of me, as I am of Christ.* The reason thereof is, for that though there be many examples of godlines recorded in the holy Scriptures; and many also to be seene in the Church of God, from time to time: yet there be very few, nay rather none at all, wherein there be not some great sinnes, and blemishes in their liues, wherein they ought to be shunned and not followed. And therefore we are alwaies to haue a principall regard to the example of all examples, euen our Lord Iesus Christ: who alone (as was noted in the beginning) is the onely cleare & perfect light, both for doctrine, and life, through the whole course thereof, in euery age and condition of the same both publikely and priuatly, vnder his parents and otherwise, as hath beene declared before.

Now secondly, as touching our imitating and following of our Sauiour Christ, in the patient and meeke induring of the crosse; that is, of euery kind of affliction, while we walke in his holy waies: though not to such endes as our Sauiour suffered (in that he was a mediator betwixt God and vs, to make satisfaction for our sins, &c.) yet to declare the truth both of our obediēce to God, & also of our loue to our Sauiour & his Church: we read first the instruction and incouragement of our Sa: himself herevnto. Mat: 11.28.29. *Come vnto me all ye that are weary & laden, and I wil ease you. Take my yoak on you, and learne of me, in that I am meeke and lowly in heart* (to wit, in bearing affliction from the hand of God) *and ye shall find rest vnto your soules. For my yoake is easie, and my burden is light*: to wit, that measure of affliction, which God will lay vpon you while ye humble your selues vnto him through faith in my name: it shall not bee aboue that strength which he wil giue you. And Iob, 15.18. &c. *If the world hate you: ye know it hated me before you, &c. The seruant is not greater then his maister, &c.* Read the place & mark the sundry notable reasons, which our Sauiour alledgeth, to harten and incourage vs, ro indure afflictions for his sake: as hath bin heretofore declared vnto you, from the same words of our Sauiour. Call to mind also, that which was rehearsed before, concerning their vnworthines to haue any part in Christ: whosoeuer loue him not more then their outward peace, or worldly wealth, or very naturall life it selfe. And that wee are to followe our Sauiour Christ in his sufferings, on the behalfe of his Church, & for that loue we beare to the brethren, in desire of confirming them in the faith of the truth, euen by our sufferings for it, and that euen to the death, if need should so require: Read, Philip: 2.17.18. *Yea* (saith the Apostle *Paul*) *and though I be offered vp vpon the sacrifice and seruice of your faith, I am glad and reioyce with you all. For the same cause also, be ye glad and reioyce with me.* And Collos. 1.24. *Now reioyce I in my sufferings for you: and fulfill the rest of the afflictions of Christ, in my flesh, for his bodies sake, which is the Church, &c.* And more generally, the Apostle *Iohn* affirmeth, 1. Ep: 3.16, that in somuch as our Sauiour hath laid down his life for vs: therefore we ought also to lay downe our liues for the brethren. And herein as the Apostle *Peter* saith, *we are partakers of Christs sufferings*, 1. Ep: 4.13. yea & our Sauiour himselfe saith that he accounteth himselfe to suffer in, and with all faithfull Christians, whosoeuer shall suffer for his truths sake: according to that rebuke, wherewith the soule of persecuting *Saule* was pierced through, Act: 9.4. *Saule, Saule, why doest thou persecute me?* In this part of imitatiō as wel as in the former; it is meet indeed that the ministers of the word should be the first and principall: according to the speech of our Sauiour directed to *Peter, Follow thou me.* Neuertheles it is also the dutie of euery one, that is a Christian indeed & in truth, to account it his bounden dutie, to put his life as it were in his hand, & to be willing to giue it for the testimony of Christ, trusting in the grace of Christ, that he will (if need should so require) strengthen him vnto it. If we should not professe the name of Christ, vnlesse onely so far as it might stand with our worldly profits and pleasures; and but vpon condition, we might enioy peace, and friends, &c,

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as carnall Gospellers doe indent with God: what loue were this to God and our Sauiour? This were no better then selfe-lone. Nay it were worse. For wee should herein goe about to make the will of God, subiect to our will: which were the most vnseemely and vnreasonable thing in all the world. It were also in vaine, yea rather a miserable thing, for any to suffer for ill doing, or for wicked heresie, &c. For such are no better then the diuels Martyres, and such as shall be found like selfe-murderers, guiltie of their own blood, and most traiterous enemies to the glory of God. But if wee shall professe the name of Christ, and constantly obey his Gospel, striuing lawfully whatsoeuer affliction and trouble ensue vpon it: then behold as we doe cōforme our selues in a right imitation of our Sauiour in afflictions; so shall we be made comformable vnto him, in his heauenly glory. For so the Apostle saith, *Thou therefore suffer afflictions, as a good souldier of Iesus Christ, &c. If we suffer, we shall also raigne with him.* 2. Tim: 2. 3. & 12. Read also, Rom: 8. 17. 18. *If we be children, we are also heires, euen the heires of God, and heires annexed with Christ, if so be that wee suffer with him, that we may be also glorified with him. For I account that the afflictions of this present time, are not worthy of the glory that shall be shewed vnto vs.* And verses, 28. 29. 30. Likewise, 2. Cor: 4. 17. 18. And 1. Peter, 4, 13. *Reioyce in as much as ye are partakers of Christs sufferings, that when his glory shall appeare, ye may be glad and reioyce.*

Thus much therefore, of the speeches of our Sauiour directed more particularly vnto *Peter* in this his seuenth appearance: though not for *Peters* admonition, and instruction onely; but also for the common instruction and warning of all, as hath beene declared. And so we conclud this whole appearance of our Sauiour, with all his speeches and actions, for this time: beseeching God, that, as wee haue, some good space of time, continued in the laying open of these things, which confirme the resurrection of our Sauiour: so our harts may be more and more confirmed in the Article of our faith concerning the same. For this is the generall vse and end both of all these appearances, and also of those which are yet behind; and of al the things done and spoken therein: beside the particular vses, which we haue seene in the handling of them. And verily me think, that we hearing that our Sauiour hath so often shewed himselfe to his Disciples, working so many great works, and continuing his speeches so gratiously vnto them: but wee our selues must needes be put out of all doubt concerning the truth and certaintie of it, together with them.

Now concerning the words of the Euangelist *Iohn* in the last two verses of this chap: which are a general conclusion of the whole historie of the holy Gospel: it shall not be amisse for vs, to consider of them in a fewe wordes, before we proceed to the other appearances mentioned by the other Euangelists, and by the Apostle *Paul*: as hath bin obserued before. For they shall besides other instructions giue vs a good passage vnto them. Rehearse his words therefore.

Question. Which are they?

Answer. 24. *This is that Disciple (saith S. Iohn) who testifieth of these things, and we know that his testimonie is true.* 25. *Now there are also many other things which Iesus did, the which if they should be written euery one, I suppose the world would not containe the bookes that should be written. Amen.*

Explication Briefly, concerning these words of the Euangelist: we haue two things very religiously to consider of. The first, wee may cal a iustification of the vndoubted, yea euen canonicall truth; not onely of the history of the resurrection of our Sauiour Christ: whereby we are assured of our iustification by him (as we are afterward further to consider) but also of the like certaintie of the truth of the whole history, in such sort as it may iustly be reckoned in the catalogue of the holy Scriptures of God. This iustification is double. First, from the holy testimony of the Euang. himselfe, euen the Euang: *Iohn*; as the former description of himselfe, compared with the present text, doth euidently declare: as hath bin obserued before. The which *Iohn*, as he was in especiall manner approued of Christ, and sanctified to be a choise witnes, *to beare record of the word of God, and of the testimony of Iesus Christ, and of all things that he saw*, Reuel: ch. 1. v. 2. And verse, 4.

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A brother and companion with other the faithfull seruants of God then liuing, in tribulation, and in the kingdome, and patience of Iesus Christ, &c. so hee is accordingly to be esteemed, & acknowledged in the Church of God. Secondly, the iustification of this most holy Historie, is made authenticall, from the testimonie of many other faithfull Christians; not onely Apostles: but also many other, of the which some were then liuing with the Euangelist *Iohn*. Who no doubt, knew the truth thereof by their eye, and earewitnes: partly by themselues, and partly from those which did see and know the things contained therein. Euen such brethren, as the Euangelist maketh mention of, as we heard euen now. In which respect also, hee speaking in our present text, of his owne testimonie, first, in the singular number; changeth his speech by & by: and saith in the person of many other beside himselfe, *And we knowe that his testimonie is true.* This therfore is the first, the which (as was said) we are religiously to obserue, in this first part of our text, the 24. verse. The second thing contained in the 25. verse, which is the last of the booke: it is the preuenting of those either obiections which m ēof cauilling spirits might make: or of scrupulous doubts, which might rise in the mindes of some not so ill minded, to the weakening of the credite of the same his holy writing, or the writings of any other of the holy Euangelists.

The obiections of cauilling spirits (such as Atheists and others) are tending to the reiecting of all things, vnder pretence that this Euangelist being a professed Disciple of Christ, yea a Disciple specially fauoured of him: hath in way of gratification, and for the credit of his maister feined many strange works to be wrought by him, &c. Al which obiections the Euangelist preuenteth, most wisely and fully; in that he saith, he set down but a fewe things, in stead of many; yea in stead of infinite workes, which Iesus did: as we shall haue occasion to obserue further, by and by.

The scrupulous doubts of other not so ill minded, who might be troubled in their minds, at some diuersitie in the record of the same story, as it is set down by him, and the other Euangelists, in that some make no mention of the things which other doe: *Iohn* himselfe, though he record many both words & works, which they doe not in one word touch: yet they againe report some other things, which he is silent in, &c. For the preuenting of these scruples, he saith, that the cause of such diuersitie, easily ariseth from the infinite number of the works of our Sauiour Christ, and the manifold variety of the excellent speeches which he vttered, according to the innumerable occasions which were offered vnto him, &c. For so many (saith he) were the diuine workes of our Sauiour; and accordingly, no doubt, his most excellent sayings were so many, and so often repeated, with such varietie, in regard of circumstances especially, (though of the same kind with those mentioned) that *if they should be written euery one: I suppose* (saith the Euangelist) *that the world could not containe the bookes that should be written.* Neuertheless, as hee hath testified before, concerning the historie of the resurrection: so hee giueth to vnderstand, as touching euery other part of the whole historie: that so much is written, and recorded by him, and the rest of the holy Euangelists, as doe containe a sufficient ground for the establishing of our faith, to the attaining of eternall saluation And that in such sort, that we neede not desire any other historie of that argument. And therefore it is a worthy annotation, as the learned *Beza* and others haue hereupon very religiously resolued of, briefly set downe in these wordes; *Vera est Christi historia, nec hominum curiositati sed saluti, sancto cum delectu præcepta.* The historie of Christ is true, not written to serue mens curiositie, but for their saluation, and that in holy discretiō. The which sentence maister *Caluin* vttereth more at large in these words, *Certè cū diuinitus nobis ordinati fuerint testes, sicuti fideliter defuncti sunt suis partibus: ita nostrum est vicissim, ab eorum testimonio, totos pendere, nec plus appetere, quam ab illis proditum est; præsertim cum eorum calami certa dei prouidentia gubernati fuerint, ne immodica rerum congerie nos onerarent, & tamen delectu habito traderēt, quē: um expedire nouerat, qui solus sapiens est. & fons vnicus sapientiæ Deus:*

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cuiſdam & gloria in perpetuum. Surely (ſaith *Caluin*) ſeeing they, (that is the Euangeliſts) haue beene ordained of God to be his witneſſes vnto vs: like as they haue performed, that which belonged vnto them faithfully: ſo it is our part againe, to depend altogether vpon that teſtimonie, which they haue giuen: and to deſire no more (to wit of any other pretẽded Euangeliſts) then they haue declared vnto vs. The rather for that their pennes haue beene guided through the prouidence of God, euen of ſet purpoſe, ſo as they ſhould not oppreſſe vs with too great a multitude of things; and yet ſhould make ſuch choyſe, that they ſhould deliuer ſo much, as hee that is onely wiſe, euen God, the alone fountaine of all wiſedome, did knowe to be ſufficient: to whom be praiſe and glorie for euer. And touching the certaintie of all things recorded by him, the Euangeliſt concludeth his booke and earneſtly affirmeth it by this word, *Amen*. As though he ſhould ſay, all is very true: euen in ſuch ſence as our Sauiour beginneth many of his ſayings, with this ſame redoubled affirmation, *Amen, Amen*, that is, verily, verily, I ſay to you that which is moſt true.

But yet one word more, for the vnderſtanding of the meaning of the holy Euangeliſt *Iohn*, in theſe wordes of his; *If euery thing ſhould be written which Ieſus did, I ſuppoſe the world would not containe the bookes which ſhould be written.* We are to conſider firſt (as was touched before) that the Euangeliſt doth metonymically comprehend all his particular ſpeeches, with euery one of his actions and workes in particular. Secondly, that he meaneth, if they ſhould be all written, and ſet forth ſo largely, as the moſt high worthineſſe of them deſerueth. Thirdly, we are to conſider, that the Euangeliſt doth not ſo much reſpect the wide capacitie of the world, as the ſlender capacitie, and willing tediouſnes, wherevnto the mindes of the people of the world are apt: ſpecially concerning the wordes and works of God. For ſo the word *Coſmos* (that is the world) is vſed by the ſame Euangeliſt often times, whether wee reſpect the better ſort, that is the elect of God: as chap: 3. 16. 17. and chap: 12. 19. or the worſe ſort, euen the wicked and reprobate, chap: 1. 10, and chap: 17. 9. And ſo alſo may the word *Choreſai*, (that is to containe or receiue) ſignifie as cha: 8. 37. *My word* (ſaith our Sauiour) *hath no place in you, ou chorei en umin*, and likewiſe 2. Cor: 7. 2. *Choreſate emas* receiue vs, ſaith the Apoſtle *Paule*: that is, be yee well affected toward vs; doe not exclude or ſhut vs out of your hearts, according to that ſtreightneſſe which he had ſpoken of in the 12. verſe of the former chapter. And Matth: 19. verſe 11. *all men* (ſaith our Sauiour) *cannot receiue this thing, Ou chorousi*. And ver: 12. *He that can receiue it, let him receiue it. O dunamenos chorein, choreito*. And in this reſpect, wel ſaith M. *F. Iun:* vpon the *Syrian* tranſlation *by* Trem: *Senſus eſt, non eſſet futurus in mundo quiſquã, qui ea omnia animo capere, & mente complecti poſſet pre varietate rerum geſtarum, ac multitudine.* Not one in the world ſhould be able to comprehend in his minde (to wit, which our Sauiour ſpake and did) ſo many in multitude, and of ſo great varietie of ſorts were they. Maiſter *Caluin* vpon theſe wordes of the holy Euangeliſt S. *Iohn*, *Non tantum (inquit) numerus operum Chriſti conſiderandus eſt, ſed pondus quoq;, & magnitudinem expendere conuenit. Diuina illic Chriſti Maieſtas, qua ſua infinitate, non modò ſenſus hominum, ſed cœlum & terram (vt ita loquar) exhaurit, ſuum illic fulgorem mirabiliter proferebat. In eum, ſi Euangeliſta oculos coniciens, attonitus exclamat: iuſtã narrationem, ne a toto quidẽ mundo capi poſſe, quis miretur?* That is, not onely (ſaith he) are we to conſider the number of the workes of Chriſt, but it is meet, that we doe therwithal, ponder the weight & greatnes of them. The diuine Maieſty of Chriſt, which draweth, not onely al the vnderſtanding that is in man, but euen heauen & earth dry (if I may ſo ſpeak) did in marueilous manner caſt forth the brightnes of it ſelf in them. Now therfore, who may thinke it ſtrange, that the Euangeliſt caſting his eyes vpon it (to wit, vpon that brightnes) ſhould breake forth as one aſtoniſhed, and ſay, that the whole world could not be capable of a full *Narration*? Finally, though we doe admit that the Euang. ſhould more barely and ſimply, vſe an Hyperbolicall, or exceſſiue ſpeech, according to that figure

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figure or trope, which is in vſe in the cõmon ſpeech of men; as when we note a very great number by the word infinite, or the whole by the greateſt part of a thing; yet, as the ſame moſt learned and godly interpreter, ſaith, *Minime reprehendendus eſt: ſi trita recepta figura, ad commendandum operum Chriſti excellentiam vtitur. Scimus enim, vt ſe ad communem loquendi modum accommodet Deus, vbi id ſanæ noſtræ cauſa, imo interdum quæ damnemodo habitiat.* The Euangeliſt (ſaith M. Caluin) *is not to be found fault with, though he vſe a common received figure to commend the excellencie of the works of Chriſt. For we know that in the manner of God, in reſpect of our rudenes, to frame himſelfe to ſpeake after the common vſe, yea ſometimes to ſpeak after a ſort vnperfectly, as Nurſes vſe to ſpeake to young children.* But of this enough; though (as I truſt) not too much; leaſt any ſhould ſtat and ſtumble too much, about this ſpeech of the Euangeliſt; the which is ſufficiently cleared by as expedite and plaine a pronunciation of the ſeruants of God, as may in this caſe be required. Now having finiſhed the teſtimonies of the Euangeliſt *Iohn*: wee proceede to ſome other appearances of our Sauiour, recorded by other Euangeliſts, and by the Apoſtle *Paule*: and that with the good leaue and liking of this Euangeliſt (as was touched before) in that hee acknowledgeth, that there were more things done (yea and ſpoken alſo) then he hath reported; and that ſome of the ſame are ſet downe with like faithfulnes, by ſuch as God had ſanctified, and appointed thereunto.

Queſtion. THe eighth appearance of our Sauiour is next, where is that recorded vnto vs?

Anſwer. 16. *Then (ſaith the Euangeliſt Matthew, chap. 28. verſe. 16. &c.) The eleuen diſciples went into Galile into a mountaine, where Ieſus had appointed them.*

17. *And when they ſaw him, they worſhipped him: but ſome doubted.*

18. *And Ieſus came and ſpake vnto them, ſaying, All power is giuen vnto me both in heauen and in earth.*

19. *Goe therefore, and teach all nations, baptizing them into the name of the Father, and of the Sonne, and of the holy Ghoſt.*

20. *Teaching them to obſerue all things, whatſoeuer I haue commanded you: and lo, I am with you alway, vntill the end of the world, Amen.*

Explicatiõ This wee haue reckoned for the eight appearance; and ſo it is very like to haue beene: ſo farre as we can perceiue. In the which appearance, our Sauiour vſed ſome further ſpeech to his diſciples; more then that which the Euangeliſt *Matthew* expreſſeth, as we read in the Euangeliſt Marke. chap. 16. ver. 15, 16, 17. 18.

Let vs heare his words alſo: and ſo conſider of them both. Which therfore were the words of our Sauiour, as he reporteth them in ſome points, more fully, then *S. Matthew*?

Queſtion.

Anſwer. 15. *And he ſaid vnto them (ſaith S. Marke) Goe ye into all the world, and preach the Goſpell to euery creature.*

16. *He that ſhall beleeue and be baptized, ſhall be ſaued: but he that will not beleeue, ſhall be damned.*

17. *And theſe tokens ſhall followe them that beleeue: In my name they ſhall caſt out diuels, and ſhall ſpeake with new tongues.*

18. *And they ſhall take away ſerpents, and if they ſhall drinke any deadly thing, it ſhall not hurt them: they ſhall lay their hands on the ſicke, and they ſhall recouer.*

Explicatiõ Thus then it is plaine, that the Euangeliſt *Mark* is in ſome part of his report, more full then the Euangeliſt *Matthew*. But ſeeing both were guided by one and the ſame ſpirit of truth, let vs conſider the texts of them both, euen as if they were but one. In what order may we doe this?

Queſtion.

Anſwer. *Firſt, the perſons to whom our Sauiour appeared, are noted.*

Secondly, the place where he appeared vnto them.

Thirdly, how they were affected, and what they did, vpon the ſight of him appearing vnto them.

Fourthly, the ſpeech which our Sauiour vſed to them, is recorded and ſet downe.

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Explication. The Persons to whō our Sa: appeared at this time, were the eleuen, whom he had choſen to be his Apoſtles to preach the Goſpell to all Nations, after his aſcenſion vp into heauen. The which is the rather to be obſerued, becauſe the ſpeech of our Sauiour following, could agree to none other, but vnto them. Heere alſo it is not impertinent, to call to minde that inſomuch as *Thomas* was at this time, with the reſt, when our Sauiour renueth and confirmeth his Apoſtolike Commiſſion vnto them: that hee is authoriſed, as well as any of the reſt, to be an Apoſtle of our Lord Ieſus Chriſt: though hee was abſent at that appearance, wherein our Sauiour firſt ſhewed himſelfe to all the reſt of the eleuen.

The place where our Sauiour appeared at this time, is no more particularly expreſſed then thus, that it was in *Galile*, on ſuch a mountaine, as our Sauiour had himſelfe appointed them. It may be, it was the mount *Tabor*, on the which alſo, it is thought, that hee was transfigured: and that therefore it is called of *Peter* the holy mount. 2. Epiſt. 1. 18. But becauſe it is not expreſſed by the Euangeliſt, what mountaine it was; it is not meete that wee ſhould be curious in deſire to knowe what mountaine it was. The appointment of our Sauiour, which the Euangeliſt Matthew mentioneth, is the ſame (as it is moſt like) which he had ſpoken of before, chap. 26. 32. where hee reporteth, that our Sauiour told his diſciples, that *he would goe before them into Galile, after that he ſhould be riſen againe.* Of the which alſo, the Euangeliſt teſtifieth againe, in the 7. verſe of this 28. chapter: that the Angell tolde the women, that our Sauiour did ſo, as he had promiſed, and willed them to tell the Diſciples, that *if they would goe into Galile, there they ſhould ſee him.* And Marke, 16. 7. Neuertheleſſe, the neglect of the diſciples, to doe hetherto, as the Angell had inſinuated vnto them, by the meſſage of the women, may ſufficiently argue, that our Sauiour reuiued this his appointment, before they went. But of this negligence of the diſciples, we haue ſpoken before. Heere onely let vs furthermore obſerue, the conſtancie of our Sauiour, in performing this mercy to the diſciples which he had promiſed: though they had deſerued, by their negligence, not to haue ſeene our Sauiour in *Galile* at all, or any where elſe.

Now thirdly, how the Diſciples were affected at the appearance of our Sauiour, vpon the mountaine; the Euangeliſt giueth vs plainely to vnderſtand, in that he ſaith, that *they worſhipped him*: to wit, with religious and diuine adoration and worſhip, and not in a ciuill manner.

For this effect ſheweth that they were religiouſly affected, in beholding, and conſidering that his diuine maieſtie and glory, wherein hee ſhewed himſelfe vnto them. But how then is it ſaide, that ſome of them doubted? This cannot agree with religious worſhip, which muſt be done in faith, or elſe it cannot be pleaſing to God. It may be anſwered to this, that howſoeuer ſome of them doubted at the firſt, whether it were hee or no, while hee was further off: yet vpon his approching, they recouering themſelues, got victorie againſt their doubting, and worſhipped him with the reſt: all of them being verily perſwaded that it was he.

And heerein it may alſo be iuſtly very profitable vnto vs, to weigh well with our ſelues; how deepely, doubtfulnes and diſtruſt is rooted in our nature: in that it is ſo apt to returne after many former victories, as it did heere to ſome of theſe Diſciples. For that infirmitie which was in them, concerning the reſurrection of our Sauiour, and the diſcerning of his Perſon, is daily to bee found in vs, concerning the ſame and other matters of faith, recorded in the holy Scriptures: euen ſo often as wee come to any ſerious examination, whether we doe truly and in deede beleeue them or no.

But let vs come to that which you rehearſed in the fourth place: that is, to the ſpeech of our Sauiour which hee vſed to his Diſciples, in this his eighth appearance.

Queſtion. In what order are wee to diſpoſe of it; ſo as wee may moſt commodiouſly

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modiouſly contriue the words, of both the Euangeliſts, as it were into one text?

Anſwer. *In the Euangeliſt Matthew, we are to conſider.*

Firſt, that our Sauiour minding to renue, and to make more plaine his Apoſtolicall charge and commiſſion to his Diſciples; vſeth certaine words in way of preface, both to declare his moſt iuſt, and princely authoritie, which he had to lay the ſame vpon them: and alſo for the animating and incouraging of them, to ſubmit themſelues to the willing vndertaking, and performance of it, in comfortable hope of all good and bleſſed ſucceſſe from him.

Secondly, we are to conſider, that he deſcribeth and preſcribeth vnto them, what their charge and commiſſion was, in the ſeuerall parts thereof.

Thirdly, that hee promiſeth them, that while they ſhould diſcharge their dutie faithfully; he would be preſent and aſſiſtant vnto them: yea, ſo as he extendeth this his promiſe inclinſively, to all faithfull Miniſters of his holy word and Goſpell, to the end of the world.

And in the Euangeliſt Marke, our Sauiour doth expreſſe after what manner, he will be preſent and aſſiſtant.

Firſt, more generally, both with them, and all faithfull Miniſters, to make their miniſterie effectuall, to the ſaluation of all true beleeuers.

Secondly, and that more particularly, with the Apoſtles themſelues, in ſome ſpeciall manner, for their time: not onely to ſaluation, but alſo to the beſtowing of ſondrie extraordinarie gifts, for the effecting of many ſtrange things, to the honour of their miniſtery, and to the confuſion of the aduerſaries of his Goſpell.

Explicatiō In this order, wee may in deede, commodiouſly conſider of this moſt holie ſpeech of our Sauiour, which he vſed in the time of this eighth appearance. Let vs therefore ſtay a while vpon it from point to point.

And firſt, concerning theſe words which our Sauiour vſed in way of preface, *All power* (or as the word ſignifieth, *All authoritie or preeminence*) *is giuen vnto me, both in heauen and in earth*: they doe manifeſtly declare, that hee had full authority to put his Apoſtles into that Commiſſion and charge, which hee minded to lay vpon them: yea, which hee had alreadie committed vnto them, though the time of the execution of it, was not yet come. And in as much as their office, concerned not onely the procuring of the peace, and welfare of the ſoules, of all that ſhould ſubmit themſelues to their miniſterie heere on earth: but alſo the procuring of their eternall ſaluation, in the heauens. And contrariwiſe, ſeeing their miniſterie tended to the conuiction and condemnation of all vnbeleeuers, and ſuch as ſhould rebell againſt the doctrine of the Goſpell (according to that which our Sauiour had before his death ſaide to them, vnder the name of Peter, *I will giue vnto thee the Keyes of the Kingdome of heauen, and whatſoeuer thou ſhalt binde on earth, ſhall be bound in heauen; and whatſoeuer thou ſhalt looſe on earth, ſhall be looſed in heauen*: Matthew, 16. 19. and according to that hee had ſaide expreſly to them all, both before his death, chap. 18. 18. and Iohn, 20. 23. after that hee was riſen from the dead, *Whoſoeuers ſinnes ye remit, they are remitted vnto them: and whoſoeuers ſinnes ye retaine, they are retained.*) Heereupon (I ſay) our Sauiour doth to ſingular purpoſe certifie his Diſciples, that all power, *both in heauen and earth, belonged vnto him*: according to that, hee had tolde them diuers times before his death, Matthew, chapter, 11. 27. *All thinges are giuen mee of my Father.* And Iohn 3. 35. *The Father loueth the Sonne, and hath giuen all things into his hand.* And chapter, 17. 2. in his prayer, *Thou haſt giuen him power ouer all fleſh, that he ſhould giue eternall life to all them that thou haſt giuen him.*

And the rather alſo, hee doth ſo nowe; becauſe hee knoweth that his Apoſtles ſhould meete with the reſiſtance of all kinde of power, heere on earth, oppoſing it ſelfe euen againſt his heauenly ordinances: both earthlie power of vvicked men, and ſpirituall power of the diuell, that Prince which ruleth in the aire. Eph. 2. 1. and chapter. 6. 12. ſuch as are there called

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principalities, and powers, and spirituall wickednes in high places, or in heauenly matters, entois epouranois.

Our Sauiour therefore, intending in these words, to authorise his Gospell, and the ministerie thereof: he taketh the like course, which the Lord taketh; yea, which he himselfe, in that he is one God with the Father, did take at the publishing and authorising of the Lawe: before which were vttered the like words of preface to the like end, *I am the Lord thy God, &c.* But this being so, heere a question ariseth, why our Sauiour should say, *All power is giuen me*, and not rather, *All power in heauen and earth is mine.*

Question. What is to be said for the answer of this?

Answer. *In these words, our Sauiour doth not speake of himselfe, in respect of his Godhead, simple considered: but as he is a mediator betwixt God and man; and so not onely God, but also man.*

Whence it is, that although in respect of his Deitie (wherein he is equall to God) he might haue said, All power is mine, properly and without gift: yet in regard of his humanitie (wherein he is inferiour) he did choose rather to speake thus, All power is giuen vnto me, that is to say, from the Father.

Explication and proofe. So in deede is our Sauiour to be vnderstoode. Neuertheless, as the power of our Sauiour, is hereby nothing contracted, seeing he that is man, is also God (and therefore must of necessity, in that respect, haue a diuine, that is, a most soueraigne power, or authority, preeminence, & dignity, as the word (*exousia*) signifieth) so the comfort of these words, whereby the Gospell and ministerie thereof is authorised, is nothing the lesse to vs, but rather much greater hereby. According as our Sauiour, for the same cause doth stand vpon it emphatically (as we may say) and in way of singular amplification, as we read, Iohn 5. 26. 27. *As the Father hath life in himselfe, so likewise hath he giuen to the sonne, to haue life in himselfe; And he hath giuen him power also, to execute iudgement, in that he is the sonne of man.* The same amplification doth the Apostle Paule, verse, Act. 17. 31. *God hath appointed a day, in the which he will iudge the world in righteousnes, by that man, whom he hath appointed, whereof he hath giuen assurance to all men, in that he hath raised him from the dead.* And Philip. 2. 7. *He made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto men, &c. Wherefore God hath also highly exalted him, and giuen him a name aboue euery name. That at the name of Iesus, euery knee should bowe, &c.* Thus hath God exalted him, euen for that he humbled himselfe to be man, &c. Read also, 1. Tim. 2. 1. *There is one God, and one Mediatour betwixt God and man*, which is, *the man Christ Iesus, who gaue himselfe a ransome for all men, &c.* And Heb. 2. 9. 10. &c. 16. 17. 18. And all, according to the Propheſie of Daniel. chap. 7. 13. 14. *As I beheld in visions by night, behold one like the sonne of man came in the cloudes of heauen, and approached to the ancient of dayes, and they brought him before him, and hee gaue him dominion, and honour, and a Kingdome, that all people, and nations, and languages, should serue him: his dominion is an euerlasting dominion, &c.* This therefore might; and no doubt, did notably serue to animate, and incourage the Apostles to receiue their power and authoritie from our Sauiour, euen in that he was man, and had receiued it of the Father, that hee should impart, and communicate it vnto them: according to that he had said before. Iohn. 20. 21. *As my Father hath sent me, so send I you.* This also may iustly be comfortable, to all faithfull Ministers of the Gospell, to the end of the world, as we shall see good ground for it afterward, in another part of this holy speech of our Sauiour. And the rather because he that giueth this commission, and charge (euen the man Christ) hee is the King of Kings, &c. Now for the present, let vs come to the second part of our Sauiours speech: wherein (as was answered) our Sauiour doth both describe, and also prescribe vnto the Apostles, their commission and charge: as well touching the largenes of the places, wherein they were to put it in execution; as the limites and boundes of the principall duties thereof.

Reuel. chap. 19 16.

First

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Qu. First therefore, How large was their commission, in respect of the places and precincts of their iurisdiction, if we may so speake?

Ans. *The places, and as we may say, precincts of their commission and charge, were as large as the compasse of the whole word.*

Expli. It is true. So our Sauiour doth measure it forth vnto them; as was figured by the Angel in *Ezekiel, chap.* 40, *&c.* in that he saith, *Goe therefore, and teach all Nations*, Matth. 28. 19. and Mark. 16. 15. *Goe yee into all the world, and preach the Gospel to euery creature*: to wit, to euery creature that hath vnderstanding, and is fit to heare the Gospel preached: whether Iew, or of any other Nations vnder heauen. And herein, (beside some other circumstances, as hath beene alreadie obserued) the commission of the Apostles, differed from all other Ministers of the word, whether Prophets, or Euangelists, or Pastors, and Teachers. This therefore is worthily inferred vpon the former vniuersall power of our Sauiour; in that, after hee had said, *All power is giuen vnto me, &c.* he addeth thereupon, *Goe therefore into all Nations, &c.* As though our Sauiour should say, I will be with you, and stand by you, and beare you out, and prouide for you, and blesse you in all places, whethersoeuer yee shall goe: *seeing I am giuen for a light of the Gentiles, & to be the saluation of God, to the end of the earth*: that is, through all the world. Isai. 49. 6, &c. Psal. 2. 8. Such was the largenes of the Apostles commission.

Question. Now how were their duties limited and bounded?

Answere. *They were all comprehended in these two, Teaching and Baptizing: which are the principall among the rest.*

Expõcatiõ. So indeede it is euident by the expresse words of our Sauiour. First, in that he saith, *Goe ye and teach, &c.* Secondly, in that hee saith further, *Baptizing them, &c.* Touching either of these duties, there are diuers things to be obserued.

Question. Which are they?

Answer. *First, concerning teaching; our Sauiour sheweth, both what doctrine is to be taught, and also in what manner, and to what end.*

Secondly, concerning Baptizing; wee are likewise from the words of our Sauiour, to consider what the thing it selfe: to wit, Baptisme is: and in what forme or manner, it is to be administred; and to what purpose.

Let vs therefore consider a little of these things.

Question. And first, what doctrine is that, which our Sauiour commanded his Apostles to teach? And in what manner would he haue it taught?

Answer. *The Euangelist Marke sheweth, that our Sauiour expressed part of his minde in this behalfe, in other words then saint Matthew mentioneth, saying, Preach the Gospel. But he maketh a further supply in Matthew, in that he addeth these words, Teaching whatsoeuer I haue commanded.*

Expõcatiõ. In these words indeede, our Sauiour sheweth plainely, what his minde was in either respects. For by the word Gospel, it is euident, that hee would haue the glad tidings of saluation knowne, and assured to all, that would by faith imbrace and acknowledge him to bee their Sauiour: and that euen of the meere grace and fauour of God, through him, how worthie soeuer they bee in themselues, of eternall death and condemnation. In which respect, the Gospel is called the word of reconciliation. 2. Cor. chap. 5. verses 18, 19, 20, 21. Not that our Sauiour would not haue the Law and the morall duties thereof preached: for hee himselfe commandeth, that euery man bee carefull to obey them: but hee sheweth what that is which his Apostles, and so all other the Ministers and Preachers of his holie word, should principally intende. And yet, as touching the Lawe, it appeareth thereby, that though hee came not (as hee himselfe professeth) to destroy, or vtterly to dissolue aud loosen the authoritie of it: (*catalusai*) but rather to establish it, as it is a rule of righteousnesse and obedience to GOD: yet he would not haue it preached otherwise, then as being to the benefite of all

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all true beleeuers, fulfilled in him: so by him, who is the end and fulfilling of the Law, in that the righteousnesse thereof is performed, the curse is remoued, and all transgression and guiltinesse of sinne, is perfitly satisfied for, touching all such, as haue truly repented and haue vnfeined care to serue God, in the obedience of it; though they cannot fulfill it, but in many things (though to their godly griefe) doe sinne against it: as elsewhere hath beene more fully declared: and as we may reade testified and confirmed, Matth. 5 17. And Rom. 3. 31. and chap. 10. 4. and Gal. 3. 24. and 1. Tim. 1. 5, 6, 7, 8, 9, 10.

Now, as touching the manner of teaching, the Gospel which our Sauiour requireth; that is contained in the word *Preach*: the which, according to the vse of the Greeke word *κηρύσσω* or *κηρύττω*, and more nearely from the Latine word *Praco*, which properly signifieth a Crier, which vttereth things with a lowd voyce; whether proclamations of lawes and edicts of Princes, or of things set forth to common sale. It is metaphorically, or in a borrowed sense applied in the holy Scripture, to signifie an earnest, and zealous, and audible publishing of the gratious message and counsell of God, touching the saluation of his people: according to that *Isai* 40. 4. where *Iohn* the Baptist, a most earnest and zealous Preacher, is prophecyed of vnder the name of a *Crier in the wilderneſſe*. And chap. 58. 1. the Lord commandeth his holy Prophet, *to crie a lowd*. And Ionah, chap. 1. 2. *Goe to Nineueh and crie against it, &c.* And againe chap. 3. 2. *Crie out that outcry*: that is, *preach the preaching which I bid thee*. The which open and earnest publishing; our Sauiour expresseth elsewhere, when he saith; *What I tell you in darknesse, that speake ye in light: and what ye heare in the eare, that preach you on the houses*. Matth. 10. 27. And furthermore, what is meant by preaching, wee may more fully vnderstand, by that which the Apostle of our Sauiour Christ Saint *Paul* writeth, 2. Tim. 4. 2. *Preach the word* (saith he) *be instant in season and out of season: improue, rebuke, exhort with all long suffering, and doctrine. Preach the word, saith the Apostle*. And because it might be demanded, But what meane you by preaching? He addeth, *improue, rebuke, exhort, &c.* as though he should say, This is preaching, when the word of God, and holie Scriptures, are so interpreted, that the truth is opened by collection of doctrine, errour in iudgement is conuinced, wickednesse of life is reproued, slouthfulnesse to good duties, is by exhortation chased away, as much as may bee, by the wise ministerie of the Preacher, &c. For to these ends are the holy Scriptures giuen of God to his church, and put into the handes of his faithfull Ministers; as the same Apostle teacheth, in the same his Epistle, in the end of the chapter immediately going before. And all this must be done, not in curious affected eloquence, after the manner of Heathen Orators: neither in affected obscuritie, vnder a colour of profound learning, as some of the heathen Philosophers haue done: but in as much plainnes, and simplicitie, as may both best sute and answer the grauitie of the holy Scriptures; and also be most fit, for the edification of those, that be the most weake and simple of the whole auditorie and congregation: according to the example and instruction of the same excellent Apostle, 1. Cor. 2. 1, 2, 3, 4, &c. But of all that belongeth to the right manner of Teaching, time will not serue vs to speake now. Such as vpon this occasion, desire to consider of this matter further, may haue recourse to that which is set downe in the beginning of the former part of our Treasurie. Onely let vs here obserue this one thing more, concerning Preaching; that this is the gratious meanes, which the mightie Prince our Sauiour, vseth to subdue his people by: and that he differeth herein, from all the Tyrants of the world, who subdue people by fire and sword; euen as much as heauen is distant from the earth. For they destroy life, before they teach the right vse of it, or shew the way to a better, &c.

The last point which wee are for the present to consider of, is the end of Teaching: the which, as our Sauiour giueth to vnderstand in the words of his commission to his Apostles, is obedience; not in this or that instruction onely,

with

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with neglect of any of the rest: but in all things, so farre forth, as our Sauiour requireth of euery one, both generally, touching the common duties of christianitie; and particularly, touching the duties of euery man, in respect of his seuerall estate, condition, and calling.

Qu. In what words doth our Sauiour expresse thus much?

An. *Teaching them (saith our Sauiour) to obserue all things, whatsoeuer I haue commanded you.*

Explicatiõ

Our Sauiour meaneth, whatsoeuer he had commanded them to teach euerie man, what belongeth vnto him, in such respects as were euen now mentioned. According to that which the Apostle *Paul* writeth concerning himselfe and the rest, in testimonie of their obedience to the commandement of our Sauiour. Col. 1, 28. 19. *We preach Christ the hope of glorie, admonishing euery man, and teaching euery man in all wisedome, that we may present euery man perfect in Christ Iesus: wherevnto I also labour and striue, according to his working, which worketh in mee mightily.* And 1. Thessal. 4. 1, 2. *And furthermore, we beseech you brethren, and exhort you in the Lord Iesus, that you increase more and more, as you haue receiued of vs, how you ought to walke and please God. For yee know what commandements we gaue you by the Lord Iesus.* And 1. Cor. 11, 23. concerning the supper of the Lord, *I haue receiued of the Lord* (saith the same Apostle) *that which I haue deliuered vnto you.* And the Apostle *Peter*, 2. Epistle chap. 3. 1, 2. *This second Epistle I now write vnto you beloued, wherewith I stirre vp and warne your pure mindes, to call to remembrance the words which were tolde before by the holy Prophets, and also the commandement of vs, the Apostles of the Lord and Sauiour.* So then, as the Apostle *Iames* teacheth, chap. 1, 22. all true christian hearers of the word preached and taught, *they must be doers of the word, and not hearers onely, deceiuing themselues, &c.*

Thus much concerning Teaching, the first principall part of the Apostles Commission.

Now touching the second part, which concerneth Baptizing; wee are, to the vnderstanding of the meaning of our Sauiour, as was answered, to consider: first, what Baptisme is: secondly, in what forme of words it is to be administred: thirdly, to what end and purpose.

Question. First therefore, what say you that Baptisme is?

Answer. *The word Baptisme, from the Greeke word, signifying the putting of a thing to be washed vnder the water, as I haue heard you say: it is here, in those words of our Sauiour, and in many places of the new Testament, (as I haue beene further taught) to bee vnderstood of a holy and religious kinde of washing, by putting of the face, the chiefe part of mans body, vnder the water.*

Explication & proofe.

So the Greeke word *Baptizo* signifieth indeede: and thus it is of necessitie to be vnderstoode in this most holy speech of our Sauiour: as it is euident, Matth. 3. 13. 16. from the baptizing of our Sauiour himselfe, by *Iohn* the Baptist, wherevnto our Sauiour submitted himselfe, and sanctified our Baptisme in his owne flesh. For hee went into the riuer *Iorden* to bee baptized: and so soone as he was baptized, it is said that he came out of the water againe. Likewise, Acts 8. 35, &c. After that *Philip* the Euangelist, had from the prophecie of *Isaiah*, preached Iesus to the Eunuch: the Euangelist *Luke* reporteth, that as *Philip* and the Eunuch *went on their way, they came vnto a certaine water, and the Eunuch said, See, here is water: What doth let mee to be baptized? &c.* And then, verse 38. it is further saide, *that they went downe, both of them into the water, and that Philip baptized the Eunuch.* So that it is plaine, that the baptizing which our Sauiour Christ speaketh of, is a holie and religious, or sacramentall washing; not of the clothes, but euen of the bodies, and persons of men themselues: yea euen of their soules, according to the spirituall signification, and vse, wherevnto our Sauiour hath sanctified the same. The which holie vse, will more manifestly appeare from

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from the interpretation of the forme of the administration of it. Wherevnto let vs now come.

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Qu. In the next place therefore, after what manner, is this holy baptizing, or sacramentall washing to be administred?

Answer. *The forme and manner is this, that the Minister of the Gospel, doe apply the water, to the partie that is baptized: In the name of the Father, and of the Sonne, and of the holy Ghost.*

Explication and proofe. This is indeed, the very full and compleat forme, yea and the very substance of this holy Sacrament. The which, the Churches of our Sauiour Christ, haue in conscience of this commandement of our Sauiour, constantly and dutifully obserued. And though we doe not reade this forme of baptizing, vsually expressed in the holy Scriptures, (or it may be, not at all fully expressed, where the administratiō of baptisme is recorded, but synecdochically, vnder the name of Christ alone) yet from the institution of it, wee are to vnderstand, what the vsuall practise was, and how all those briefe and synecdochicall recordes, are to be vnderstood. In which respect, it is very worthie the obseruation, that at such time, as certaine Disciples of *Ephesus*, answered the Apostle *Paul, that they had not so much as heard whether there be any holy Ghost*: he asked them, *Vnto what were ye then baptized?* Act. 19. 2, 3. So then, the forme, yea the essentiall forme, as we may say, of christian baptisme: is in the name, or into the name of one onely true God, three distinct persons, the Father, the Sonne, and the holy Ghost.

The meaning of this forme of christian baptisme, will, as was further said, be the more cleare vnto vs, from the consideration of the ends and vses, of this holy ordinance of our Sauiour: and therefore let vs speedily come vnto them.

Question. Which may they be?

Answer. *Our Lord Iesus Christ, hath ordained this Sacrament, to be an outward signe and seale, of his adopting of euery true beleeuer, in his Sonne, the same our Lord Iesus Christ: to be receiued into his most gratious couenant, of the remission of sinnes, and of the inheritance of eternall life and glory, in the kingdome of heauen.*

The Lord hath ordained Baptisme as a signe & seale of their adoption & ingrafting in Christ.

And he hath ordained it also, to be a profession of their and our, dedicating and vowing of our selues to him, to his spirituall worship, and faithfull seruice alone, so to continue all the daies of our liues; yea euen for euer and euer.

Explication and proofe. That the baptizing which our Sauiour hath commanded, is a sacramentall or outward signe, and seale of his most gratious accepting of vs the profane and heathen Gentiles, into his holy couenant, to assure vs by his holy Spirit, of his fatherly goodnesse & mercy, in the forgiuenesse of our sinnes, &c. through the death and resurrection of his onely begotten Sonne, the same our Sauiour: it may be euident vnto vs, from that which was long before prophecied, by the holy Prophets of God, being compared with the accomplishment thereof. For whereas the Lord God hath said, as we read, Hosh. 1. 10. *In the place where it was said vnto them, ye are not my people: it shall be said vnto them, yee are the sonnes of the liuing God.* And chap. 2. 23. *I will say to them which were not my people, Thou art my people. And they shall say, Thou art my God*: he hath now long since fulfilled it to vs, together with the holy remnant of the Iewes; according to the holy testimony of Saint *Paul*, Rom. 9. 24, 25, 26. And he hath confirmed it, by this Sacrament of holy Baptisme, to the ends aboue mentioned: so that it is our dutie, to acknowledge, all thanks to be most due vnto our God, for that, as he promised by the same his holy Prophet, Hos. chap. 1. 7. (*I will haue mercie vpon the house of Iuda, and I will saue them by the Lord their God*: that is, by the Lord Iesus Christ, one God with the Father and the holy Ghost) so he hath performed it vnto vs. And it is the same thing which he foretolde by his holy Prophet Ezekiel, chap. 36. 25, 26, 27. saying, *Then will I powre cleane water vpon you, and ye shall be cleane: yea from all your filthinesse and from all your idolls will I cleanse you. A new heart also will I giue you, and a new Spirit will I put within you, and I will take*

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take away your stonie heart out of your bodie, and I will giue you an heart of flesh, and I will put my spirit within you, and cause you to walke in my statutes, and yee shall keepe my iudgements, and doe them, &c. and ye shall be my people, and I will be your God. In all which promises of the Gospel, wee through our Sauiour Christ, haue our part with them: and this our baptisme, is a seale of it to vs, as well as to the beleeuing remnant of them: according to that which we reade, Acts 2. 38, 39. compared with chap. 10. 47, 48. *Can any man forbid water, that these should not be baptized, who haue receiued the holy Ghost as well as we? So he* (that is, the Apostle *Peter*) *commanded them to be baptized in the name of the Lord.* Likewise, Ephes. 2. 11, 12, &c. to the end of the chapter. In which place also, wee are worthily admonished, to consider the greatnes of the most gratious benefite, of our admittance into the couenant of God, who were strangers from it before, &c: to the end we might prouoke our dull hearts, according to our bounden duty, to glorifie the name of the Lord our God, with all possible glory & praise, which we may yeelde vnto him, for the same. For verily, the benefit ought iustly to be as great in our account, as it was strange vnto the Iewes; yea vnto *Peter* at the first, that it should be so: vntill that he was admonished by a speciall vision, with this instruction expresly added on the behalfe of vs the Gentiles, *The things which God hath purified, pollute thou not*: that is, see thou doe not account them to be vncleane, and vnlawfull to haue a holy communion and fellowship with yee. Act. 10. verses 11, &c. 15, &c. In which respect also, the mysterie of godlines, is highly celebrated, in that among other things, our Sauiour Christ *is preached to the Gentiles, and beleeued on in the world.* And all this, is according to the holy prophesie of Isaiah, chap. 11. 10. as it is alledged by the holy Apostle, Rom. 15. 12. *He shall reigne ouer the Gentiles, and in him shall the Gentiles trust.* And againe, according to that, Isai. 42. 1, 2, 3, 4. and Matth. 12. 21.

Now therefore, seeing the Lord our God, of his infinite mercy, doth (according to this blessed ordinance of our Sauiour, and for his sake) assure vs, that he receiueth vs into his most gratious couenant, euen to the remitting of our sinnes, &c. Heb. 10. 16, 17, 18, 19. as hath been declared from the former part of the answer: is it not cleare of it selfe, according to the latter part of the answer, that we ought most willingly, thankfully, and dutifully, to dedicate and vow our selues wholly to the Lord, and to his holy worship and seruice, yea with a minde neuer to depart from him? I doubt not, but the heart and conscience of euery one, that hath grace to discerne any thing at all, cannot, but from the consideration of this so inestimable a mercy of God, say *Amen*: acknowledging with all his heart, that it is his most bounden duty so to doe. We for our parts, cannot but say, as wee haue learned from the Prophet Micah. chap. 4. verse 5. that insomuch, *as all people will walke, euerie one in the name of his God*, yea though they be false gods: much rather, will we *walke in the name of the Lord our God, for euer and euer*: insomuch as the Lord our God, into whose name we are baptized, is the onely true God, euen God the Father, the Sonne, and the holy Ghost, three distinct Persons, one onely God: as the holy Scriptures doe plainely teach and confirme vnto vs.

The which obedience, that we may with the better cõscience yeeld: let vs wel consider what this meaneth, *to be baptized into the name of the Father, and of the Sonne, and of the holy Ghost.* Say therefore; What is the meaning thereof?

Question.

Answer. *To be baptized into the name of the Father, is to haue assurance giuen to euerie true beleeuer, which is baptized: that God the Father is through our Lord Iesus Christ his Sonne, become his Father, and that for the same cause, he standeth bound, to performe the dutie of an obedient childe vnto him.*

To be baptized into the name of the Sonne, is to haue assurance giuen, that the same so baptized, is for his part, one of those whom our Lord Iesus Christ, the Sonne of the Father, hath redeemed, and reconciled to the same his Father, through his blood: and therefore standeth bound to obey him as the Lord his redeemer.

To be baptized into the name of the holy Ghost, is to haue assurance giuen, that

Good reader. marke what is said in this place about the great Controuersie of Baptisme: and if you haue heard you haue a Clossed Gospel. This man that is true, saith that is vnto him that is Baptized for it only giues assurance to euery true Beleeuer and to none else as is plaine by what is before said as also in pag 470 in the first line of that pag:

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Explication & proofe.

euerie true beleeuer so baptized, is sealed vp and sanctified by the holy Ghost, against the day of his full redemption, to haue his portion of perfit glorie, in the kingdome of heauen: and therefore that hee standeth bound to obey him as the Lord his sanctifier.

Thus indeede, doth the whole Trinitie of Persons, in the vnitie of the eternall Godhead, consent in the blessed worke of our redemption and saluation. And the verie phrase of speech (*to be baptized into the name of the Father, and of the Sonne, and of the holy Ghost*) doth note the giuing of such a holy assurance as you speake of: yea such an assurance, as challengeth that singular dutie, which hath also beene spoken of: as may be obserued by that one instance, in stead of all, which is written concerning baptizing into the name of our Sauiour Christ: in that he is the second Person in the glorious Trinitie. For the Apostle *Paul*, minding to beate downe all emulation, and depending vpon men, and to direct christians to looke vnto our Sauiour Christ, who hath accepted them to be his, and to whom they haue addicted themselues: he reasoneth from this Sacrament of Baptisme to that end. For whereas many among the Corinthians were diuided in their mindes: in that *one saide, I am Paules, and another I am Apollos, and I am of Cephas, and I am Christs*: he opposeth them thus, *Is Christ diuided? was Paul crucified for ye? either were ye Baptized into the name of Paul, &c.* As though he should haue said, *yee ought, all & euery one of yee, to be his onely, into whose name ye haue beene baptized*: that is, ye ought to depend vpon him, to giue him the whole glorie, &c. 1. Cor. 1. 12. 13. and Gal. 3. 27. 28. *For all ye that are baptized into Christ, haue put on Christ: there is neither Iew nor Grecian, &c. For yee are all one in Christ Iesus.* And likewise, to stirre vp the care of godlinesse and holinesse of life, he saith, Rom. 6. 3. 4. *Know yee not, that all wee which haue beene baptized into Iesus Christ, haue beene baptized into his death? Wee are buried then with him by baptisme in his death, that like as Christ was raised vp from the dead, to the glory of the Father, so wee also should walke in newnesse of life.* That which is saide concerning the second Person, in that he is God, yea both God and man in the Person of the mediator betwixt God and man: is proportionably to be vnderstood concerning the rest. That is, seeing we are baptized into the name of the Father, we must shew our selues obedient children, yea so, as we must rather then disobey him, make account of none else to be our Father, as our Sauiour hath taught vs. Matth. 23. Neither must we, by any meanes, grieue the holy Ghost, by giuing place to wicked lusts and affections, &c. because wee are baptized into his name, as was by you well acknowledged in the answer.

Question. But it may be obiected, that we doe not vsually read the outward forme of administring this sacrament, expressed in this phrase of baptizing into *the name of Father: but in the name of the Father, &c.* What may we say for answer to this?

Answer. *The difference of these two speeches is onely in words: and not in the vnderstanding and sence, as I haue beene taught.*

Explicatiõ and proofe. So it is indeede. For they are vsed in the holy Scriptures indifferently: sometimes in the name (*en to onomati*) as Act. 2. 38. and chap. 10. 48. though most often indeede into the name (*eis to onoma*) as in these wordes in the Euangelist Matth. and Acts 8. 16. and chap. 19. 3, 4, 5. and in diuers other places alreadie alledged: and sometimes (*epi to onomati.*) So that though we say, *in the name*: that is, by the power and authority, as this word *name*, doeth often signifie, 1. Cor. 1. 10. and as it is interpreted Act. 4. 7. *By what power, or in what name haue ye done this?* yet this power and authoritie, must be vnderstood of baptizing into the name; that is, to the faith and profession of the same name: and to all holy obedience, to him that beareth the same name, as hath alreadie bin declared. And hereunto, euery one that is baptized, standeth bound: vnlesse he will be a couenant breaker in the highest degree, not only with men; that is, with the Church of God, in whose sight he hath giuen his faith: but also, euen with the Maiesty of God himselfe, whose couenant it is. *Quemadmodum gratiam suam Deus hoc sigillo nobis confirmat, ita quicunq; se ad Baptismum offerunt, vicissim, quasi data syngrapha, obstringunt suam fidem. Calu. Matth. 28. 19. Harmon.*

That

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That is; like as God doth by this seale, assure vs of his grace and fauour: so doe all that offer themselues to be baptized, binde themselues as it were by a bill of their hand, to be faithfull vnto him. And another, To be baptized into the name of any (saith hee) is to be consecrated to be a worshipper of him, to professe him to be his Lord, and to addict himselfe wholy to his seruice. It is *Piscators* obseruation vpon these words of Saint *Matthew*, chap. 28. 19.

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That which hath beene said, concerning the administration of the sacrament of Baptisme, that it is one principall part of the Apostolike commission: is in like manner to be affirmed, concerning the other sacrament of the Lords Supper: the commandement whereof, our Sauiour had giuen his Disciples before, at the first institution of it. And so, (as was alleaged not long since) the Apostle *Paul* saith concerning it, 1. Cor. 11. 23, *That he had receiued of the Lord, that which he did in that behalfe, deliuer vnto them*. But the more full declaration of the doctrine of the holy sacraments of our Lord Iesus Christ, doth belong to another part of Catechisme, in a Treatise set apart for that purpose: to the which we are to referre our selues. Onely that which remaineth to be obserued in this place; is this, that our Sauiour (as we see) lincketh the administration of the word, and sacraments together, in one ministerie, and commendeth and commandeth both of them to one & the same Ministers of his. Neither are they faithfull Preachers, which teach any thing which our Sauiour hath not commanded. Of whom also, he requireth very straitly, that they be faithfull and obedient to him in them both: as the same commission plainly sheweth.

Hetherto of the second branch, of the speech of our Sauiour Christ, as it is recorded by St. *Matthew*: wherein, as was answered before, and now hath beene further declared, hee hath giuen his Apostles, their charge and commission, shortly to be put in execution by them.

The third branch followeth in the same Euangelist, which containeth that gratious promise, which our Sauiour made to his Apostles, touching his diuine presence & assistance, while they should faithfully discharge their duties. But because this was the conclusion of the whole speech of our Sauiour; and doth cõcerne all other faithful Ministers of the Gospel, to the end of the world: and for that the Euangelist *Marke* reporteth some other words, which our Sauiour vttered at this time: we wil therefore, here take thẽ in, before we come to speak of those words, which may wel be our cõclusiõ of the whole. And yet so, as that which followeth in St. *Marke*, may well shew further, the maner of our Sauiours presence in the ministery of his Apostles, by the effects which should follow the same: as was answered before. Let vs therefore consider of those effects. The which, seeing as it was answered in the beginning of this eight appearance, they were either generall, concerning all; or more speciall, concerning some. Let vs in the first place consider of those that are more generall.

Question. Which are they? And in what words doth our Sauiour speake of them?

Answere. *He that shall beleeue, and be baptized* (saith our Sauiour) *shall be saued: but he that wil not beleeue, shall be damned.*

Explicatiõ. The effects (as we may see) are as generall as may be. For they shew vs, what shall be the estate & condition of all, to whom the Gospel, is at any time preached; cõprehending all vnder two branches: to wit, that they either beleeuing the Gospel preached vnto them, shall be saued: or not beleeuing, shall be damned. There is no third estate or cõdition (as our Sauiour expresly determineth) so that all shall come to a verie short and round reckoning. And that most certainely, and as verily, as our Sauiour (who is truth it selfe) is most true in euerie word that euer he spake: yea so true, that though heauen & earth perish: yet no word that euer he spake, shall faile; but shall haue their full and perfect effect. Then the which effects; salnation, or damnation: what may be more graue and weighty? And this we cannot but acknowledge, if we will consider earnestly with our selues (but a little while) what the nature is, both of that saluation, and also of that damnation, which our Sauiour speaketh of: insomuch as both of them being eternall, and that as well of soule as of body. The one, that is, sal-

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uation: noteth a moſt happy, bleſſed, and glorious eſtate, repleniſhed with all heauenly ioy and comfort. The other, that is damnation: noteth a cleane contrary eſtate, in the moſt extreame woe, and reproachfull miſery, that may be: infinitely exceeding all diſgrace and torment, that may poſsibly befall a man in this world; as our Sauiour in the Goſpel doth deſcribe the ſame.

Wherefore, inſomuch as life & death; yea either euerlaſting life, or eternall death, both of the body & ſoule; is thus ſet before vs in the Goſpel: euen before vs here preſent, as well as before any other, to whom the Goſpel hath in any place, bin at any time, ſent by the holy prouidence of God. Let vs therefore, I beſeech & admoniſh ye, in the Lord, that ye be moſt carefull, to make good vſe of theſe moſt graue and weighty words of our Sauiour, which are (as we ſee) a part of one of the very laſt ſpeeches, which he ſpake to his Apoſtles. For aſſuredly, by the authority of the word of Chriſt, I may, & doe ſtand bound, to affirme & pronounce vnto you, both concerning my ſelfe & euery of you: that if we will truly beleeue the Goſpel, which is the *Goſpel of ſaluation*, preached vnto vs; we ſhall certainly be ſaued: yea euen as certainly, as God is both true and faithfull; and alſo able and willing to doe it. But if any of vs, or all of vs, ſhould not beleue, and ſo continue & die in our vnbeliefe: it is of like certainty, that we ſhall vndoubtedly be damned: euen becauſe the Goſpel being ſent vnto vs, we haue not beleeued it, that we might repent and be ſaued. Not that the Goſpel doth in the owne nature, worke any other effect then ſaluation, (as hath bin declared not long ſince) but by reaſon of the vnbeliefe, & contrary diſpoſition of thoſe, that doe heare it: as it is euident, Iohn 3.17. *God ſent not his Sonne into the world, that he ſhould condemne the world: but that the world through him might be ſaued. He that beleeueth in him, ſhall not be condemned: but he that beleeueth not, is condemned alreadie, becauſe he beleeueth not in the name of the onely begotten Son of God.*

Now therefore, touching theſe words of our Sauiour: they may notably ſerue to theſe three or foure excellent ends. Firſt, to incourage all faithfull Miniſters of the Goſpel, euen to the end of the world; that their labour in the preaching of it, ſhall not be in vaine; but ſhall ſtill haue mightie effects, according to the ends wherevnto God hath appointed it. Yea like effects touching conuerſion of ſoules, to thoſe which were ſpoken of by our Sauiour, to the incouragement of his Apoſtles, for the time of their miniſtery, in the firſt publiſhing of it: though to the incouragement of theſe indeede, for the founding, as it were, and planting of Churches: and to the reſt, for the watering of their plants, and for the raiſing vp of the building, from that foundation which they haue laid.

Secondly, theſe words of our Sauiour, are of excellent vſe, ſweetly to allure, and draw the mindes of all the elect children of God, to a moſt willing & carefull harkening, and attending to the preaching of the Goſpel: as vnto that, which God hath appointed to be the inſtrument of his diuine power, to their moſt bleſſed & endleſſe ſaluation, in that they beleeue the ſame. To the which end alſo, iuſtly may the moſt fearefull threatnings of eternall condemnation, to all vnbeleeuers; be as a ſpur to the children of God, to chaſe away all dulneſſe, and drowſineſſe, or negligence in hearing the word, and Goſpel of our Sauiour Chriſt, whenſoeuer they ſhall finde any ſuch euill, creeping vpon them. Yea and it may iuſtly ſerue, to awaken thoſe that lie in their ſinnes, to bethinke themſelues better then hetherto they haue done, when they heare of the fearefull eſtate of all vnbeleeuers: ſo that they cannot but ſay in themſelues; Is it ſo indeede as the Preachers ſay; that if I ſhall not beleeue the Goſpel, I ſhall for euer be damned, and periſh from the preſence of God, and be throwne downe to hell, to be tormented with the diuell, and all reprobates? &c. Surely, by the grace of God, I will no longer neglect the doctrine of ſaluation, as I haue done: but I will be a diligent and reuerent hearer of it. Seeing faith commeth by hearing, I will by the grace of God, vſe all good meanes, that I may ſtrengthen this excellent gift of faith, whereby ouercomming my ſelfe, and this world, and the diuell, by the ſword of the Spirit, and with this ſhield of faith, and giuing all glory to God: I may be ſaued.

Final-

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Finally, these words of our Sauiour, concerning the condemnation of all vnbeleeuers; being denounced by the Preachers of the Gospell of Christ: they cannot but some thing restraine and alay the rage euen of the wicked themselues; when as their consciences shall be secretly terrified, by the hearing thereof. Like as it is said of *Felix*, that as *Paule* preached *of the iudgement to come, hee trembled*: saying to *Paul, Goe thy way for this time, and when I haue conuenient time, I will call for thee againe*, Act. 24. 26.

But besides these notable vses; wee haue somethings else to consider, from these words of our Sauiour: in that he ioineth baptisme with the beliefe of him that shall be saued. What is to be said to this? Is baptisme of like necessitie to saluation, that faith is?

Question.

Answer. *That is not the meaning of our Sauiour, as partly may appeare, in that hee saith not, on the contrarie: he that is not baptised, is damned: but onely this; hee that will not beleeue is damned.*

Explicatiõ It is true. For as vnbeliefe, is of it selfe alone, damnable; though a man should be baptised: so by faith alone, without baptisme, a man may be saued: to wit, if by sodaine death, or otherwise, for want of conuenient meanes, and a fit opportunitie, he could not be made partaker of the outward washing, after that he hath beene inwardly baptized with the holy Ghost. For as the Apostle *Peter* teacheth; it is not the outward washing that saueth, vnlesse a good conscience doe make request to God, &c. 1. Ep. 3. 21. And the Apostle *Paule* affirmeth, *That we are saued by the grace of God, through faith.* Ephe. 2. 8. Thus then wee may see, by the doctrine of those, whom our Sauiour made the faithfull Interpreters of his minde: that he neuer meant to make baptisme, a matter of absolute necessity to saluation.

What was his meaning then, in linking faith and baptisme, by so neere a bond together?

Question.

Answer. *Heereby our Sauiour determineth, who they were, that were meete to be baptized, at the first publishing of the Gospell, to all heathenish and vnbeleeuing people: namelie, such onely, as should by the preaching of the Gospell, professe themselues to beleeue in Christ to be their Sauiour.*

Heereby also, our Sauiour giueth plainely to vnderstand, that baptisme, is not without great danger, to be despised or neglected of any, that may by any lawfull meanes, be partakers of it.

Explicatiõ & proofe Doubtlesse, the danger of despising Christian baptisme, is no lesse then damnation, if it should not be repented of: yea, the neglect of it, is no small sinne in the sight of God, neither subiect to light punishment; as may appeare by that sharpe sicknes, which God cast vpon *Moses*, for neglecting to circumcise his childe. Exod. 4. 24. For baptisme is to vs Christians, the same in proportion, which circumcision was to the people of Israell. And furthermore, as it is a comfortable helpe, for the strengthening of the faith of those, that hauing truly desired it, doe enioy it: so no doubt, the want of it, through the negligence of any beleeuer, cannot but minister a very great temptation, to the weakening and disturbing of the peace of his faith, so long as hee should want it: euen so often as he should thinke of these words of our Sauiour, (*Hee that shall beleeue and be baptized*) so neerely ioyning baptisme with faith, as he doth; though not as the cause of saluation, yet as a testimonie and pledge of it, to euerie true beleeuer. And thus (as Maister *Caluine* well concludeth this point) Baptisme is necessarie, though not simply, yet for obedience sake. *Non simpliciter necessarium dicimus, sed tantum obedientiæ nostræ respectu.* And againe, *Non tanquam dimidia salutis causa, sed vt testimonium.* Not as the halfe cause of saluation: but as a testimony or pledge of it. But from the former part of your answer, there seemeth a great doubt to arise. For seeing our Sauiour (determining who shal be baptized) saith, they are such, as are first to be taught; and then also are to beleeue, and so to be baptized: how commeth it to passe, that wee our selues, haue beene baptized, while we were Infants; and that we doe baptize

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our children likewise, while they are yet very new borne babes, and so cannot be such as haue beene taught, or be capable of any instruction; and therefore much lesse doe actually beleeue.

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Question. What warrant can we haue for this?

Answer. *Though it was necessarie, that, at the first publishing of the Gospell, to such people as were altogether heathenish; that is, prophane and vnbeleeuing: they should be brought to knowledge, and so to the faith of the mysterie of godlines; because otherwise the Sacrament thereof, must needes haue beene prophaned, and of no vse and profit vnto them. Yet so soone as any beleeued, the Lord did not onely receiue themselues into his holy covenant of grace and mercy, through Iesus Christ: But also their children: And thereupon, haue they, euen from the Apostles times, to this day; beene admitted to be partakers of the signe and seale of the covenant.*

Explication and proofe.

This in deede hath beene the perpetuall vse of the Church of Christ; euen from the primitiue imbracing of the Gospell, amongst the Gentiles. And the same also hath beene done, vpon very good ground: insomuch as the parents being sanctified to God; their children also, are accepted of God, as holy vnto him: as the Apostle *Paule* teacheth. 1. Cor. 7. 17. Neither may it be thought, that the couenant of God, entred with the Gentiles, in the daies of the Gospell: is lesse fauourable and gratious, then was his couenant with the Israelites, in the time of the law, and before. And therfore, seeing, when the Lord tooke *Abraham*, into his couenant, he did take in his children, and whole posterity also with him: and for a comfortable testimonie, and proofe thereof, commanded that the signe of his couenant, should be imprinted in their flesh, as wee reade Genes. 17. 7. 8. 9. &c. Wee likewise perswade our selues, from the same ground, that God admitting at the first, beleeuing parents into his most gratious couenant; doth therewithall also, admit their children into the same: and that they may, and ought now in the time of the Gospell, be as lawfully baptized, as euer the children of the Iewes were to be circumcised in the time of the law.

But therewithall, this must be as firmely acknowledged; that all Christian parents, stand as strictly bound, so soone as God giueth aptnes of vnderstanding; to teach them the mysterie of their Christian baptisme: to wit, into whose name they haue beene baptized, and to what end; that they may know the greatnes of Gods mercy towards them in this behalfe, euen more and more from time to time: and the straight bond of their duty and obedience, to God the Father, the Sonne, and the holy Ghost: insomuch as the Father of his free grace and mercy, hath adopted them, in his Sonne our Lord Iesus Christ, to be his children: in whom also, he hath reconciled them to himselfe; washing away their sinnes through his bloud, and sanctifying them vnto himselfe, by his spirit: euen by the holy Ghost. These things (I say) doe all Christian parents first; who bring their children to baptisme: and also, all Ministers of the Gospell, who doe baptize them, and all other who are any way specially interessed in the holy action; stand as strictly bound to teach, and to bring them vp (or procure as much as lieth in them, that they may be brought vp) in the holy nurture and information of the Lord; as they are bound vnder paine of damnation, to know, beleeue, and practise, the same good duties themselues. Lest their children (through their default) for want of knowledge; or hauing knowledge, doe for want of conscience, fall away from the couenant of their baptisme, to prophanenes and vngodlines: and so bring vpon themselues, a double condemnation. The one, because they are sinfull by nature: the other, because they refuse that mercie which is offered vnto them, by the free grace and fauour of God. And the rather doe we stand thus strictly bound, to teach our children, the holy mysterie of baptisme into the name of the Father, and of the Sonne, and of the holy Ghost: that is, into the name of one onely true GOD, three distinct persons: because wee cannot otherwise, rightly knowe God; nor how to beleeue in him; nor what the fruite and efficacie

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efficacie of our baptisme is; nor any thing at all, what true Christianitie doth meane.

But what if our children doe die, before they come to yeeres of discretion: or (it may be) before they come to be baptized at all?

Question. What is to be said in this case?

Answer. *God of his infinite mercie knoweth, as well how to take them into his heauenly Kingdome: as to admit them into his gratious couenant here vpon earth; euen as seemeth best to his godly wisedome.*

Explicatiō It is very true. And therein are wee to rest, and to quiet and comfort our selues; as they that haue learned to sowe in hope. Yea further, wee are to leaue secret thinges to the Lord, and to account thinges reuealed, a sufficient contentment to vs, and our children in all things, whatsoeuer may concerne our selues or them.

And thus much shall for the present time suffice, concerning the more generall, and common effects of the ministerie of the Gospell: and also touching this point of the baptisme of children, as an appurtenance thereunto. This onely added, that no infant of any Infidell, Iewe, or Turke, may lawfully be baptized at this day; no more then in the Apostles time: vntill the parents (one of them at the least) haue imbraced the faith, and doe make a holy profession of it; and accordingly desire baptisme, both for themselues and theirs; with promise to bring them vp, and to instruct them in the same faith.

Now let vs come to the more particular effects of the Apostolicall ministerie; as they are set downe, and recorded by the Euangelist Marke: as they followe in the same 16. Chapter, verse 17, 18. There are fiue of them.

Question. Which be they?

Answer. *The first was, of casting of diuels out of the possessed.*

The second, the gift of speaking diuers languages.

The third, the healing of venimous stingings by serpents: or rather a preseruatiue power to preuent their stingings.

The fourth, a preseruatiue power against euery venimous potion.

The fift, healing of naturall sicknesses, by imposition of hands.

Explicatiō These tokens, or rather signes (*Semeia*) (saith our Sauiour Christ) *shall followe those that beleeue*: to wit, not so much for signes or tokens, that they doe truly beleeue the doctrine preached by the Apostles: as for miraculous signes and confirmations, that the doctrine it selfe, which they beleeued by the preaching of the Apostles; is the very true doctrine of GOD. And that the Apostles were sent immediatly from our Lord Iesus Christ, to be his sanctified Ministers and instruments, to publish his doctrine, to the saluation of all true beleeuers.

And therefore it is also, that our Sauiour saith further; that all these miraculous works, should be effected and wrought in his name: that is, through that faith which such true beleeuers should haue in his name: that is, in him his owne selfe; in whom they should beleeue, as being both able, and also willing to worke such gratious and powerfull workes, at their word, and by the inuocation of his name, for the confirmation of the doctrine of his Gospell. Which, that it is the meaning of our Sauiour; it may be euident, from that which wee reade, Acts, 3. 16. *His name* (that is, *the name of Iesus (Christ) whom God* (saith the Apostle *Peter*) *hath raised from the dead; hath made this man sound, whom ye see and knowe, through faith in his name: and the faith which is by him, hath giuen to him this disposition of his whole body, in the presence of you all.* And againe, chapter, 4. 7. &c. When *Peter* and the rest were examined, *by what power or by what name they had wrought the miracle: Peter answered, by the name of Iesus Christ of Nazareth, whom ye haue crucified, whom God raised againe from the dead. &c.*

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Thus, they aſcribe all, to the name and power of Chriſt, through faith: and nothing to their owne proper power, or godlines. For ſo they ſay expreſly, in the 12. verſe of the 3. chapter before alledged. And for inuocation, or calling vpon the name of our Lord Ieſus Chriſt, to the effecting of theſe miraculous ſignes: and for the diſpenſation of theſe gifts to others: reade in the ſame booke of the Acts of the Apoſtles, chapter. 8. 14. 15. 16. 17 verſe. and chapter. 9. 17. 18. and chapter. 16. 18. Read alſo Iames. chapter, 5. 14. 15.

The proof of his reſurrection, by his eighth appearance.

But that this part of the ſpeech of our Sauiour, may be the better vnderſtoode of vs: wee are to conſider, that hee making this promiſe of the gift of working miracles, to many of thoſe that ſhould beleeue, by the preaching of his Apoſtles, and at their prayer, and by the impoſition of their hands in his name (as the effect it ſelfe, in the fulfilling of the ſame promiſe, hath declared, and may be diſcerned from the places, euen now alledged out of the Acts of the Apoſtles) wee are, I ſay, to conſider, that our Sauiour minded, firſt of all (and ſo alſo performed) to beſtowe theſe his gifts vpon the Apoſtles themſelues, according to his former promiſe, Iohn, 14. 12. 13. 14. And alſo according as hee had, in their temporall, and curſorie miniſterie for a time, indued them with the like power before: as we reade Matthew, chapter, 10. 1. Marke, 6. 12. 13. *They caſt out many diuels: and they anointed many that were ſicke with oile, and healed them.* Like alſo, as hee had giuen like power to the other ſeuentie, who acknowledged, *that the diuels were ſubdued vnto them, through his name*: as wee reade, Luke, chapter, 9. 12. And chapter, 10. 1. and verſe, 17. 18. 19. 20.

Now therefore that the Apoſtles had this power renued vnto them afterward, according to the preſent ſpeech of our Sauiour: wee haue it teſtified, by diuers inſtances. Firſt, for the caſting out of the diuels, Acts, 16. 18 as was alledged before. Likewiſe chapter, 5. 16. *Peter healed thoſe that were vexed with vncleane ſpirits*.. And chapter, 8. 7. *Philip*, though not an Apoſtle, but an Euangeliſt; *Hee caſteth vncleane ſpirits out of thoſe that were poſſeſſed.* And chap. 19. 11. 12. *God wrought no ſmall miracles by the hand of Paule. So that from his body, were brought vnto the ſicke, kerchiefes, or handkerchiefes, and the diſeaſes departed from them, and the euill ſpirits went out of them.*

The which, when other attempted to doe, without any calling, or appointment of our Sauiour thereunto; they found, to their owne perill and hurt, that the euill ſpirits would not obey them: no, though they command them in the name of Chriſt, as it followeth in the ſame chapter: as wee may read, verſe, 13. 14. 15 16. This gift of caſting out diuels, being beſtowed vpon *Paul* the laſt of the Apoſtles, was not wanting to the former, as wee may well hold it out of all doubt: and ſo was it acknowledged of *Paul* himſelfe. 2. Cor. 12. 11. 12.

Secondly, for the gift of ſpeaking with newe tongues: that is, with diuers languages: that it alſo, was beſtowed vpon the Apoſtles: wee reade it teſtified Act. chap. 2. Reade alſo 1. Cor. 14. 18. where we ſee *Paul* had likewiſe the ſame gift. This gift of ſpeaking ſtrange languages, is noted by this phraſe of ſpeaking with newe tongues; in ſuch ſence, as they are ſaide to haue newe hearts, who are renewed in their mindes, and affections, by the Spirite of God.

Thirdlie; for power and preſeruation againſt the ſtinging of Serpents, wee haue an inſtance for the confirmation of it in Paule, Acts, 28. 3. 4. 5. 6. The like preſeruatiue power, the reſt (no doubt) had, as their neceſſities might at anie time require: though it may bee, that our SAVIOVR (vnder this taking away of Serpents, and the other preſeruatiue againſt poyſonings by anie venemous drinke, as neede ſhould require) would there-with-all, metaphoricallie expreſſe, that moſt

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moſt prouident care, which he had ouer thoſe, that wil faithfully imploy themſelues, in the ſeruice of his Goſpell: according vnto that which he ſaide to the ſeuentie Luke, 10.19. *Behold I giue vnto you power to tread on Serpents, and Scorpions, & on al the power of the enemie, & nothing ſhal hurt you.* According alſo to that, Pſal: 91.13. *Thou ſhalt walke on the lion, and on the aſpe, the yong lion, and the dragon, ſhalt thou tread vnder feet.* Neuertheles, we are not to make queſtion, but the prouident care of our Sauiour, extendeth to giue power againſt theſe very dangers mentioned, euen in their proper and naturall kinds: euen ſo often as neceſſitie (by reaſon of the wicked indeuours of the inſtruments of Satan, that olde Serpent) required: when they ſought, (as we may well thinke they did ſometimes) to poiſon the ſeruants of God, whom they did deadly hate. And thus, the Lord would honor the miniſtery of the Goſpel, in the hand of his ſeruants; no leſſe then he did in the miniſterie of *Moſes*, in giuing him a powerful remedy, againſt the ſtinging of ſerpents, for the healing of his people in the deſert.

Finally, for the gift of healing ſickneſſes, beſtowed on the Apoſtles: we haue ſeene ſome inſtances and proofes before, Act. 3.6.7.8. & ch: 5.15.16. and alſo, ch: 19.11.12. And we may ſee it further confirmed ch: 9.32.33.34. where *Peter* healeth *Æneas*, who was ſicke of the palſie, & had kept his bed 8. years. Yea more then this; he raiſed *Dorcas* frō death to life, as it followeth in the ſame ch: And ch: 8.7. Phillip the Euangeliſt, beſides that he caſt out Diuels out of thoſe that were poſſeſſed: he did alſo heale many that were takē with Palſies, & other kinds of lamenes, And ch: 14,3. *Paul and Barnabus wrought great ſignes and wonders at Iconium.* And v. 8.9.10. *Paul healed a creeple at Lyſtra.* And ch: 28.7.8.9. *the ſame Apoſtle praying, and laying his hands on the father of Publius, who lay ſicke of a feuer, and of the bloody fluxe, he healed him: and many other, in the ſame Iland, of ſundrie diſeaſes.*

The ſame graces, which were chiefly, and more immediately beſtowed on the Apoſtles: they were by their miniſterie, and at their praier, and by impoſition of their handes: beſtowed likewiſe, on many other, as it pleaſed God to diſpoſe, and diſpence the ſame: according to the promiſe of our Sauiour, extant in our text of the Euangeliſt *Marke*: And as may furthermore be euident, from that we read, Act: 8. verſe 14.15.17 18. For at the praier of *Peter* and *Iohn*; and by the laying on of their hands: many of *Samaria*, receiued the extraordinarie gifts of the holy Ghoſt. And ch: 10.44.46. at the preaching of *Peter*; *the holy Ghoſt fell on all them that heard the word, ſo that they ſpake with tongues, and magnified God.* Read alſo ch: 11.15.16. *As I began to ſpeake* (ſaith *Peter*) *the holy Ghoſt fel on them, euen as vpon vs at the beginning. Then I remembred the word of the Lord, how he ſaid, Iohn baptized with water, but ye ſhal be baptized with the holy Ghoſt.* And ch: 19.6. *Paul laid his hands on diuerſe at Epheſus, to the number of about twelue, and the holy Ghoſt came on them, and they ſpake languages, and prophecied.* We read alſo, that this gift of ſpeaking languages, together with ſundry other: abounded in the church of Corinth: 1. Ep. ch. 12. & 13, and 14.

But from that which the holy Ghoſt writeth, we may perceiue, that (as was ſaid in the beginning of this treatie) that theſe gifts were not cōmon to all, but giuen to a few in compariſon of the reſt: and therefore that it was a more particular, or ſpecial effect of the apoſtolical miniſterie, then the gift of faith to ſaluation is. For ſo ſaith the Apoſtle. *To one is giuen one gift, and to another a diuerſe gift, &c. ch: 12.8. &c. ver. 30. Are all doers of miracles? haue all the gifts of healing? doe all ſpeake with tongues? &c.* And as they were giuen to few in compariſon of the reſt; ſo alſo, the gifts of working miracles, were giuen to continue for a ſhort ſeaſon in compariſon of the time ſince their ceaſing: that is, no longer then the Lord ſawe it meete, for the confirmation of the truth of his Goſpell. Yea ſo ſhort was the ſeaſon, that it well neare ceaſed when the Apoſtles deceaſed; and they that had receiued thoſe gifts by the impoſition of their handes. And therevpon doth the Apoſtle to the Hebrewes, euen at that time when he wrot, reaſō for the authoritie of the Goſpel, frō the ſignes already wrought;

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and not so much, from any present signes; or any which were after that to be wrought. For so he writeth, chap: 2. verse 3. 4. *How shall wee escape, if wee neglect so great salvation, which at the first began to be preached by the Lord, & afterward was confirmed vnto vs, by them that heard him, God bearing witnesse therevnto both with signes and wonders, and with diuerse miracles, and gifts of the holy Ghost according to his owne will.*

Nay, since those times; God hath giuen vs warning, rather to take heede, least we should be drawne away from the truth, by false signes and wonders of Antichrist, and of false Prophets: then to looke for any further confirmation, then we had already, from our Sauiour Christ himselfe, and his holy Apostles, Mat: 24. 4, 5, 11, 23, 24, 25, 16. Iohn, 5, 43. 2. Thes. 2, 1, 2, 3, 9, 10, 11.

Thus much therefore, concerning the more particular effects, of the Apostolicall ministerie; according to the promise of our Sauiour Christ, in this part of his speech, recorded by our Euangelist Saint *Marke*.

Now let vs returne againe to Saint *Matthew*: and from him, consider of those wordes of our Sauiour, which we may well account the last branch, and conclusion of this his whole speech: containing a generall promise of his presence, with all his faithfull ministers: whether Apostles, and other extraordinarie ones for that time; or any in a more ordinarie course and calling, according to his appointment by them, euen to the end of the world. For so it is of it selfe plaine, that our Sauiour is to be vnderstood: insomuch as the Apostles, and the rest of the holy ministers of the Gospell, who were in those dayes; continued but a few yeares, in comparison of the durance of the world since their time. And therefore the promise must of necessitie, be extended to all his faithfull ministers, in all ages; whosoeuer were since their times to succeed them: euen so long as the world should last.

But here are two things to be diligently inquired into of vs. First, who those ministers of the Gospel are, which our Sauiour would haue vs to account successors to his holy Apostles, so long as the world endureth, Secondly, what manner of presence that is, which our Sauiour hath promised, both to the one, and also to the other. First therefore.

Question. Who are to bee accounted true successors of the Apostles in the ministerie of the Gospell?

Answer. *All such as after triall of their fitnesse to minister, haue at any time, a lawfull calling; and doe faithfully, and diligently preach the Gospell of Christ: teaching the people of Christ, (ouer whom they haue charge) to obserue the Apostles doctrine: euen all things whatsoeuer our Sauiour Christ commanded them, and nothing else besides: they are the true successors of the Apostles.*

Explication and proofe. All such indeede, must needes be accounted faithfull ministers of our Sauiour Christ; and true successors of his holy Apostles. For by such notes; and chiefly by their doctrine: our Sauiour would haue them tried and discerned; as we may perceiue by that wee read, for the description and reproofe of the contrary false Apostles and teachers, Mark 7 15. &c. and Gal 1, 8, 9, 10, And Colos. 2, 6, 7, 8, 9, and verses 18, 19. And 1, Tim 4, 1, 2, 3. And 2. Peter chap: 2, 1. And the Apostle Iohn, 1. Ep: 4, 1, 2. 3.

Yea further, the Apostle *Paul*, writing by the spirit of Christ, will haue them tried by the simple and sinceare manner of preaching without the inticing speech of mans wisedome, and without affectation of glory, &c. 2. Cor. 11, 2, 3, 4. and verse 12, 14, 15. Read also, 1, Ep: chap. 2, 1, 2, 3. 4. &c. For such as affect such vaine-glorious and curious courses; not contenting themselues, with the simplicitie of the Gospell: they are in the high way to the corrupting of doctrine, and to waxe false Apostles in short time; as the same holy Apostle giueth plainely to vnderstand.

Thus then, the triall of the true ministers of our Sauiour Christ and of the lawfull successors of the holy Apostles; euen so long as the world lasteth; it is by the truth and sinceritie of their doctrine, especially. Yea so; as if this bee

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found in them, they are to be accounted good and faithful ministers of Christ: though it may be, that in cõfused or disordered times, there may easily be some defect in their outward ordination and calling. Now, touching the second point.

Qu. What maner of presence is that, which our Sauiour hath promised to his faithfull ministers, both Apostles and others; such as haue beene described: euen to the end of the world?

Answere. *It is the diuine presence of his holy spirit, to giue such mightie effects vnto their ministerie, as haue already bin declared: euen to the saluation of all beleeuers; & to the condemnation of all infidells and rebells to the end of the world: as our Sauiour himselfe, hath already determined.*

Expõcatiõ & proofe. That it is the diuine presence of his holy spirit, which our Sauiour promiseth to the faithfull ministers of his Gospell, to the worlds end: and no bodily presence: it is most certaine from his owne wordes; which he hath spoken before, saying; *The poore yee shall alwaies haue with yee: but ye shall not haue me alwaies.* To wit, so as yee haue the poore, that is, visibly and bodily, among yee. Mat: 26, 11. And therefore, they are altogether deceiued, who, by a wrong interpretation of these, or the like words; doe dote of a bodily presence of our Sauiour, either in, or without the Sacrament of his Supper, &c. Of the which more afterward. Furthermore, that is most true which is answered; that our Sauiour is not idly present, when he doth as it were walke, in the middest of the candlesticks: that is, in the middest of his church; as the spirit of our Sauiour himselfe speaketh, Reuel: 2. 1, but he is present either with his gracious assistance, to comfort and incourage his ministers, so farre forth as they indeuour & performe a faithfull seruice; or else, to reproue and chastice such as walke not faithfully before him: as these Epistles shew, which he directed to the seuen churches in *Asia*; as we read in the 2, and 3. chap: of that booke of the Reuelation.

This most gracious promise, of our Sauiours presence, and assistance, ought to be a singular incouragement, to all that be faithful in their ministerie before him: to put them in good hope of good successe; yea euen in the middest of all contrary feares, and temptations: and notwithstanding all contrary resistances, by the diuel & his instruments. For if the Lord be with vs, and on our side; *who can be against vs?* Rom: 8. 31. & Ps. 24. 1. 2. &c. *The Lord being with Ioseph, al things prospered in his hand*, Gen: 39. 3. likewise the 2. of Sam: 5. 10. *Dauid prospered and grew, because the Lord God of Hosts was with him.* This was the incouragement, which God gaue to *Isaakob*, Gen: 28. 15. and which he gaue to *Iosua*, as we read ch. 1. 5. *As I was with Moses, so will I be with thee, I will not leaue thee, nor forsake thee. Be strong and of a good courage, &c.* From whence also, the holy Apostle giueth encouragemẽt, generally to euery one, that walketh in the waies of God: euen because the Lord hath said, *I will not leaue thee, nor forsake thee. So that* (as the Apostle assureth vs) *we may boldly say. The Lord is my helper, neither wil I feare what man can doe vnto me.* Heb: 13. 5. 6. This was the incouragement which the Angel gaue to *Gedion*, *The Lord is with thee* (saith he) *thou valiant man. To whom, when Gedion answered, Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where be all his miracles, which our fathers told vs of, and saide; Did not the Lord bring vs out of Egipt? But now the Lord hath forsaken vs, and deliuered vs into the hand of the Midianits, &c. The Lord said vnto him, I will be with thee, and thou shalt smite the Midianites, as one man*, Iudges, ch. 6, 12, 16. And thus the Angell comforted, and encouraged the *Virgin Mary*, saying, *the Lord is with thee.* Luk, 1. 28 Thus *Dauid* comforted and encouraged himselfe, Ps. 16, 8, *The Lord is at my right hand, therfore I shal not slide.* And Ps. 23, 1. *The Lord is my shepheard, I shal not want, &c. I will feare no euill, for thou art with me: thy rod and thy staffe, they comfort me.* And Psal: 118 6, 7. *The Lord is with me: therefore I will not feare what man can doe vnto me. The Lord is with me among them that helpe me: therefore I shall see my desire vpon my enemies.* This comfort, the Apostle *Paul* professeth, that hee found in the time of his triall, 2. Tim: 4, 16, 17.

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The proofe of his reſurrection by his ninth appearance.

At my firſt anſwering (ſaith he) *no man aſſiſted me, but all forſooke me*: I *pray God it may not be laid to their charge. Notwithſtanding, the Lord aſſiſted me, and ſtrengthened me, &c. And the Lord will deliuer me from euery euill worke, and he will preſerue me to his heauenly kingdome.* Read alſo, Act: 18.9.10. *The Lord ſaid to Paul by a viſion by night, Feare not, but ſpeake and hold not thy peace. For* I *am with thee, and no man ſhall lay hands on thee to hurt thee.* Thus euery good and faithfull ſeruant of God is to comfort and incourage himſelfe, from this moſt aſſured promiſe of our Sauiour Chriſt; *I am with you to the end of the world.* No Sermon, no prayer, no reproofe, no inſtruction, no exhortation, no part of miniſterie ſhall be in vaine; but ſhall haue a mightie effect from the Lord in the end: both to the ſaluation of the elect; and alſo to the condemnation of all infidells and rebells: whoſoeuer reſiſt the bleſſed Goſpell of our glorious Lord Ieſus Chriſt.

This therefore, ſhould moſt ſeriouſly admoniſh all that feare God, both miniſters of the word, and others: that inſomuch as our Sauiour Chriſt though he be bodily abſent, yet is ſpiritually preſent, in all aſſemblies of his people: that we all take heede, how wee preach, and how we heare, how we pray, how we regard our couenant made to God in baptiſme, how wee come to his holy table, how we feare his rebukes, how we reioyce and comfort our ſelues in his promiſes: and finally, what reuerend regard we haue of the whole Miniſtery of the Goſpel, and of the Miniſters thereof, for his ſake: yea what reuerend regard we haue of the preſence of his diuine maieſtie therein. For aſſuredly, hee is a continuall beholder of vs, and will execute true iudgement and iuſtice among vs; euen vpon euery one, according to his workes: as at the laſt day, when this world ſhall once end, hee will make it moſt cleare and manifeſt; according to that of the Apoſtle, 1. Cor: chap: 4.5. And therefore it is, that in reſpect of the certaine truth of all things, that this Euangeliſt *Matthew* hath recorded, and our Sauiour hath promiſed and ſpoken: hee alſo concludeth the Goſpell with this word, *Amen*: like as wee ſawe before, the Euangeliſt *Iohn* hath concluded that Goſpell which he did write.

And thus wee conclude the eight appearance of our Sauiour Chriſt, after his reſurrection.

LEt vs now proceed to theſe that remaine. Whereof, two, that is the 9. and the 10. are recorded by the Apoſtle *Paul* (as it is very likely) and alſo by the Euangeliſt *Luke*, as he maketh it more manifeſt by his more ful report. But firſt, let vs heare the report of the Apoſtle *Paul*.

Queſtion. What ſaith he, concerning the reſt of the appearances of our Sauiour Chriſt?

Anſwer. *In the 6. and 7. verſes of the 15. chap: of his firſt Epiſtle to the Corinthians, thus hee writeth.*

6. *After that he was ſeene of more then fiue hundred brethren at once: whereof many remaine vnto this preſent, and ſome alſo are fallen aſleepe.*

7. *After that, he was ſeene of Iames: then of all the Apoſtles.*

Explication. The reaſon why we reckon theſe three appearances, for the ninth, tenth and eleuenth, which was the laſt of all that are mentioned in the holy Scriptures: it is for that the holy Apoſtle *Paul*, reckoneth the laſt of theſe three, next before that appearance, wherein our Sauiour ſheweth himſelfe to him laſt of any of the Apoſtles; though not vpon earth, but from heauen; as we ſhall ſee afterward. And touching the other: we place them in the ninth and tenth places, becauſe all the reſt, hauing ſome ground for their order, we know not ſo well, where elſe we might better place them.

But before we come to conſider of them in particular, it ſhall be good to obſerue the reaſon, why the Apoſtle *Paul* maketh rehearſall, both of theſe, and alſo of ſome other of the former, whereof wee haue already conſidered, from the teſtimonie of the holy Euangeliſts. Namely, for that he being, to proue the Article of the reſurrection of our bodies, doth firſt of all, proue that our Sauiour is riſen, becauſe his reſurrection is the ground and foundation of ours.

Now

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Now this he proueth, by the appearances of our Sauiour Christ after his resurrection, like as we in an imitation of him, and treading in the foote-steppes of the Euangelists, haue to the same purpose, vsed what diligence we could, to lay the same open before vs. Thus then, the reason being obserued, why the Apostle *Paul* alleadged the manifold appearances of our Sauiour Christ: let vs come to the present particulars. And first, touching the ninth appearance, seeing it is confirmed vnto vs, by so great a cloud of witnesses: that is, of more then fiue hundred, who at one and the same time being together, saw our Sauiour after he was risen; and knew that it was verily he: Yea they being such as were brethren, that is Disciples of Christ, euen such as were desirous to know the truth thereof, and were not such as sawe a thing, which they regarded not, whether they sawe it or no: and the rather also, because at the time wherein the Apostle wrot his Ep: to the Cor: (though some of those brethren were asleep; that is, departed this life) yet many of them were yet liuing, and were ready to testifie the same: it is therefore such an appearance, as is very notable, to confirme vs to beleeue this Article of our faith, that our Sauiour is vndoubtedly risen againe from the dead. It might haue sufficed, that we haue heard it confirmed, by two witnesses, by seuen, by ten, and by eleuen, at sundry times: they being all meet, and most credible witnesses, euen such as God himselfe appointed therevnto. But now, that we haue moreouer & besides, such a troupe, as the Apostle telleth vs of: he may well be accounted, not onely an odde man, but euen a very mad man, that would not giue credit vntoit. We would say so of him that would not beleeue half a score honest men, that should report vnto vs, that they haue seene the Kings Maiestie at a sermon, or in his progresse: much more, if not onely ten, but ten times ten credible persons, should from their owne eye-witnesse confirme the same. And why then should we not both say, and think the like; yea much rather iudge him to be a most vnreasonable man, whosoeuer, vpon so plentifull proofes, as the Lord hath vouchsafed vs: will not firmely beleeue, that our Sauiour hath manifestly shewed himselfe, to be risen againe; after that he had lyen verily dead in the graue?

Thus much therefore, may briefly suffice, concerning this testimonie of so great validitie.

NOw, concerning the tenth appearance of our Sauiour to *Iames*, though alone: as he had before appeared to *Peter*. This we are to vnderstand, that as *Peter* did not conceale it, and keepe it close to himselfe; but told the rest of the Apostles and brethren of it: so did the Apostle *Iames*. And therefore this appearance also though it was but to one yet; hath many witnesses, resting vpon the worthy fidelitie, and credit of the Apostle *Iames*; besides that the Apostle *Paul* (as we may iustly conceiue) would neuer haue alleadged this testimonie, if he had not certainly knowne, that it was very true. But if any should demand further, why our Sauiour did thus shewe himselfe to *Iames* alone? we could not answer, but onely vpon probable coniecture; that it is very like, that in so much as our Sauiour minded, and knewe before, that hee should be the first of all the Apostles, that should suffer the death of martyrdom for his truth (as we read he did, some twelue yeares after the ascension of our Sauiour Christ: Act: 12.1,2.) therefore it pleased him to shewe *Iames* this speciall fauour, moreouer and besides the other. For seeing he vouchsafed to comfort *Peter* against his death, though it followed about 20. yeares after that *Iames* was slaine; howsoeuer in *Herods* purpose, he should haue beene forthwith the next, as it followeth in the same 12. chap: of the Act: it is, at the least, very likely (as was saide) that euen for this cause (whatsoeuer other there might be) our Sauiour appeared thus to the Apostle *Iames* alone, to the speciall animating and incouraging of him therevnto.

ANd thus, for want of any further record of this tenth appearance of our

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Sauiour: we vſe the more ſpeed, in comming to the eleuenth, which is the laſt of thoſe wherein he ſhewed himſelfe vpon the earth; for any record that we finde in the word.

Queſt. Where therefore is this laſt appearance recorded vnto vs?

Anſ. *It ſeemeth to be that which the Apoſtle Paul telleth vs of, immediately after the former; in that he ſaith, our Sauiour was ſeene of all the Apoſtles together.*

But the Euangeliſt Luke doth moſt certainely report it vnto vs: more briefly indeed, in the 50. verſe of the laſt chap: of the Goſpell which he wrot: but more at large, in the firſt chap: of the Act: of the Apoſtles, verſe 4.5.6.7.8.

It is true. Let vs therefore heare his wordes.

Queſtion. Which are they?

Anſwer. *Ch. 24.50. In the Goſpell they are theſe.*

Afterward, hee led them out into Bethania, and lifted vp his handes, and bleſſed them.

Queſtion. And what are they, in the Acts of the Apoſtles?

Anſwer. *Ch: 1.4. When he had gathered them together (ſaith the holy Euangeliſt) he commanded them not to depart from Ieruſalem, but to waite for the promiſe of the Father, (which ſaith he) ye haue heard of me.*

5. For Iohn indeede Baptiſed with water, but yee ſhall bee baptiſed with the holy Ghoſt within theſe fewe dayes.

6. When they therefore were come together, they asked of him, ſaying, Lord wilt thou at this time reſtore the Kingdome to Iſrael?

7. And he ſaid vnto them, it is not for you to knowe the times, or the ſeaſons, which the Father hath put in his owne power.

8. But yee ſhall receiue power of the holy Ghoſt, when he ſhall come on you: and yee ſhall be witneſſes vnto me, both in Ieruſalem, and in Iudea and in Samaria, and vnto the vttermoſt part of the earth.

Explication Here indeede wee haue the full narration of this laſt appearance, wherein many things are worthily to be conſidered of vs. But which are they?

Queſtion. And in what order may we doe it?

Anſwer. *Firſt, we are to conſider the time when.*

Secondly, the place where.

Thirdly, the perſons to whom our Sauiour appeared.

Fourthly, the ſpeeches which he vſed to his Diſciples.

Finally, that holy farewell, (if we may ſo call it) or rather his diuine bleſſing, which hee gaue to his Apoſtles, at his departure from them into heauen.

Explication. These points indeede, are worthy to be very diligently, and with all holy reuerence, to be conſidered, and weighed of vs: and that alſo in the ſame order, as you haue rehearſed them.

Firſt therefore, concerning the time of this laſt appearance of our Sauiour;

Queſtion. When was it?

Anſwer. *It was at the end of fourtie dayes after his reſurrection: and immediately before his aſcenſion vp into heauen.*

Explication. It was ſo indeede, as the Euangeliſt *Luke* teſtifieth in the firſt chap: of the Acts, verſe, 3. immediately before the words alledged by you: wherein, he ſaith expreſly, that before this time our Sauiour had preſented *himſelfe aliue after that he had ſuffered, by many infallible tokens; hee being ſeene of them, by the ſpace of fourtie dayes, and ſpeaking of the things* (which appertaine or were to be ſpoken) *of the kingdome of God.*

In which wordes, euen the continuance of our Sauiour, ſo long a ſpace of time vpon the earth; beſides his often appearances in the ſame: it ought to auaile much, to the eſtabliſhing of our hearts in the faith of his reſurrection. For as our Sauiour ſhewed himſelfe, foure or fiue times the firſt day that he aroſe; ſo he might in the next day, haue ſhewed himſelfe ſixe times more, if ſo it had pleaſed him: and then haue preſently departed.

But hee would not doe ſo, for that tender regard which hee had of our infirmities;

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mities; but staied, by the space of fourtie dayes, that therein taking his most fit opportunities to manifest himselfe: he might leaue no cause of doubt or scruple about this so waightie, and necessarie an Article of our Beliefe. And whereas the Euangelist affirmeth further, that in the space of so many dayes, he spake and gaue commandement to the Apostles (whom hee had chosen) in matters concerning the kingdome of God: it may iustly be an vndoubted ground, and warrant vnto vs (considering the faithfulnes of the holy Apostles) that all the doctrine that they taught, and the externall order for the gouernment of the Christian churches which they practised: and namely, the change of the Iewes Sabbath, to the day of the resurrection of our Sauiour; was according to his diuine direction, and commandement.

Thus much concerning the time.

The place of the appearance of our Sauiour, is next.

Question. Where was it?

Answer. *Where our Sauiour began to shewe himselfe at this time, it is not mentioned: but that from the place where hee did at this time first appeare; hee led them into Bethania, and from thence to the mount of Olives: the Euangelist Luke doth plainely declare.*

Expõcatiõ & proofe. It is true. For in the holy Gospell he telleth vs, that hee led them out into *Bethania*. And in the 12, verse of the first cha: of the Acts of the holy Apostles, he saith further, that after the ascension of our Sauiour, they returned to *Ierusalem* from the mount is which called the *mount* of *Olives*: *it being* (as he noteth) *but a Sabbath dayes iorney from Ierusalem.*

The *Bethania*, which the Euangelist nameth, was, the towne of *Lazarus*, and of *Marie* and *Martha*, whom our Sauiour loued: as we read, Iohn, 11: 1. 5. and of *Simon* the Leper, who entertained our Sauiour in that supper, wherein *Marie* powred the costly ointment vpon him, cha: 12, 1, 2, 3. and Mat: 26. 6. 7. To the which towne our Sauiour resorted diuers times, for that loue no doubt, which he did beare to these his louing and dutifull Disciples: though not alwaies to feast or eate with them. Mark. 11, 1, 11, 12.

The mount of *Olives* was the place, whether our Sauiour did often resort likewise: But for priuate meditation, and prayer, Luk, 21, 37, and chap: 22, 36. And it was the place wherein hee suffered one part of his most dolefull affliction, as appeareth in the same chap. Neuertheles, after that our Sauiour had finished all things, and was now to ascend vp into heauen: that mount which had beene the place of his most low abasement and humiliation: it was the place from whence he ascended to his most high exaltation.

Whence, elegantly saith a learned godly minister of our Lord Iesus Christ, alluding to the name of *Bethania*, which according to the Hebrewe writing *Beth-gnaiyah*, or the Sirian *Beth-gnaniah* signifieth the place of pouertie or affliction: that if we beare our afflictions, as we ought to doe, either in our beds of sicknesses, or in the prisons of persecutions, or at the stakes, or gibbets of execution, for the testimonie of the truth of Christ: such places, though they be as *Bethanies* vnto vs for a time, yet God will make them, to be at the last, places of passage vnto vs into heauen, as this *Bethania*, and the Mount of *Olives*, were to our Sauiour. *W. Per.*

But leauing this, let vs come to the third point: that is, to the persons, vnto whom our Sauiour appeared this last time.

Question. Who were they?

Answer. *They were the whole number of the eleuen, his chosen Apostles.*

Explication This is euident, both in the end of the Gospell, and also in the beginning of the Acts written by S. *Luke* and 1, Cor. 15, 7. And it was to speciall purpose, no doubt, seeing our Sauiour, at this time, intended to make the same persons, the speciall witnesses of his ascension, whom he had already chosen, to be the principall witnesses of his resurrection. And also because he had yet some things to speake vnto them, before he would leaue them.

To these speeches therefore, let vs now come.

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Quest. Which were they?

Ans. *They were first a commandement.*

Secondly, a promise.

Thirdly, a reproofe, with a renewing of the former commandement and promise.

Fourthly, a blessing.

Explication. These so many speeches of our Sauiour, and his leading of them from one place to another: as first to *Bethania*, which was about 15. furlongs distant from *Ierusalem*, as we read, Iohn, chap: 11. 18. and then vp to the mount of *Olives* (if so we may vnderstand that the ascension of our Sauiour was from the top of the mountaine) this mountaine being but 7. furlongs from *Ierusalem* as the *Syrian* text is: all sheweth that our Sauiour continued with his Apostles, a good space of time. But let vs come to the particular speeches.

And first, concerning the commandement.

Question. What was that?

Answer. *It was the same, which our Sauiour had giuen them before: namely, that after his ascension, they shou'd keepe together at Ierusalem, vntill he should powre on them the extraordinary gifts of the holy Ghost.*

Explicatiõ. This commandement, being (as you answere) no other, but that which our Sauiour had giuen his Apostles afore; according as wee haue seene in the fift appearance: it is here repeated againe, because of the waightie and great importance of the commandement it selfe. And also to helpe against the forgetfulnesse of the Apostles; insomuch as they (as well as we, and all other) were naturally easily forgetfull, of the greatest, and most waightie matters of the kingdome of God.

Thus much briefly, touching the commandement now: because wee haue considered of it more fully before.

We come to the promise.

Question. What was that?

Answer. *The same likewise, which our Sauiour had made vnto them before; as hee himselfe putteth them in remembrance: to wit, that he would surely furnish them with all excellent gifts of the holy Ghost, meete for the performance of their Apostleship.*

Explication As the repetition of the commandement, was to helpe against the forgetfulnesse of the Apostles: so this repetition of the promise, was to confirme and strengthen their faith, in the assured expectation of the fulfilling of it, in the time and season thereof. And for their further comfort, he telleth them, that it should bee shortly accomplished, euen within a fewe dayes: that is, (as the euent declared) within tenne dayes after this his promise, renewed vnto them. For the ascension of our Sauiour Christ following vppon the same day, immediately after that our Sauiour had ended all his speeches to his Apostles; which was vpon holy Thursday, as wee call it: the extraordinary gifts of the holy Ghost were bestowed vpon the Apostles, the Lords day, seuen nights after. Yea, and for their further incouragement, to yeelde their obedience in waiting for the performance of this promise; our Sauiour doth set forth the excellencie of the blessing, which he minded to bestowe vpon them, by an vnequall comparison of the outward Baptisme of *Iohn* with water, and those inward gifts of the spirit, which they should receiue: the which he calleth metaphorically, a baptizing with the holy ghost. Not that our Sauiour minded to debase the baptisme, or ministery of *Iohn* the Baptist, the which surely was accompanied with great grace, and so acknowledged, and commended by our Sauiour himselfe (for it was accompanied with faith, and repentance, in those whom he Baptised): neither yet doth he vse this comparison, as though his Apostles, had receiued no measure of any gifts of the holy Ghost already, (for the contrarie hath beene heretofore declared) but onely by way of amplification; to illustrate the incomparable excellencie of those gifts, which should be giuen to them: according to the most gracious

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gratious promise of the Father, for the conuersion of all the Nations of the world. And this shall, for the present, suffice concerning the promise of our Sauiour. The reproofe of the same our Sauiour, is in the third place, to be considered of vs.

But before wee come to it, it is necessarie, that wee doe obserue the occasion of it.

Question. What was that?

Answer. *The occasion of our Sauiours reproofe, was that ouerbolde, and vnseasonable, and ignorant question, which the Apostles, (not yet fullie inlightened) demaunded of him: in that they asked him, saying, Lord, wilt thou at this time restore the Kingdome to Israel?*

Explicatiō. That this question of the Apostles, was the occasion, that our Sauiour reprooued them, the text is plaine. And that it was both an ouerbould and vnseasonable, and also an ignorant question; the reproofe of our Sauiour is a sufficient proofe in euery respect. But that wee be not ouerbolde, and iniurious in censuring the Apostles, aboue that is meet: besides that you mentioned in your answere, that the Apostles were not so perfitlie inlightened at this time, as they were afterward: let vs consider further, that though through ignorance, they did not yet rightly conceiue of the spirituall nature of the kingdom of our Sauiour Christ, and how it was not of this world, in such manner as hee had expreslie taught, and euery way carried himselfe, in such sort as they might, as we would thinke, easilie haue perceiued it.

Yet we may not imagine them to be so grosse, as to thinke that our Sauiour should in this world, set vp anie earthlie Kingdome, wherein they should liue deliciouslie, or exercize anie vniust or cruell tyrannie, &c.

But wee are rather to conceiue, that they thought that it should haue bene a Kingdome more wisely and iustlie ordered, and gouerned; and abounding with greater peace and riches, and glorie, then euer did the kingdome of *Israel*, in king *Salomons* daies: yea so farre exceeding king *Salomons* kingdome, as the kingdome of *Salomon* did anie the baseſt kingdome in all the worlde.

And besides, we are to conceiue thus much; that, insomuch as our Sauiour was now risen from the dead: and that therein they began to apprehend more firmelyt, the assurance of his godlie and diuine power and autoritie; according to the doctrine which hee himselfe had lately deliuered vnto them: it might probablie seeme vnto them, that now was a fit time and season, for that purpose, howsoeuer he had before flatlie denied to be made a king, to rule ouer the people, as wee read in the 6. chapt: of Saint Iohn.

Finallie, wee may not suppose, that they did without reuerence aske this question: for the contrarie appeareth, by the manner of speech which they vse, in calling him *Lord, &c.* in saying: *Lord wilt thow at this time, &c.* therein, no doubt, yeelding him the honour of souereigntie, which they acknowledged in their hearts to be due vnto him, aboue all that hee would assume and take to himselfe.

And yet all these things notwithstanding; that is to say, all these probabilities in regard of the matter, and all these qualifications in their affections: yet because they presumed without warrāt of the word; yea rather at vnwares, presumed to aske a question of such a matter, as hee had plainely disclaimed, and taught them the contrary: he doth very earnestly, & no lesse iustly rebuke them. Whence, we for our partes (beeing readie to see a mote in the Disciples eyes, not yet altogether so cleared, as they were afterwardes) may learne to discerne the beame that is in our owne, if so be that wee be not alreadie growne stone blinde. For doe wee not vsuallie (euen after longer teaching, and after a more cleare Reuelation of all Trueth, then the Apostles at this time, which wee nowe speake of, had) dote still after worldlie pleasure, and Richesse, and Honour, &c: with a desire to attaine vnto them, yea though

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it should be by corrupt courses, of iniustice and rapine, of flatterie and deceitfull dealing, &c?

The Apostles infirmity therefore (such as it was, before our Sauiour had throughly confirmed and established them) is well worthy to be marked of vs, to the more cleare discouerie, and to the more sharpe reproofe, of a corruption in vs, a hundreth folde worse then theirs was. And to this very end, let vs now come to that reproofe which our Sauiour gaue vnto them.

Question. What was it?

Answer. *Our Sauiour telleth them roundly, that they presumed aboue that was meete for them; in desiring to knowe the times and seasons of that, which God the Father had reserued, as a proper roialtie and prerogatiue to his owne diuine Maiestie, and not to be communicated to any creature.*

Explicatiō. This is in deede his meaning, in that he saith, *It is not for you to know the times and seasons, which the Father hath put in his owne power.* Verily, if the Disciples of our Sauiour had well remembred, and aduisedly considered, what our Sauiour had said vnto them (concerning the last day) *that the Angels which are in heauen, no nor the Sonne himselfe* (to wit, in that he was man) *did knowe the day and houre, thereof, saue the Father onely*: Matth. 24. 36. and Marke. 13, 32. surely they would not for shame or feare, haue presumed to aske the question, which for want of such due consideration, they were ouer-bold to demand. Let vs therefore, learne from hence, another excellent lesson; to wit, that as it had beene the dutie of these disciples: so it is our dutie, and the dutie of all Christians, euen of euery one of vs in our seuerall callings, to settle our mindes, to walke humbly, and with a single eye, in those duties, which God hath in his wisedome, and of his singular mercy prepared for vs to walke in: and to leaue the secrets of Gods counsell, and administration of his Kingdome (at the least, touching the particular circumstances thereof) to the Lord himselfe: who, without vs, will order and dispose of all things, in a more excellent manner and order, then is meete for vs to know, before the manifestation thereof, by the effect or euent it selfe. *The secret thinges belong to the Lord our God*, as *Moses* saith, (and it is a saying worthy so great a Prophet) *but the things reuealed, to vs, and to our children for euer, that we may doe all the words of this law.* Deut. chap. 29. verse, 29. To the which purpose also, in like excellent wisedome, saith the most wise King *Salomon*, in his Ecclesiastes, sundry times: that the Lord doth of purpose, order all things, in so vncertaine a course to man; that hee should not be able certainely to finde out, what should fall out afterward: to the end hee might learne heereby, to humble himselfe, vnder the hand of God, to whom of most due right, all flesh ought to stoope. Eccles. 2. 19. And chap. 3. 14. 22. And chap. 7. 2. and verse, 15. 16. And chap. 8. 6. 7. And chap. 9. 1. &c. So then, let vs doe our duties, euery one of vs in our callings faithfully, and commit both our selues, and all successe, to the most wise, and righteous disposition of the Lord. For he is most faithfull and gratious: and he will assuredly (aboue that is meete for vs to knowe before hand) bring all to a most godly issue, both to his owne great honour and glory, and also to our greatest comfort in the end. Shall the husband-man neglect to sowe his corne, because he knoweth not whether the haruest following shall be prosperous and fruitfull or no? Shall the Sheepheard neglect to tend his flocke in Winter, because hee knoweth not whether they will die of the rot in the Spring? Shall the Minister of the word, cease his preaching, because hee knoweth not whether his preaching will be accepted of the people, or no? Shall the Iustice of peace, or Iudge of a Country, neglect to execute iustice, because hee knoweth not whether hee shall euer be able to rid Malefactors out of the Country or no? Shall the parent or Maister of a family, neglect to instruct, correct, and pray for his family, because hee knoweth not whether some of them will euer come to good, or no? God forbid. Let vs for the present doe our dutie, and as was said,

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ſaide, ſo let vs ſay, yea ſo let vs practiſe ſtill: euen with patience, humbly to commit the ſucceſſe of all, vnto the Lord, for all time to come. For as our bleſſed Sauiour telleth vs, (to whom wee ought in all thinges to yeeld a moſt liſtening and obedient eare) *It is not for vs to knowe the times and ſeaſons, which the Father hath put in his owne power*: to wit, according to the prerogatiue roiall, of his owne moſt ſoueraigne authoritie.

But (as was ſaide) our Sauiour doth not onely reproue that which was faultie in his Diſciples: but for their direction alſo, hee doth againe put them in remembrance, both of the commandement which hee had giuen, and alſo of the promiſe which hee had made and renued vnto them before. As though hee ſhould ſay, this ought to ſuffice you, that you haue the promiſe of a ſpeciall dignity and power, to be giuen vnto you: though ye doe not encroach vpon the incommunicable power, or authoritie of God. It is your part, to thinke firſt of the labour, and then of the eaſe: firſt of the fight, then of the victorie: firſt of humiliation, then of the Crowne of glorie: as you haue ſeene me to haue gone before you.

What Maiſter among vs, would take it well at his ſeruants hands: if, when wee ſhould ſend him to require ſome debt that were due vnto vs; or vpon anie other lawfull meſſage, and ſeruice: if hee ſhould refuſe to goe, vnleſſe hee knewe before, what ſucceſſe hee ſhould haue, &c? Our Sauiour therefore, giueth his Diſciples to vnderſtand, that it was their parts (laying aſide all curious inquiſition about ſuch thinges, as belonged not vnto them) to bende their mindes, in hope of the fulfilling of the promiſe of the Father; to be his witneſſes, and to preach his Goſpell in all places, whether hee ſhould diſperſe and ſend them, from *Ieruſalem* into all parts of the world, both farre and neere. For ſo our Sauiour ſaith, *Ye ſhall be witneſſes vnto mee, both in Ieruſalem, and in Iudea, and in Samaria, and vnto the vttermoſt part of the earth*. And this they muſt doe, whatſoeuer entertainment they finde, whether good or bad, in all places, whether ſo euer hee ſhould ſend them. Thus our Sauiour, moſt wiſelie draweth the mindes of his Diſciples, from their vaine ſpeculations, to minde thoſe thinges, which GOD would haue them minde.

And thus alſo, wee may ſee to our owne notable inſtruction, euen from this moſt wiſe and gratious inſtruction of our Sauiour, (if wee haue anie grace to ſee) that howſoeuer our mindes, would gladly bee wandering, and gadding after our owne vaine imaginations: yet it is neceſſarie for vs, that wee ſhould be earneſtly rebuked, and called home from ſuch conceites, to the word of God, and to the care of the duties, which he requireth at our hands. Yea, we may ſee, it is moſt profitable, that the ſame word of God (I meane the ſame inſtructions of the word) ſhould be often inculcated vnto vs: to the end, all other ſtrange conceites, (though neuer ſo pleaſing) might be vtterlie chaſed away.

The laſt ſpeech of our Sauiour (as was anſwered) was his wordes vttered in bleſſing of his Apoſtles. For when it is ſaide, that hee lifted vp his hands, and bleſſed them; wee muſt not thinke, that it was a dumbe bleſſing in geſture, or in ſigne and ceremonie onely: but with word of mouth alſo. And this (as was alſo anſwered before) was that holie farewell, which our Sauiour gaue to his Apoſtles, when hee left them, and aſcended vp into heauen.

For the better vnderſtanding of which his farewell, wee may not vnprofitably call to minde, that the word of bleſsing, is taken ſundrie waies in the holy Scriptures: according vnto the ſundrie kindes of perſons, who are ſaide, either to bleſſe, or to be bleſſed. For not onely is God ſaide to bleſſe men; but men alſo are ſaide to bleſſe God: and one man to bleſſe, and to bee bleſſed of another. Superiours are ſaide to bleſſe inferiours, and inferiours

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their Superiours; and more vsually one familiar friend and neighbour another: but not in the same sense, or manner, as wee will now briefly consider.

When one familiar friend and neighbour is saide to blesse an other, in an vsuall. and as wee may say, a salutatorie, or a greeting manner: accaccording to that, Gen: 24,31. *Come in thou blessed of the Lord*: And Ruth: 2.4. *Boaz* saith to his Reapers, *The Lord be with you*, and they saide to him, *the Lord blesse thee*. Reade also, Psalm: 129.8. In such vse of this word, *To blesse*, is no more then a mutuall testimonie of loue, by wishing well one to an other.

When inferiours are saide to blesse superiours, whether it be, that children are saide to blesse their naturall parents, or subiects their ciuill Prince and Magistrate, or people their spirituall Pastors and Teachers: the word (*blessing*) is to bee vnderstood, as noting a more dutifull affection, in wishing and praying all good vnto them, with an honourable and thankefull regard of those speciall blessings which God hath, and doth vouchsafe vnto vs by them, as by his blessed instruments appointed thereunto. Thus, the people blessed King *Salomon*, as a figure of Christ their King, 1. King, 8. 66. according also to that, Psam: 20,1,2,3,4,5. and Psalm: 21, 6. *Thou hast set him as blessing for euer*. And Psalm: 72, 17. where likewise, there is a propheticall reference to our Sauionr Christ, *All Nations shall blesse him: and be blessed in him*. And thus, congregations may, and ought to blesse their Pastors and Teachers; and children, their parents: that is to say, they both may, and also ought to pray for them, that God would blesse and prosper them: according to that Colos. 4.3. *Praying also for vs, &c.* And 2. Thes. 3,1,2. and Heb: 13.18. And in this respect, doth *Dauid*, as one succoured against temptations by *Abigaill*, though a woman, (as a prophetisse of God sent vnto him) blesse her, and God for her, and her counsell most hartily. 1. Sam: 25. 32,33. But when Superiours doe blesse their inferious, whether Princes or naturall Parents; when as they doe it in faith, or by propheticall instinct, they doe not onely pray for blessing; but also pronounce, and assure blessing from God, to such, both children and subiects, as shall walke in the waies of God, and beleeue the promises which hee hath made, according to that, Ephesians chapter 6. verse 2. And thus, *Isaak* blessed his sonne *Iaakob*. Genesis, chapter 27. verses 25, 26, 27, 28, 29. and verses 33, 34, 35. And thus *Iaakob* blessed the two sonnes of *Ioseph*, *Manasses*, and *Ephraim*. chap. 48. verses 8, 9, &c. 20, 21, 22. And all his owne sonnes, the principall Fathers of the twelue Tribes. chapter 49. 1, &c. verse 28. And *Moses*, Deuteronomy, chapter 33. 1, &c. And King *Salomon* his subiects: 1. Kings 8. 14. And King *Hezekiah*. 31. 8.

The same is to be said, concerning Ministers of the word, in the ordinary course of their ministerie. According to that, Numbers chapter 6. verses 22, 23, &c. *Thus shall yee blesse the children of Israel, and say vnto them, The Lord blesse thee, &c.* And Deuteronomy 10. v. 8. *The Lord seperated them to blesse in his name.* And 2. Chronicles, chapter 30. verse 27. *The Priestes and the Leuites arose, and blessed the people, &c.* And Psalme 118. 26. *Blessed be hee that commeth in the name of the Lord: wee haue blessed you out of the house of the Lord.* Reade also Psal. 128. Neither is there any doubt, but the blessing of the ministers of the Gospel, is as effectuall, as euer was the blessing of the ministers of the Law: according to that promise of our Sauiour, Matth. 16. 19. and chap. 18. 18. and Iohn 20. 23. Reade also Cor. 1. chap. 16. 23, 24. and Epistle 2. chap. 13. verse 13. yea so, that this grace was not committed to the Apostles, that it should die with them: but that they should be the Ministers of Christ, to deriue it to the Church of God, in the successiue hand of all faithfull Ministers of the Gospel, to the end of the world.

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And therefore all ought in speciall manner, to regard the blessings of the Ministers of the word, in their ordinary ministery, aboue any other instrumentall or ministeriall blessing of God. And in this respect, it is said, Heb. 7. verse 7. *without all contradiction, the lesser is blessed of the greater* After this manner therefore, doth man blesse man, and one man is blessed of another; though in a diuerse sort, as we haue now seene.

Now further, whenas man is said to blesse God, whether he that blesseth be inferiour, or Superiour among men; it is not to be thought, that he either praieth or pronounceth blessing vpon God: but only, that he doth most humbly professe and acknowledge, all glory, praise, and thanksgiuing, as most due vnto him: as King *Dauid* doth, 1. Chro. 29. 10, 11, 12, 13. And so hee exhorteth the people to doe. verse 20. And so doth King *Salomon*, 2. Chro. 6. 4. Reade also Psal. 41. 13. *Blessed be the Lord God of Israel, world without end. Amen, Amen.* And Psal. 72. 18, 19. And Psal. 100. 4. *Praise him, and blesse his name.* Some translate it thus, *praise him, and speake good of his name.* For to blesse, is indeede, to speake good of the name of God, and to extoll and lift it vp aboue euerie name, &c. And Psal. 145. verse 21. Reade also Iames, chap. 3. verse 9.

Finally, when God is said to blesse man, whether priuately and particularly, or publikely and more commonly: wee are to vnderstand it, to signifie that he doth specially fauour and aduance such a person: as Iudges 5. 24. and Luke 1. verse 28. *Blessed art thou among women.* And Prou. 10. 7. *The memoriall of the iust shall be blessed.* Or such a people, as Psal. 32. 1. 2. and 89. 15. and 144. 15. *Blessed are the people, whose God is the Lord.* In which respect, Master *Calvin* worthily obserueth, that to blesse, and to sanctifie, or to set apart from common vse, is vsed for the same thing: and that the latter is an interpretation of the former. *Diem ergo septimum Deus sanctificat, dum eximium reddit, vt singulari iure excellat inter alios,* God (saith he) sanctifieth the seuenth day, in that he maketh it notable, and of singular dignity among the rest. And this (saith hee) is that which he meaneth by the former word of blessing it. Now therefore, as *priorus.* blessing noteth the speciall fauour of God, so all the benefits of God, both spirituall, and belonging to this life, as fruits of his fauour; they are all comprehended vnder the blessing of God. Gen. 1. 28. *God blessed mankinde, and said vnto them, bring ye forth fruit, and multiply, and fill the earth, and subdue it, &c.* And Prou. 10, 22. *The blessing of the Lord, maketh rich.* And Psal. 29. 11. *The Lord will blesse his people with peace.* and Psal. 37. 22. *Such as be blessed of God, shall inherit the land.* And Psal. 128. Read also Deut. 28. But they are the chiefe blessings, which are belonging to the soule. Of the which, reade Act. 3. 25. 26. *Yee are the children of the Prophets, and of the covenant, which God hath made vnto our fathers, saying to Abraham, Euen in thy seede shall all the kindreds of the earth be blessed. First vnto you hath God raised his Sonne Iesus Christ, and him hee hath sent to blesse you, in turning euery one of yee, from your iniquities.* And Ephes. 1. 3. *Blessed be God, euen the Father of our Lord Iesus Christ, who hath blessed vs with all spirituall blessings in heauenly things, in Christ.* And thus it is said euery where, that they are blessed, that doe feare the Lord: which trust in him: which wait vpon him: which are poore in spirit: which mourne: which are meeke: which hunger and thirst after righteousnesse, &c. All such are blessed: that is, they are in an excellent estate, and haue receiued blessed gifts and graces, from the speciall fauour of God.

Comment: Gen cap. 2. verse 3. Secundum verbum exeo geti cum est

These things thus considered, it is nowe the more easier to vnderstand, in what sence our Sauiour is saide to blesse his Disciples: namely, in the most speciall manner aboue all other, whether Kings, or Prophets, or Priestes, coulde blesse; in that hee was a chiefe Minister, yea a mediatour betwixt God and man. So that hee did not onely wish blessing, or pronounce blessing, by an authoritie or calling committed to him of God; but

but euen in pronouncing, he gaue also his blessing to his Apostles: that is, all fitnesse for their ministeriall seruice first, and afterward, all meet gifts & prosperous successe: that so they might be instruments of his blessing, not only for their owne times; but euen to the end of the world. In this blessing of the Apostles, our Sauiour lifteth vp his hands; to giue to vnderstand, that all blessing commeth from heauen: according to that of the Apostle *Iames*, chap. 1. 17. And thus much shall suffice, concerning this last appearance of our Sauiour here vpon earth, for the full and sufficient proofe, and confirmation of his holy resurrection. Yea, that which hetherto hath beene said, shall suffice for the present, concerning all the appearances of our Sauiour; so farre forth, as they are recorded in the holy Scriptures, and testified vnto vs, by sufficient witnesses: euen from the time, that he rose from the dead, by the space of whole fortie daies, vntill the time wherein he ascended vp into heauen.

We haue indeede two appearances more, recorded in the holy Scriptures, the one to *Stephen* the first Martyr, next after our Sauiour himselfe, Act. 7. 55. And the other to *Paul*, at his miraculous conuersion. Act. 9. 3, &c. and chap. 22, 6. and chap. 26. 13, &c. and 1. Cor. 15. 8. But these were not in that space of time, wherein he was here vpon earth, as all the former were: but from heauen, after he was ascended vp into heauen: and so belong rather, to his sitting on the right hand of God his Father, then to this present Article of his resurrection, as we are hereafter further to consider. Neuertheless, they are verie excellent, and glorious proofes, not onely that our Sauiour is in our nature risen from the dead, and ascended vp once into heauen; but also, that hee is, still resident abiding and liuing there in heauen: euen in the same his humane nature, which did once rise againe.

AND now, hauing good trust, that vpon these so manifold sure testimonies, and confirmations of this Article of our faith; none of vs doe stand in doubt of the truth of it: let vs in the next place, (according to the order of our inquirie) come to the meaning of the wordes of this Article, wherein wee professe that we doe beleeue, that our Lord Iesus Christ rose againe the third day from the dead.

What is the meaning of them?

Question. Answer. *The words of this Article teach me to beleeue, that our Lord Iesus Christ, the onely begotten Sonne of God our heauenly Father, did by his owne diuine power, working together with the Father, quicken and raise vp the same his holy body, which was before crucified, dead, buried, and remained in the graue, as one truly descended downe among the dead: yea, that he being verily in the state and condition of the dead, (saue onely that his flesh saw no corruption, the soule being neuertheless perfitly seperated and removed from the body, as farre as heauen is distant from the earth; neither yet perfitly glorified, but onely resting in the paradise of God, among the soules of the faithfull already departed this life, and abiding in like estate and condition with them, all the time that his body lay dead in the graue) the wordes of this Article (I say) doe teach me to beleeue, that the third day after his sufferings, hee did quicken and raise vp the same his body, that was dead, and buried; from the former condition of the dead, and from the power and dominion of the graue, (his soule returning againe to his body) thenceforth neuer to die, or to be sundred any more: but to liue for euer, in perfect happinesse and fulnesse of glorie, with his diuine nature; as the Articles following, will further declare.*

Explication. They doe teach vs indeed, thus much. For seeing the humane nature of our Sauiour Christ, being free from sinne in it selfe, and hauing on our parts, made a full satisfaction to God for our sinnes: and moreouer, insomuch as, the same humane nature was vnited to the diuine nature, in one Person; it was vnpossible, that death should preuaile against him. And therefore, at the time appointed: that is, on the third day after he was crucified, dead, & buried, he brake the bonds of death; & hath openly declared, that he hath made a full conquest both of sin & death, and of him that had the power of death: that is, the diuell.

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The meaning of the Article.

But insomuch as this your answer is somewhat long, and consisteth of many parts, it shall be good for vs, in regard of the weightinesse of the matter, accordingly to consider of the seuerall proofes thereof.

First therefore, as touching this, that our Sauiour Christ did by his owne diuine power, together with the Father, raise vp his bodie from the dead: wee haue the testimony of our Sauiour himselfe, who said before his death, that he would doe so. Iohn 10. 17 18. *Therefore* (saith he) *doth my Father loue me, because I lay downe my life, that I might take it againe: this commandement haue I receiued of my Father.* And 1 Pet. 3. 18. *Christ was put to death, concerning the flesh, but he was quickened by the spirit*: that is to say, by his diuine power. And further, cõcerning the ioynt working of the Father: thus we reade Act. 2. 24. *God* (saith the Apostle *Peter*) *hath raised vp* (*Iesus*) *and loosened the sorrowes of death, because it was vnpossible that he should be holden of it.* And verse 32. *This Iesus hath God raised vp, whereof we all are witnesses.* And againe more fully, chap. 3. verses 13, 14, 15. *The God of Abraham, Isaak and Iaakob, the God of our Fathers hath glorified his Sonne Iesus, &c. and hath raised vp the Lord of life from the dead, whereof wee are witnesses.* And verse 26. *First vnto you hath God raised vp his Sonne Iesus.* And chap. 4. verse 10. *Be it knowne to yee all, &c*: *that God hath raised againe Iesus Christ from the dead.* Likewise, chap. 5. verse 30. *The God of our Fathers hath raised vp Iesus, whom yee slew, and hanged on a tree. Him hath God lifted vp by his right hand to be a Prince and a Sauiour, &c. And wee are witnesses of these things which we say, yea and the holy Ghost, whom God hath giuen to those that obey him.* And chap. 10. verse 40. *Him God raised vp the third day, and caused that he was shewed openly.* And chap. 13. in the Sermon that *Paul* preached at *Antioch* of *Pisidia*, from the 30. verse, &c. And Heb. chap. 13. verse 20. *God is called the God of peace, who brought againe from the dead the Lord Iesus, the great Sheepeheard of the sheepe.*

Thus therefore, wee see it plentifully confirmed, that the bodie of our Sauiour Christ which was crucified, dead, buried, and which lay in the graue to the third day, (as one free among the dead, as the Psalmist speaketh, Psal. 88. 5.) was raised vp againe by his owne diuine power, together with the Father. And that this was done (the body neuertheless remaining free from corruption) it is expressly testified by the Apostles, *Peter* and the rest, Act. 2. 27. 31. and chapter 13. verses 36, 37. according to the prophesie of *Dauid* in the 16. Psalme.

Moreouer, that his soule, which before hee had alreadie commended into the hands of his Father, with the which also, the soule of the repenting thiefe, was the same day in Paradise, as we haue seene Luke 23. 45, 46. that, I say, this his soule returned againe: it is necessary that, according to the truth, we doe beleeue it to be so; because otherwise, (insomuch as the soule of man is the chiefe part of man) Christ risen could not be the same, whole and true Christ, who was crucified, dead, and buried before. Neither shall it be amisse for vs, in this behalfe, to conceiue, that the ministerie of the holy Angells, who descended from heauen, to beare witnesse of the resurrection of our Sauiour, was employed to the bringing of the soule to the bodie: according as the Angells are saide to haue carried the soule of *Lazarus*, from the bodie of *Lazarus*, into the bosome of *Abraham*. But howsoeuer the conueiance of the soule of our Sauiour, was from heauen, to the bodie: this wee may bee sure of, that it was by the diuine hand and power of God, reunited to the bodie; from the which it had beene separated by so farre a distance before.

That the same his soule was not yet fully glorified, though for the time of his seperation from the bodie, it rested in the Paradise of God, with the soules of the righteous, departed this life: it is very euident, because the full glorification of the whole humane nature, depended vpon the

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the ascension of our Sauiour to the right hand of the diuine Maiesty of God, as we may perceiue, Iohn 7.39. and chap. 17.5. and 20.17.

Explication & proofe.

And that there is no death or seperation for euer, now after the reuniting of the soule to the body: the Apostle *Paul* doth plainely testifie, Act. 13.34. in that he saith, *God raised vp (Iesus) from the dead, no more to returne to the graue.* To the which very purpose also, he alledgeth the testimony of the Prophet *Isaias*, chap. 55.3. *I will giue ye the holy things of Dauid, which are faithfull.* For the Apostle giueth vs to vnderstand, (as the truth is) that if our Sauiour should not liue for euer, hee could not performe the mercies promised to the Church of God, in him, and by him alone, for euer.

Likewise, Rom. 6.9.10. *If* (saith the same Apostle Saint *Paul*) *we be dead with Christ, we beleeue that we shall liue also with him. Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion ouer him. For in that hee died, he died once to sinne*; that is, to take away the power and strength of sinne, in those that beleeue in him: *but in that he liueth, he liueth to God, that is immortallie in his eternall glory.* And Reuel. 1.17.18. *Feare not* (saith our Sauiour himselfe to the Apostle *Iohn*) *I am the first, and the last. And I am aliue, but was dead: and behold, I am aliue for euermore, Amen: and I haue the keyes of hell and of death.* Finally, he is in this respect called, and is in very deede, *The Lord of life and glorie*, Act. 3.15. and 1. Cor. 2.8. Heb. 7.24,25. *This man, because he endureth euer, he hath an euerlasting Priesthood: wherefore he is able also perfectly, to saue them that come vnto God by him, seeing he euer liueth to make intercession for them.* And chap. 9.28

THus then, we hauing the meaning of this Article of our Sauiours resurrection from the dead: let vs according to our order, come to the promise, and then to the vse of it, being apprehended by faith: first touching that comfort which it yeeldeth to vs, from our Sauiour Christ: and then for dutie, which it requireth at our hands toward him, as a fruit of our thankfulnesse for the same.

Question. What promise haue we, that our Lord Iesus Christ should rise againe from the dead, for our benefit?

Answer. *We haue the prophetical promise of it in the 16. Psalme: as it is euident by the allegation of the Apostle Peter, in the 2. chapter of the Acts of the Apostles, verses 25, &c. And of the Apostle Paul in the 13. chapter, verses 32,33,34. &c yea we haue the prophetical promise of the whole glorification of our Sauiour, to our aduancement, in the 2. Psalme. For, aske of me* (saith the Lord) *and I will giue thee the heathen for thine inheritance, and the ends of the earth for thy possession.*

Explicatiõ and proofe. It is very true. And this, no doubt, is for the singular benefit, and preferment of euery beleeuing Gentile, as well as of the beleeuing Iewes: as we may see the same gratious promise of the Lord yet further confirmed by the Prophet *Isaias*, chap. 53.10,11,12. *He shall see his seede, and shall prolong his daies, and the will of the Lord shall prosper in his hands, &c.* The Prophet sheweth, what should follow after the death of our Sauiour, according as it is come to passe in a great part: and shall be still more and more for euer; according to the former prophecies of the holy Scriptures; and according to the testimonie of our Sauiour Christ himselfe. Luke 24. verses 26,27. and verses 46,47,48,49.

BVt these things belong to the comfort of faith, in respect of the resurrection of our Sauiour Let vs therefore proceede vnto it,

Question. What is the vse of this Article, for the comfort of our faith?

Answer. *It is very great, and that also sundry waies.*

Expácation. It is verie true. For the comfort of the resurrection of our Sauiour, is (as it were) the haruest of his death: in such sense as our Sauiour himselfe compareth his death vnto the seede time thereof, Iohn. 12 23.24. saying, *The houre is come, that the Sonne of man must be glorified. Verily, verily, I say vnto you, Except the wheate corne fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit, &c.*

Now

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The Comforts.

Now wee know, that the time of harueſt, is a time of greater ioy then is the ſeede time. And againe, the Sunne riſing, is more glorious then the Sunne going downe. So is the reſurrection of our Sauiour Chriſt, in compariſon of his death. For though the death hath purchaſed, yet the reſurrection putteth into poſſeſsion. Though all are lapped vp in the death, yet they are not clearely vnfolded, but by the reſurrection, &c. And for this cauſe it was, that vſually, when our Sauiour ſpake of his ſuffering & death, (which in themſelues were vncomfortable) he was wont to adde the doctrine and promiſe of his reſurrection, as a certaine larde or ſweetning vnto it: as Matthew, chapter 16. 21. and chapter 17. 21, 23. and chap. 20. 18, 19, 20. and chap. 26. 31, 32. And Marke 14. 28. Likewiſe Luke 18. 31, 32, 33. and cha. 24. 6, 7, 8. where the holy Angells doe put his Diſciples in remembrance thereof, at the time of his reſurrection.

But becauſe, (as was ſaide) the comfort of the reſurrection is manifolde: let vs not content our ſelues, with a generall conceit, or obſeruation; but let vs come to the particulars. And whereas we cannot looke by and by to draw in, ſo full a draught of comfort, as is offered vnto vs therein; let vs not be leſſe wiſe by the wiſedome of ſpirituall grace, then the little infant is by naturall inſtinct: who, though the milke of the mothers breaſt come not at the firſt, yet ceaſeth not drawing till the milke ſtreameth forth. For aſſuredly, the breaſts of the word of God; the olde and newe Teſtament: the one promiſing, the other performing; they are euen pent with the ſincere milke of the Spirit of God, aboundantly ſufficient to ſatisfie all thoſe, that, as newe borne babes, will lie drawing at the ſame: and will not be like thoſe, who are ſo beſotted with careleſneſſe in ſeeking after the comfort of the holy Scriptures, as if there were ſufficiencie of knowledge in ignorance, & comfort enough in a ſenceleſſe conceit of heauenly things. But let not vs be ſuch, but let vs be carefull to ſeeke & inquire after all the comforts, which this excellent Article as the ſunſhine of Gods holy Spirit, ſhining vpon our dead hearts, may by the warme and healthfull beames thereof miniſter vnto vs.

Queſtion. Which therefore are thoſe manifold and great comforts, which the faith of the reſurrection of our Sauiour Chriſt doe miniſter vnto vs, and to all ſuch as doe truly beleeue in the ſame?

Anſwer. 1 *Firſt, our Sauiour Chriſt is by his reſurrection from the dead, mightily declared to bee the Sonne of God, and the verie true Meſſiah and promiſed Sauiour of his Church: to this verie ende, that our faith and hope, might bee in* G O D, *who raiſed him from the dead, and thereby gaue him glory in the middeſt of his people.*

2 *Secondly, it is a publike and reall confirmation, that hee hath perfectly fulfilled all righteouſneſſe, and holineſſe, in the ſight of God: and that we, by the imputation of his righteouſneſſe, and holineſſe, are perfectly iuſtified from all our ſinnes, through the ſatisfaction, and price of his death.*

3 *Thirdly, hence was the treaſure-houſe of the manifolde gifts, and graces of the holie Ghoſt, as it were vnlocked and ſet open: that they might bee more plenteouſlie powred downe from heauen, vppon his Apoſtles firſt; and ſo by their miniſterie, vpon all Nations of the worlde, both Iewes and Gentiles, whoſoeuer among them ſhould beleeue in his name. For euen hereby alſo, the doore was ſet wide open, for the preaching of the Goſpell, to euerie people and Nation vnder heauen.*

4 *Fourthly, by the power of the reſurrection of our Sauiour, wee are quickened to newneſſe and holineſſe of life.*

5 *Moreouer, by the vertue of the ſame, we are ſtrengthened, and confirmed to all holy conſtancie, in the faith and ſeruice of the Goſpel: vnder the bleſſed hope of immortalitie, and heauenly glory.*

6 *Furthermore, we haue by it, a ſetled cõfort againſt the vncertainty of our fraile &*

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transitorie life, yea against all the troubles of it, and against death it selfe, and all the terrors and dismayings thereof: seeing our Saviour, hath perfectly vanquished and overcome them for vs.

7 *And yet more then these; the resurrection of our Saviour, is a reall confirmation, that our bodies, though they must die in corruption, weakenesse, and dishonour, as naturall bodies, for a finall conviction and farewell of sinne: yet they shall, by the saving power of the resurrection of our Saviour Christ bee raised vp againe, and made spirituall bodies, incorrupt, and glorious, never to returne to corruption againe.*

8 *The resurrection of our Saviour, is also an evidence, that he is ordained of God, to be the iudge of the world.*

9 *Finally, it is a most pregnant confirmation, and application, of all the fruits, and benefits, which he hath purchased for vs, by his death, and by all other his manifold sufferings going before the same.*

Explication and proofe.

The resurrection of our Saviour is indeede, as the sealing vp of all these fruits and benefites vnto vs: and therefore it may well be exceedingly comfortable vnto vs, and his whole Church. For as our Saviour died not in the state of a priuate man, but in the behalfe of the Church: so also did hee not rise againe, so much for himselfe, as for the benefit of it. But let vs see some proofes of holy Scriptures for these things.

For the proofe of the first part of this answer, we may read Rom. 1.3,4. And 1. Pet. 1.21. where the resurrection of our Saviour, is alledged for a proofe, that he, who is our Saviour, is the Sonne of God. And that it is furthermore a proofe, that he is the promised Messias: it is evident, in that it is an accomplishment of the former prophesies, which were given forth thereof: as we saw before, and may iustly here call to minde againe, Psal. 16. Isai. 53. 8, &c, and chap. 55. 3. Our Saviour himselfe also, before his death, foretolde the same, as a signe and confirmation thereof. Matth. 12. 39. 40. Iohn 2. 18. 19. Reade also chap. 20. 9. And in the Law, the scape goate, and the liue sparrow let loose, may well be accounted figures of the resurrection: and so the resurrection an accomplishing of the same, as the slaine goate and killed sparrow, were figures of his death. Leuit. 14. 4,5,6,7. And chap. 16. 5,6,7,8,9,10. as was obserued once before.

For the proofe of the second part, reade Rom. chap. 4. verses 22,23,24 25,26. where note, that the Apostle affirming that our Saviour being deliuered to death for our sinnes, *is risen againe for our iustification*: hee maketh the imputation of his righteousnesse, and our iustification, one and the same thing. So that to be iustified in the sight of God, is to haue the righteousnesse of our Saviour Christ imputed to vs, who hath perfectly fulfilled it, on our behalfe, euen as he was perfectly sanctified of God himselfe to that end: according as it is nearely linked with it. Rom. chap. 1. verses 3,4. alledged before. *Declared mightily to be the Sonne of God, touching the spirit of sanctification, by the resurrection from the dead.* And as we reade 1. Tim. 3. 16. *God manifested in the flesh, iustified in the spirit.* Yea all the places alledged before, to shew that our Saviour was raised vp from the dead, and exalted by the hand of God himselfe: they are so many proofes, that by his holy verdict, his iustice is fully satisfied, and that our Saviour hath procured our perfect *Quietus est*, from all our sinnes. For if any one of our sinnes had not been fully satisfied for, by him who was made sinne for vs: or if any thing had beene wanting, touching our Saviour his owne holinesse and righteousnesse: God would neuer haue raised him vp, nor acknowledged vs to bee made the righteousnesse of God in him.

But now our Saviour being declared to be perfect, iust, & holy, by the spirit of righteousnes & sanctificatiõ, bearing witnes thervnto by his resurrectiõ on our behalfe, (as before:) wee are hereby assured, that we haue our full discharge

when

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whenas otherwise, wee should haue beene still in our sinnes. 1. Cor. 15. verses 17, 18. Reade also Act. 13. 37, 38, 39. And Rom. 10. 4, 5, 6, 7, 8, 9. And 1. Pet. 21. A good conscience looketh to the resurrection of our Sauiour, for the setling of the peace of it. And Philip. 3. 8, 9, 10. This is that vertue of our Sauiour, which the Apostle *Paul* so highly valueth & aduanceth, that in comparison of it, he counteth all things dung and meere losse. Yea, this is that life, which he liued in Christ; or rather which Christ liued in him, according as it is said, *The iust shall liue by faith*: to wit, in the apprehension of Christs righteousnesse, thus manifested by his resurrection, to be their owne, through the most gratious imputation of God. Gal. 2. 19, 20, 21. Rom. 1. 17.

For the proofe of the third part of the answer, reade Iohn 7. 38, 39. and chap. 20. verse 21. the ordination of the Apostleship and ministery of the Gospel. Reade also Luke 24. 47, 48, 49. Acts 2. 17, 18, 32, 33. And 2. Tim. 1. 9, 10, 11. These things indeede, were not performed till after the ascension: neuertheless, the resurrection made way, and was as the first step vnto it.

For the proofe of the fourth part, reade Rom 6. 4, 5. 2. Cor. 5. 14, 15. Eph. 1. 19, &c. and chap. 2. 1. Acts 3. 26. and chap. 5. 31. Colos. 2. 12, 13. and chap. 3. 1, &c. This rising vp to newnesse of life, is called the first resurrection. Reuel. 20. 5. And it is the way to attaine vnto the second. For let vs note well, that albeit God doth fauourably behold vs in Christ onely, for our perfect iustification before him: yet this is no dispensation to vs, that we should continue in sinne; but it calleth for sanctification at our hands, *without the which, no man shall see the Lord*: as we reade Heb. 12. 14. And it is also necessary for vs, to the end that from the fruits of our sanctification, we may haue the comfortable perswasion of our iustification. Rom. 6. 1, &c. And that we are elect and chosen to saluation. 2. Pet. 1, 10. Yet so, as we must in no part relie vpon our owne holinesse, or works, which will alwaies be failing and vnperfect: but on our Sauiour alone, by whom we are iustified.

For proofe of the first part, reade 1. Pet. 1. 3, 4, 5, &c. *Blessed be God, euen the Father of our Lord Iesus Christ, who according to his abundant mercie, hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead, to an inheritance immortall, &c.* And ch. 3. 21. And Eph. 2. 4, 5, 6. Acts 4. 10, 11, 12, 13.

For proofe of the sixt, reade 2. Cor. 1. 8, 9, 10. and chap. 4. 8, 9, 10, 11, 12, 13, 14, 15, 16, &c. And 1. Cor. 15. 57. according to the prophesie of *Isaiah*, 53. 12. And Hosea 13. verse 14.

For the proofe of the seuenth part, reade Iohn, 11. 25. *I am the resurrection, and the life, he that beleeueth in me*, (saith our Sauiour) *though he were dead, yet shall he liue.* Reade also Rom. 8. 11. and 1. Cor. 6. 14. and chap. 15. verse 12, 13. and verses 19, 20, 21, 22. and verses 32, 33. and 35. and 45, 49. Likewise Philip. 3. 20, 21. and 1. Thes. 4. 13, 14. A liuely representation, and foregoing demonstration whereof, was the opening of the graues, at the death of our Sauiour, and the resurrection of the bodies of many Saints, who came out of their graues, and went into the holy Citie, immediately after the resurrection of our Sauiour, and appeared to manie. Matth. 27. 52, 53. For seeing, 2. Kings 13, 21. God gaue testimony to his faithfull Prophet *Elisha*, after his death, by reuiuing a dead man that was put into his graue, that he was a Prophet sent of him: much more would he confirme vnto vs, by the resurrection of many, after the death and buriall of our Sauiour Christ that he is the true Messiah, the very Prince of all Prophets that were before him. But not onely so: he would thereby shew also that our Sauiour did not rise for himselfe alone, but for vs: and that therefore, by his resurrection, he hath broken and dissolued the power of the graue, that (will it, nill it) it must perforce one day, yeelde vp all the dead, that are holden vnder the dominion of it, as touching their bodies; though their soules be presently in a heauenly and happy estate. And in this respect, Col. 1. 18. our Sauiour is called *the first borne of the dead*: the Apostle thereby giuing to vnderstand, that all other of the faithfull, shall in their order be in

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like manner borne a gaine, and deliuered as it were out of the bowells, or wombe of the graue. To the which purpose also, 1. Cor. 15. 20. hee is saide to be *the first fruits of them that sleepe*: to shew that in due time, all that belong to him, as a holy lumpe or croppe, shall in their bodies be awaked out of the sleepe of death: that as it is contained in the same chapter: *Like as by man came death, so by man might come the resurrection of the dead*. And that, *as in Adam all die, so in Christ all should be made aliue*. Neither is it to be neglected, but diligently to be marked, as seruing greatly to our comfort; that all the faithfull, which died before our Sauiour Christ, died in this hope, whereunto wee are called by the Gospel. Heb. chap. 11. verse 35. Reade also Daniel 12. 2, 3, 13. Iob. 19. 23, &c. Isai. 26. 19. And Ezekiel 37. a notable allusion to the ground and Article of the resurrection familiarly imbraced of them: according as we may perceiue by the answer of *Martha* to our Sauiour, Iohn 11. 24. *I know* (saith shee, speaking of her brother which was dead) *that he shall rise againe in the resurrection at the last day*. Reade also Psalme 49. 16. *God* (saith the holy Psalmist) *will deliuer my soule from the power of the graue, for hee will receiue me*. *Selah*. For here (as Master *Caluin* worthily obserueth) wee haue a notable testimonie of the faith wherein the holy Fathers liued and died vnder the Law. *Præclarum (inquit) habemus testimonium fidei, in qua vixerunt & mortui sunt sancti patres sub Lege*.

Now, for the proofe of the eight part of the answer, Reade Acts chapter 17. verse 31. *God hath appointed a day, in the which hee will iudge the world in righteousnesse, by that man, whom hee hath appointed: whereof hee hath giuen assurance to all men, in that hee hath raised him from the dead*. And Rom. 14. 9. *Christ therefore died, and rose againe, and reuiued, that he might be Lord, both of the dead, and of the quicke*.

Finally, from the proofe of the last part; reade Rom. 5. 10, 11, &c. *For if when we were enemies, we were reconciled to God, by the death of his Sonne: much more being reconciled, we shall be saued by his life, &c.* And chap. 8. 33, 34. *Who shall lay any thing to the charge of Gods chosen? It is God that iustifieth, who shall condemne? It is Christ which is dead, yea or rather which is risen againe, who is also at the right hand of God, &c.* Doe we not see that the resurrection is the first steppe of the gradation, or amplification of the comfort, for which he reasoneth? And the Apostles in their sermons, did instantly insist in this point of the resurrection; as being that which is more familiar for vse, though not the highest degree of his exaltation and lifting vp: as wee haue a president in the Acts of the Apostles, and in some other places of the holy Scriptures: as Rom. 10 9. And chap. 14. 9. *Abraham*, (as we read Heb. 11. 19. *reioyced when he receiued his sonne Isaak after a sort from the dead*: infinitely much more, may we reioyce, in that God hath not giuen vs our Sauiour Christ raised vp after a sort, but hath verily and indeede raised him vp from the dead, and so giuen vs assurance that hee is a perfect Sauiour vnto vs.

Thus comfortable, euery way, is the resurrection of our Sauiour to the faith of euery true christian: euen as a most ioyous and plentifull haruest, after a hard seede time of his death, as was obserued before.

NOw let vs proceede.

Question. What is the dutie of our thankes and obedience to God, In regard thereof?

Answer. *Insomuch as the fruites and benefites of the resurrection of our Sauiour, are so many and great, as wee haue heard: and that all the fruites and benefites of his death, and sufferings, are hereby more authentically and comfortably sealed vp vnto vs: wee ought therefore by all good reason, in speciall manner, to glorifie and praise God our heauenly Father, with most high and heartie thankes, and with all dutie most bounden ly in this behalfe.*

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It is very true. In this respect, may wee well reason, as it is in the beginning of the 48. Psalme: *Great is the Lord, and greatly to be praised.* Iustly may we say as *Dauid* doth, *What shall we render vnto the Lord for this so great a benefit?* And with *Paul, What thanks may we render,* answerable to this so great a mercy, for our comfortable incouragement, to continue and abide faithfull vnto the Lord. 1. Thess. 3, 8, 9. Read also Rom. 7. 24. 25. And 1. Cor. 15. 57.

Question. But to speake something more particularly, what may we account to be our duty in this respect?

Answer. *Seeing the comfort of the resurrection of our Sauiour, is so manifold and great, it is our duty, first of all, to esteeme most highly and pretiously of the grace and vertue of it.*

Secondly, to labour earnestly, that we may be partakers of the same grace, or vertue, and power.

Thirdly, from the same power, to indeuour to walke in all holy obedience to God, in euery Christian duty.

Explicatiō. That wee are thus, both most highly and pretiously to esteeme of the vertue and power of the resurrection of our *Sauiour*: and likewise, most earnestly to seeke to apprehend it by faith: the example of the Apostle Paul, Phil: 3. may be a sufficient proofe, and inducement vnto vs; both so to thinke, and also to be earnest imitators and followers of him. And in deede, vnlesse wee doe, with him, carrie the same iudgement, how can we drawe with him, in the like yoake of affection?

Now, touching a particular indeuour, to walke in euery good dutie of obedience to God, as a fruite of this power of the resurrection of our *Sauiour* Christ apprehended by faith: it is good for vs to consider, that the holy Apostles doe euery where, hold forth the same as a reason of singular force, to stirre vp the hearts of all Christians to minde repentance from all dead workes, and to prouoke to the contrarie duties of godlines. And namely for one instance. 1. Corinth. 15. the last verse of the chapter, where, so soone as the Apostle had professed thanks to God, for this vnspeakeable comfort, which the resurrection of our Sauiour affordeth; he annexeth this exhortation forthwith, *Therefore my beloued brethren, be ye stedfast, vnmoueable, and abounding alwayes in the worke of the Lord, for as much as ye know that your labour is not in vaine in the Lord.* And Acts, 2. 38. after that the Apostle *Peter*, hath layed open, and confirmed the article of the resurrection: he doth immediatly exhort, and incourage vnto repentance. And chap. 3. 15. 19. And the Apostle *Paul* againe, chap. 13, 30. &c. 40. 41. And Rom. 6. 9. 10. 11. 12. &c. And 2. Cor. 5, 15. And Coloss. 3. 1. &c. 5. For sanctification (as was noted before) is very neerely linked vnto iustification. Heereunto therefore, we ought, as the Scriptures doe speake, to rise early in the morning, with all cheerefulnes of heart and spirit: euen as our *Sauiour* Christ did, preuenting as it were, the morning watch, that he might manifest, and make knowne, that good hand which hee had, in his so speedy a victorie, ouer the dominion of the graue, and of death, and hell. And this also ought to giue vs singular incouragement, not onely to fight manfully against sinne and all the confederates thereof, the flesh, the world, and the diuell: but also with good hope of prosperous successe, to seeke after mighty increases in godlines. Neither let it be a small comfort and incouragement vnto vs, to bethinke our selues, that according to the ordinance of our Sauiour himselfe, we doe together with the exercises of our Christian religion, euery Lords day celebrate (as it is meete) the memoriall of the blessed resurrection of our *Sauiour*; and of the restauration of the world by him, partly alreadie begun, and to be fully perfitted in time to come. And in trust of this mercy of our God also, let vs not cease to pray continually, in this barren and dead time of godlines, wherein wee liue, for a new spring and resurrection in mens mindes, to the zeale of the Gospell, as a fruite of this resurrection of our Sauiour Christ. Finally, let all our life long (in the premeditation of our resurrection at the last day, by the vertue of his resurrection, to euerlasting life, and of that per-

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petuall feast of the Lambe, which wee are inuited vnto) be nothing else, but a carefull addressing and preparing of our selues, both soules and bodies, against that great day, that then wee may be partakers of a ioyfull resurrection, and so liue for euer with him. Amen.

The danger of not beleeuing this article.

These thinges in deede, are to be further enforced vpon our consciences, from the Articles following, which doe set forth the further exaltation of our Sauiour: but because (as was said in the comforts) the resurrection is the first, and most familiar inducement heereunto, therefore the exhortation vnto these duties, might not be pretermitted here.

AND now that we may fully finish the doctrine of this article.

Question. What danger is there in not beleeuing the very naturall and bodily resurrection of our Sauiour Christ, and not in yeelding that fruit of obedience, which it most worthily challengeth at our hands?

Answer. *If any doe not beleeue this Article of the resurrection of our Lord Iesus Christs true and naturall body: his death shall profit them nothing, but they shall die in their sinnes.*

And further also, as touching those that be not through the vertue of our Sauiours resurrection, partakers of the first resurrection of their soules, from the death of sinne: they shall neuer be partakers of the resurrection of their bodies to euerlasting life, by him, at his second comming.

Explication. For the proofe of this, reade first of all. 1. Cor. 15. 12. 13. 14. 15. 16. 17. 18. Where the holy Apostle maketh the resurrection of our Sauiour Christ, the ground and foundation of ours: yea so the ground; that they are as one would say coincident, and of the nature of relatiues, in a certaine sort. For insomuch as our Sauiour Christ, who is the head of his Church, is bodily rayssed vp; it cannot be, but the members of this mysticall body, must be made conformable; that is, they must be likewise raised vp, and vnited vnto him: or else he should be as a head without a body. And likewise, insomuch as our Sauiour Christ is rayssed vp to be a King, and a Prince ouer his Church for euer: his subiects also, must be raised vp, or else hee could not haue subiects of the same nature and kind with himselfe to rule and gouerne. A King who is a man, must be a King of men, and not of beasts: yea of men, and not of spirits or ghosts, &c. It is so in this world: it shall be so in the world to come, as touching the Kingdome of our Sauiour Christ. For as hee shall retaine the whole nature of man for euer and euer: so hee shall rule ouer men, consisting of soules and bodies, euen as ouer his naturall brethren. Answerable after a sort to that which the people saide to *Dauid*, 2. Sam. 15. 1. *Beholde, wee are thy bones, and thy flesh.* And as our Sauiour himselfe sheweth plainely concerning himselfe in his message sent by *Marie Magdalen*. Iol 2, 20. 17. though hee be in another state and condition then wee are in nowe: and is so to continue euen world without any end. And therefore the holy Apostle, after that he hath noted diuers grosse and hereticall absurdities, accompanying the deniall of the resurrection of Christ. 1. Cor. 15. hee addeth verse, 17. 18. *If Christ be not rayssed, your faith is in vaine, ye are yet in your sinnes. And so they who are a sleepe in Christ, are perished.* The Apostle speaketh in way of supposition: but in truth it is not so; seeing it is most certaine (as hee declareth) that our Sauiour is risen againe. And therefore there is not onely an assured ground of the resurrection of the body heereafter: but also of the present felicitie of the Saints departed; euen from the very time of their bodily death.

Neuertheless, to them which doe not beleeue, that our Sauiour is risen, it is all one as if hee were not risen at all: saue that they must one day; yea doe alreadie begin to feele the punishment of their infidelitie concerning this article as one the chiefe among the rest.

VVofull therefore is the state of the vnbeleeuing Iewes to this day; whosoeuer of them imbrace the wicked fable of their vnbeleeuing and blasphe-

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Beliefe in God the Son, who ascended vp into heauen.

The ground of the article.

mous aunceſtors: of whom wee reade Matthew. 28. 12. 13. 14. 15. who as much as lay in them ſmothered the light of his reſurrection, and led many into this damnable hereſie, of denying the ſame.

Miſerable alſo, was the condition of *Hymeneus* and *Philetus*, of whom wee reade. 2. Timothy, 2. 17. 18. who like enough, from this euill ground of doubting of the reſurrection of our Sauiour: or at the leaſt not conſidering the right vſe and end of his reſurrection; denied the reſurrection to come, ſaying that it is paſt already.

Likewiſe, miſerable were the Cerinthian heretikes, who denied that our Sauiour roſe againe: they imbracing (as it is very like) that wicked and blaſphemous fable of the Iewes. Onely *Cerinthus* acknowledgeth this, more then thoſe Iewes: that our Sauiour ſhall riſe againe at the laſt day: and ſo addeth one groſſe error to another. *Epiph. lib. 1. Tom. 2. cap. 8.*

Moreouer, the fable of the *Gnoſtici*, is to be condemned of vs: in that they would haue vs beleeue, that our Sauiour was not onely by the ſpace of forty dayes after his reſurrection heere on earth, but euen whole 18. moneths, that is a yeere and halfe: which muſt needes falſifie the holy ſtorie, touching the time of the aſcenſion of our Sauiour, and alſo of the ſending of the holie Ghoſt vpon the Apoſtles, and of the beginning of their preaching: and therfore is in no wiſe to be indured of vs, but earneſtly reiected as a moſt erroneous computation.

But what ſhal we ſay of the family of *H. N.* & their moſt falſe Prophet *H. N.* himſelfe, & all their diueliſh leaders and guides, moſt hereticall aboue all other? who in the light of the Goſpell, and after the moſt lightſome diſcouerie of all former hereſies: do yet renue the ſame againe: and that alſo in the moſt fantaſticall and abſurd courſe that may be: peruerting all things according to their feeble and braine-ſicke allegories; both conception, birth, life, ſufferings, and reſurrection of our Sauiour Chriſt, as if there were no hiſtoricall truth at all to be greatly regarded in any of theſe excellent articles of our Chriſtian faith. But bleſſed be the Lord our GOD, and our Lord Ieſus Chriſt, to be bleſſed for euer; who by his faithfull ſeruant, and true Miniſter of his Goſpell, M. *Knewſtub* hath ſo vnmasked, and confuted this notorious and monſtrous heretike *H. N.* that none can be deceiued by his deluſions henceforth, but they that are willing to be ſeduced. For whoſe bleſſed labours, as wee haue great cauſe to bleſſe and praiſe God in Chriſt Ieſus: ſo let vs intreate the ſame our God, and moſt gratious and heauenly Father, that by his, and all other good meanes and helpes, both of writing and preaching, the which hee of his infinite mercie hath vouchſafed vs: euery one of vs, that are the Schollers of our Sauiour Chriſt, may learne to be ſound in the faith, and ſo continue to the end, to the glory of the ſame our good God, and of our Sauiour Ieſus Chriſt, and to our owne euerlaſting ſaluation, through the grace of the holy Ghoſt, guiding and confirming vs all, in the whole truth of the Goſpell. Amen.

Thus much concerning the firſt degree of the exaltation of our Sauiour Chriſt.

Beliefe in God the Sonne, who aſcended vp into Heauen.

Queſtion. NOw let vs proceede to the next degree.

Which is that? How followeth it in the articles of our beliefe?

Anſwer. *He aſcended vp into heauen.*

Queſtion. What ground of holy Scripture haue you for the ground and warrant of this article?

Anſwer. *The Euangeliſt Marke recordeth it briefly in theſe words. chap. 16. ver. 19. So after the Lord had ſpoken vnto them, he was receiued into heauen.*

The Euangelist Luke is somewhat more large, chapter, 24. 51. 52. 53. after this manner.

Luke. 24.

51. And it came to passe (saith he) that as he blessed them, he departed from them (that is, he removed himselfe some distance from them) and was carried vp into heauen.

52. And they (that is his Apostles) worshipped him, and returned to Ierusalem with great ioy.

53. And they were continually in the Temple, praising and landing God, Amen.

But in the first chap. of the Acts of the Apostles, verses, 9. 10. 11. hee is yet more large then thus, saying:

Acts. 1.

9. And when he had spoken these things, while they beheld, he was taken vp: for a cloud tooke him vp out of their sight.

10. And while they looked stedfastly toward heauen as he went, behold, two men stoode by them in white apparell:

11. Who also said, Ye men of Galile, why stand ye looking vp into heauen? This Iesus which is taken vp from ye into heauen, shall so come, as ye haue seene him goe into heauen.

Explication. In these places, we haue in deede the historicall record of this article of our faith, as it was fulfilled by our Sauiour in the time and season thereof: not onlie according to the former and more ancient propheſies, Psal. 68. 18. compared with Eph. 4. 7. 8. And Psal. 110. 1. compared with Matth. 22. 41. &c. (insomuch as the sitting of our Sauiour at the right hand of God there propheſied of, includeth the ascension: And Dan. 7. 13. 14. where the ascension and sitting at the right hand of God are ioyntlie fore-told:) But not onely thus was this fulfilled, but also by the more late predictions of our Sauiour himselfe, at sundrie times before his death: as Iohn. 3, 12. 13. more darkly to *Nicodemus*. And to the Iewes more commonly. chap. 6. 62. And chap. 7. 33, 34. And chap. 8, 21. And to his Disciples more priuately and apart, in most sweete and comfortable manner, though for the present, they did not so conceiue of his speech. chap: 14. 2. 3. 4. 5. And verse, 28. 29. And chap, 16. 4, 5, 16. 17, &c. But most plainely, to *Marie Magdalen* after his resurrection, chap: 20. 17. 18. *Iesus* (as the Euangelist writeth) *sayeth vnto her, Touch me not, for I am not yet ascended to my Father: but goe to my brethren, and say vnto them, I ascend vnto my Father, and your Father, and to my God, and your God.* And *Marie Magdalen* (as Saint *Iohn* writeth further) *Came and shewed the Disciples that shee had seene the Lord, and that he had spoken these things vnto her.*

Thus I say, not onely is this article recorded vnto vs, as it was fulfilled in due time: but also, as it was long before, fore-tolde by the Prophets, and more neerely vpon the performance thereof, by our Sauiour himselfe. The which, as the effect it selfe declared, were not coniecturall and gessing prognostications, but most certaine and diuine predictions, reuealed by God himselfe, the onely gouernour and disposer of euery thing, in the proper time and season thereof, as we haue heard before.

But leauing the propheſies; and comming to the historicall report of the performance thereof, as the holy Euangelists *Marke* and *Luke* euen now alledged, doe report the same.

Question. In what order may we profitably consider of it?

Answer. *In the historicall report of this article, the holy Euangelists doe lay it forth in this order.*

First, they note the time of the ascension of our Sauiour.

Secondly, the place from whence he ascended.

Thirdly, the manner how.

Fourthly, the effects which it wrought in the hearts of his disciples.

Fiftly, the testimonie of two Angels, concerning the ascension: with their holy instruction, and admonition, to the Disciples, continuing in the earnest beholding of the same.

These

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The ground of the Article.

Theſe indeede, are the points recorded in this part of the holy ſtorie: and they may well be conſidered of, in this order, wherein you haue rehearſed them.

Firſt therefore, concerning the time of the aſcenſion of our Sauiour.

Queſt. When was that?

Anſ. *It was at the ende of fourtie dayes, after hee roſe againe from the dead.*

Explicatiõ & prooſe.

It is true. So doth the Euangeliſt Luke affirme and teſtifie in the firſt chap: Acts, verſe 3. In the which ſpace of time alſo, as hee there ſheweth, our Sauiour ſpake to his Apoſtles, of thoſe things, which appertaine to the kingdome of God. And this containeth matter of ſingular comfort vnto vs, in that our Sauiour would not leaue his Diſciples at vncertaine, but gaue them commandements, what they ſhould doe after his departure. And againe, conſidering the faithfulnes of the Apoſtles in obeying our Sauiour Chriſt in all things, wee may well aſſure our ſelues, that whatſoeuer they haue taught, and preached in the Church of God, was by the appointment of our Sauiour, as well in the change of the Sabbath from the ſeuenth day, (the day after the finiſhing of all Gods workes of creation) to the firſt day of the weeke, the day of the Lords reſurrection, (a moſt memorable declaration that hee is the redeemer of the world, in whom alone conſiſteth the reſtoring of the deſolations of his people, as was touched before) as alſo, in all the duties of Gods worſhippe, to bee practiſed on that day, Preaching, prayer, Baptizing, ſupper of the Lord, offices and gouernment of the Church, and whatſoeuer elſe beſide. Thus much doth the conſideration of the time ſerue to informe vs of.

Neither is the proportion of the time, to bee neglected in that, as hee was fourtie dayes in the wilderneſſe, for the confirmation of his calling, at the enterance of his Miniſterie; ſo after the finiſhing of all thinges, it pleaſed him to remaine on the earth fourtie dayes, to make knowne and confirme, that all things were indeede finiſhed by him, whatſoeuer was indeede to bee done, before his aſcenſion into heauen. The day of the aſcenſion of our SAVIOVR, was that which wee vſually call holy Thurſday.

But let vs come to the place whence our SAVIOVR Aſcended.

Queſtion. Which was that?

Anſwer. *It was from the Mount of Olives, neare to Bethania.*

Explicatiõ This alſo is euident by the teſtimonie of the Euangeliſt *Luke*, chap: 24. 50. 51. and Acts 1. 12.

Queſtion. What vſe may wee make from the conſideration of the place?

Anſwer. *Inſomuch, as the place which was before in one part of it, a place of his loweſt humiliation, and deſcenſion, was afterward made in the ſame, or in ſome other part of it, a place of his triumphant aſcenſion: wee may well comfort our ſelues, that though we muſt paſſe through many afflictions, yet no place of affliction, nor any meaſure of affliction, ſhall hinder vs from entering into the kingdome of heauen.*

Explicatiõ This was obſerued before, by reaſon that the place of the laſt appearance of our Sauiour to his Apoſtles, was the place of this his Aſcenſion. But it is not amiſſe, that you haue here called it to minde againe. And indeede, whence is it, that God doth vſually take his children from the earth vp into heauen: but their ſoules firſt out of their ſicke bodies, or out of their vncomfortable priſons, or from the places of their execution for his holy truth and Goſpells ſake? And afterward their bodies out of the duſt where they haue beene rotted before. But of this place of our Sauiours aſcenſion, we may ſee more in that which is ſaide before concerning the place of his laſt appearance here on earth after his reſurrection.

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Leauing the place thereof, let vs come to the manner of his aſcenſion.

Queſ. How was that?

Anſ *After that our Sauiour had bleſſed his Apoſtles, hee withdrewe himſelfe from them.*

Explication. So indeed are theſe wordes of the Euangeliſt *Luke*, chap: 24. verſe 51. to be vnderſtood, in that he ſaith of our Sauiour, that he departed from them: *dieſte ap auton, diſiunctus eſt ab eis*: that is, he was diſioyned or ſeperated ſome diſtance from them.

Queſtion. Why was that?

Anſwer. *To the end the Diſciples (whom our Sauiour minded to make witneſſes of his aſcenſion) might the better diſcerne his taking vp from them into heauen.*

Explicatiõ. This is manifeſt in it ſelfe. For if hee had beene taken vp from them, on a ſodaine, while he had beene in the middeſt of them, they could not for feare, and through other infirmities ſo ſenſibly haue diſcerned the ſame, nor haue giuen ſo perfect a teſtimonie of it. And therefore it is declared in the holy ſtorie, that firſt our Sauiour was remoued ſome ſmall diſtance from them: and then, that he was carried vpward from them into heauen: as it followeth in the forenamed 51. verſe.

Queſtion. But how was he taken vp?

Anſwer. *A clowde tooke him vp out of the Diſciples ſight, while they beheld him on the earth, and looked vp ſtedfaſtly toward heauen, ſo long as they might diſcerne him aſcending.*

Explication It is the report of the Euangeliſt: Acts, 1. verſe, 9. 10. as was rehearſed before. And this motion of the cloud comming downe perpendicularly, as one may ſay, and aſcending vp directly againe, contrary to the naturall courſe, which is circular: it ſheweth the miraculous and diuine hand of God herein: like as did the ſtrange motion of the ſtarre, at the birth of our Sauiour; it going as it were in a direct line, and not compaſſe wiſe, from the Eaſt to the citie of *Ieruſalem*, and then from thence to *Bethlehem*, where he was borne.

Queſtion. But why would not our Sauiour aſcend, without the miniſtery of the clowd, but would haue it as a waggon of eſtate, or chariot of triumph, to carrie him vp?

Anſwer. *Though our Sauiour could by his diuine power, haue cauſed his body to haue aſcended, without any meanes. For he being inſtead of a ladder to the Angels of heauen to aſcend and deſcend, he could haue beene a ladder to himſelfe. Yet it ſeemeth, that for the declaration of the truth of his humane nature ſtill ſo to remaine in heauen, after his aſcenſion, and for euer, as he was at his reſurrection here vpon the earth: he would haue it lifted vp, and carried vp by a clowde.*

Gen. 28. 12. 13. *& Iohn.* 1. 51.

Explication. So it ſeemeth indeede. For notwithſtanding the body of our Sauiour, being glorified, and freed from all naturall groſſenes, was more apt to moue with greater agilitie and quicknes by many degrees then before: yet wee may not thinke, that it had loſt all waightines of ſubſtance, and therefore had yet naturally neede of ſome helpe to lift it vp: like as it is ſaid of our bodies, that though at the reſurrection they ſhall be glorified bodies, yet they ſhall ſtand in need of the clowdes of God to carrie them into heauen. 1. Theſ. 4. 17. And euen for this cauſe alſo, would our Sauiour in the tranſlating of his body from earth to heauen, giue vs a preſident how our bodies ſhall be conueied thether at the end of the world. Thus then we ſee good reaſon why our Sauiour would haue his body taken vp & carried into heauen by a clowd Neither is it to be neglected, which learned interpreters obſerue, that the Lord by putting a clowd betwixt our Sauiour and them, would teach them ſobrietie, leaſt they ſhould ſeeke to know more of the ſecrets of God then were meet: but ſhould content themſelues, and reſt ſatisfied with thoſe things which he thought good to reueale vnto them. Like as the Lord, at the giuing of the lawe, did, as it ſeemeth to the ſame end appeare in a darke clowde, Exod: 19. 9. And afterward in the Tabernacle, chap: 46. 34. &c. Num: 9. 15. and chap: 16. 42. and likewiſe in the

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Temple. 1. King 8. 10. 11. 12. Reade alſo, Pſalm: 18. 9. 10. 11. and Hab: 3: verſe, 4.

Hereunto tend the ſpeech of the two men, that ſtoode in white apparell: Act. 1. 10. 11. that is to ſay the two Angels: ſuch as the Euangeliſt *Iohn* ſaith, to be Angels in white garments, chap: 20, 12. whom *Marke* and *Luke* doe neuertheleſſe call by the names of men, clothed in white ſhining veſtures, Marke, 16, 5. and Luke, 24. 4. For theſe Angels, of whom we ſpeake in this our text of the Acts, call the Diſciples from looking any longer vp to heauen, after that our Sauiour was receiued out of their ſight, and informeth them of his ſecond comming to iudgement, and that he ſhould remaine in the heauens vntill that time, retaining ſtill the ſame nature of man, wherewith hee viſibly aſcended vp from them.

And thus the Angells, beſides the Apoſtles, who were eye-witneſſes, doe teſtifie vnto vs this article of the aſcenſion of our Sauiour into heauen, yea the Angels doe further teſtifie, of his cont nuance there, in the ſame nature; as was ſaid euen now: vntill his comming againe. A point right worthy and comfortable, to be noted of vs.

And further, touching the ſpeech of the Angels, in that they ſpeaking to the Apoſtles doe call them men of *Galile*; they doe it not in any way of reproofe, but that by hearing their countrie mentioned by ſuch as were ſtrangers and vnknowne of them, they might bee ſo much the rather ſtirred vp to attend their ſpeech. Nleither are we ſo to vnderſtand theſe Angells, as though they did ſimply reproue the Diſciples for looking vp to heauen: but euen as our Sauiour in former times ſhewing his Diſciples the glory of his miracles did therewithall make mention of his death: and ſpeaking of his death, did vpon that occaſion likewiſe, often foretell them of his reſurrection: and being riſen againe, interrupteth *Mary Magdalen*, and telleth her of his aſcenſion, and by her, his Diſciples: ſo here, the holy Angells call their mindes, from that which was of little vſe, further then they had alreadie ſeene, to that which was now more neceſſarily to bee knowne and thought vpon of them, to the ende they might prepare themſelues, and teach others alſo ſo to doe, that they might be found ſuch as they ought to be in all faithfulneſſe of good ſeruice at his glorious appearance: according to that of the Apoſtle *Paul.* 2. Cor: 5. 10. 11. *we muſt all appeare before the iudgement ſeate of Chriſt, &c. knowing therefore the terror of the Lord, we perſwade men, &c.*

This much therefore concerning the manner of the aſcenſion of our Sauiour, and of the faithfull witneſſes of it: yea euen of the whole hiſtorie and ground of it.

AND now in the next place, wee are, according to our courſe, to conſider of the meaning of the wordes of the Article.

Queſtion. What is that? How doe they teach you to beleeue?

Anſwer. *This Article teacheth mee ſteafaſtly to beleeue, that albeit our Lord Ieſus Chriſt, in reſpect of his diuine nature was all wayes both in heauen and earth, filling all places at once, with his diuine preſence: ſo that, to ſpeake properly, and without figuratiue ſpeech, hee cannot bee ſaide (his Godhead ſimply conſidered in it ſelfe) to haue at any time, either aſcended, or deſcended: yet that in his humane nature, both body and ſoule, being here vpon the earth, and not in heauen, yea that euen with the ſame body, which was conceiued by the holy Ghoſt, borne of the Virgine Marie, was crucified, dead and buried, and the third day roſe againe from the dead: hee did at the ende of fourtie dayes after his reſurrection, aſcend vp from the earth heere below, into the higheſt heauens, there to remaine till the ende of the world, and is not now, neither will be, till that time, bodily preſent any other where.*

Explicatiõ All is very true that you ſay. For firſt, that the God-head, to ſpeake properly, and without trope, or figure of ſpeech, cannot bee ſaide to aſcend or deſcend, it is euident, inſomuch as it is not poſſibly ſubiect to change of place,

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place but it is present euery where filling at once all places. Ier: chap: 23. verse, 23. 24. And Psal: 139, 7, 8, 9, 10, 11, 12. So that, where God is said to descend or ascend, and to goe from one place to another: as Gen: 11, 5, 7, and chap: 18. 21. Exod: 3, 2, &c. 8. and cha: 19, 18. Psal: 89. Habak, chap: 3, verse 3, &c. this is to be vnderstood of some speciall declaration of his diuine and glorious presence by the ministerie of his holy Angels, with some strange adioynts and effects of the same his presence. And this may ioyntly or distinctly be ascribed to all three persons of the Deitie: as Mat: chap. 3, 16. Iohn, 14, 23, 26, cha: 15, 26, and 16, 7, 8, Acts 2. 1, 2, 3, 4. And yet more specially concerning the Sonne of God our Lord Iesus Christ, in the person of a mediatour, both God and man: when he is sometime in the holy Scriptures, said to haue descended from heauen before, as well as to be now ascended vp into heauen. Iohn, 3, 13, Eph. 4, 9. 10. For this is spoken, by that trope or figure of speech, which Diuines call the *Communion* of *Proprieties*: that is, when by reason of the two natures vnited in one person, that is communicated to one nature, which is proper to the other; or that to both, which is properly agreeing onely to one of them. Thus therefore, to speake properly, the God-head either in the holy Trinitie, or in the person of our Sauiour Christ the mediatour, can neither ascend nor descend.

But the humanitie of our Sauiour Christ, and namely his body, which is most properly and sensibly apt to change the place, did according to the most proprietie of speech that may be, ascend vp from the earth into heauen. Yea so, that as when it was here belowon the earth, it was not in heauē, nor in anymore places but one on the earth, at one & the same time, according to the speech of the Angel, Luke 23. 26, *He is not here, but is risen*; so now, being in heauen, it is not one the earth, according as our Sauiour himselfe had told his Disciples before, Mat: 26, 11, *yee haue the poore alwaies with yee, but me yee shall not haue alwaies*. And according to the saying of the Angels in the first of the Acts. And of the Apostle *Peter*, cha: 3, 21. *whom the heauens must containe vntill the time that all things be restored, &c.*

The heauen which our Sauiour is ascended into, is not the aierie region, which is sometime called by the name of heauen; namely, when the Scriptures speake of the fowles of heauen, or of the cloudes of heauen: neither is it any vpper region, or that which is vsually called the firmament, euen to the highest that we see, in which respect the starres are called the starres of heauen: but it is that which is aboue all that spreading which wee see, euen that which the Apostle *Paul* calleth the third heauen, 2. Cor: 12. 2. That is to say, It is neither the nether part of the aier, nor any vpper part of that which wee see: but it is a third aboue them, inuisible vnto vs: and as he saith Eph: 4, 10. *farre aboue all these visible heauens*. The which also are called oftentime in the olde Testament. *The heauens of heauens*, Deut: 10. 14. 1. King, 8. 27, Psal: 148. 4. that is, the most high heauens, Psal: 68, 33. The which heauens are called also the holy pallace of the Lord, where his throne is: and his sanctuarie, &c. Psal: 14. 4. and Micah, 1, 2. *his holy Temple*. Read also, Psal: 113. 4. *The Lord is high aboue all nations, and his glory aboue the heauens*.

To this place of glory, is our Lord Iesus Christ ascended: *euen to the right hand of the throne of God*, Heb: 12. 2. insomuch as such an high Priest it became vs to haue, as should be made higher then the heauens, as wee read in the same Epistle, chap: 7, 26, Read also, chap: 4, 14, & chap: 6, 19, 20, And thus we may perceiue, the true meaning of this Article, and what proofs we haue to warrant and confirme the same vnto vs.

It is the more diligently to be marked of vs, because by the right vnderstanding and beliefe of it, wee shall, by the grace of God, be easily freed from very grosse errours and heresies, contrary to the true Christian faith, wherewith the world hath beene misled in the Antichristian Church of *Rome*, by the space of some three or foure hundreth yeares, in the opinion of transubstantiation in the

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the Sacrament of the Lords Supper, and otherwise in the report of some bodily appearance of our Sauiour vpon earth since his ascension: yea and by some other, not able all at once to cast away, that leuen of transubstantiation out of their hearts, haue of latter yeares, fancied a consubstantiation in the same Sacrament: But all in vaine, as this Article rightly vnderstood and beleeued (as was saide) will easily shew.

For so much as, this is most certaine, that our Sauiour Christ did ascend vp into heauen, really, substantially, visibly, locally, bodily, and in his humane nature totally; and that with a determinate minde and purpose, there to continue till the ende of the world: for it is affirmed expressely, that hee went away hence, Iohn: 14,2. that hee left this world, chap: 16,28. that hee was carried vpward into heauen, Luke, 24.51. And that the heauens must containe him, Acts: 3. it is of as great certaintie, that since the time of his ascension, he neither hath bin, is, or will be bodily present with his Church, in, or out of the Sacrament: but onely by his diuine spirit, though in more gracious and speciall manner, both by his word and by his Sacrament, then euer he was in former times, or by any other meanes besides, before this his ascension vp into heauen: not by descending bodily downe to the faithfull, but by sending his holy spirit into them, and by causing their hearts by faith to ascend more liuely and spiritually vp vnto him.

And as for this Popish transubstantiation, and the other like errour of consubstantiation, so neare of kinde vnto it: as the Church hath well wanted that absurd conclusion by the space of more then twelue hundreth of yeares after the ascension of our Sauiour, vntill the Laterance councill held vnder Pope *Innocentius* the third: *anno Domini* 1215: and this other till three or fourescore yeares since: so may we iustly cast them away at this day, and looke vp to our Sauiour Christ and apprehend him, and long after him, onely spiritually, and by faith, vnto the time of his promised comming againe at the ende of the world, as all true beleeuers not misled in this point, haue alwaies done.

Hetherto of the meaning of this Article.

THe promise is next to be inquired into.

Question. Haue we any promise, that our Sauiour Christ is ascended vp into heauen for our benefit?

Answer. *The generall promise, that God hath made to giue our Sauiour, to the benefite and saluation of his Church, may well be an assured confirmation vnto vs, that as hee was conceiued, borne, dyed and rose againe for vs; so, that hee hath on our behalfe, and for our further benefite, ascended vp into heauen. But beside the generall promise of God, wee haue the particular promise and warrant of our Sauiour himselfe.*

We haue so indeede, as will be manifest by the opening of the benefites, and comforts thereof: which come now in the next place to be considered of vs.

LEt vs therefore, forthwith come vnto them.

Question. Which may they be?

Answer. *First and formost, it is a benefit of singular comfort, that our Sauiour Christ immediately before his ascension, so soone as he had made his will fully knowen to his Apostles, touching the matters and ordinances of his kingdome, to the behoofe of his whole Church: he did to the same end blesse the same his Apostles and leaue his blessing behind him, to the effecting of his good will and pleasure, for the calling, sanctification and saluation of his whole Church, to the end of the world.*

Explicatio This questionles must needes be esteemed a singular comfort. And the rather, if (as was noted partly before, and may well be called to minde hereagaine) that the blessing of our Sauiour Christ is infinitly to be preferred, before the pronouncing of blessing, by any other, either holy Priest of the Lawe or

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moſt faithfull miniſter of the bleſſed Goſpell. For as the one did bleſſe, ſo doth the other; that is, onely by way of intreatie from God, as his Miniſters though in ſpeciall māner aboue the priuate mans bleſſing, whether Parent or any other: ſeeing God hath made a ſpeciall promiſe of bleſsing in this behalfe, as we haue ſeene before: But our Sauiour Chriſt bleſſed, not onely as a miniſter of the word, or rather as a Mediator of the euerlaſting couenant of God, intreating it from him: but euen as a ſelfe commander, hauing equall power with God, to conferre all grace and bleſsing whatſoeuer. He doth not therefore bleſſe, as *Aaron* bleſſed *Iſrael*, but rather as *Melchiſedek* bleſſed *Abraham*, in whoſe loynes was *Aaron*, yea rather, as God to bee bleſſed for euer, did bleſſe *Melchiſedek* himſelfe.

And thus it is euident, that we are to account it a ſpeciall benefite, not onely to the Apoſtles, but euen to our ſelues being as it were in their loynes, touching the ſpirituall propagation of the Church by them: inſomuch as being in the action of bleſsing, he went into heauen, giuing thereby no doubt to vnderſtand, that hee minded euen from thence, to bleſſe out of the heauenly *Sion*, euen from that ſanctuarie and Tabernacle which the Lord God himſelfe pight, and not man. Heb: 8.2, & ch: 9, 11. 12. Let vs therefore haue his bleſſing in moſt high and ſingular eſtimation. *Iaakob* (as we know) ſo greatly eſteemed to be bleſſed of his Father before he ſhould dye) that by all meanes he laboured to obtaine it. Yea profane *Eſau*, after he had loſt the bleſsing of his father, laboured importunately to recouer it. What thankes therefore, infinitely much more, ought wee to render to our Lord Ieſus Chriſt, the euerlaſting Father of bleſsing to his Church. In whom, and by whom, all the nations of the earth are bleſſed, Iſai: 9.6. Yea, for that he hath ſo preuented vs with his bleſſing, that wee neede not ſeeke it by vnlawfull meanes, as *Rebecka* and *Iaakob* did the bleſsing of his Father *Iſaak*. Neither neede wee feare any contrarie curſe according to that: Number, ch: 23. verſe 23. There is no ſorcerie againſt *Iaakob*. For who can curſe when God hath bleſſed, &c. Read alſo, Gen: 12.3.

Queſtion. But what comfortable benefite haue wee alſo, by the aſcenſion of our Sauiour Chriſt?

Anſwer. *As it is an higher degree of the exaltation of our Sauiour Chriſt in our humane nature, then was his reſurrection from the dead: ſo it it a further confirmation, and aſſurance vnto vs, that we are perfectly iuſtified in the ſight of God by him.*

Explicatiō The reaſon is very cleare. For inſomuch as it is truly ſaid, that if our Sauiour had not fully ſatisfied the iuſtice of God for our ſinnes (inſomuch as hee had made himſelfe ſinne for vs, by taking vpon him the guiltines and offences of vs and all the elect) hee could neuer haue riſen againe from the dead, as a conquerour of death, which is the iuſt ſtipend or wages of ſinne for euer, Rom: 6, in the end of the chapter: much leſſe (may we ſay, could he haue beene admitted to aſcend vp into heauen. But now that we knowe, hee is not onely riſen from the dead, but is alſo aſcended vp to the liuing God, appearing there on our behalfe, as wee ſhall haue further occaſion to obſerue in the next Article: we may iuſtly reaſon from hence, by way of amplification, that it is now much more manifeſt, by the aſcenſion of our Sauiour into heauen, that we are ſurely diſcharged indeede, both of the guiltineſſe, and alſo of the puniſhment of all our ſinnes, and perfectly inſtified in the ſight of God, through faith in his name. Read, Iohn: 16. verſe, 10. and Rom: 8.34. For the aſcenſion is included as one degree of exaltation, and ſo of the amplification of the comfort, to be vnderſtood betwixt the reſurrection of our Sauiour, and his ſitting at the right hand of the Father. Of the which more afterward. In the meane ſeaſon, let vs gather together the reſt of the comfortable fruites of the aſcenſion.

Queſtion. Which may they be?

Anſwer. *A third comfort, may iuſtly bee this, that it is likewiſe a further aſſurance vnto vs, that our Sauiour hath ſo vanquiſhed and ſubdued all our Spirituall aduerſaries,*

that

Before he God the Sōne, who ascended vp into heauen.

The Comforts.

that they shall neuer recouer themselues, to be able to preuaile against vs, or any of the children of God.

This also we may see confirmed, Ioh, 16 verse 11. where our Sauiour himselfe telleth his Disciples, that after his ascension, the holy Ghost should reproue the world of iudgement, because the Prince of this world is iudged. We may see it also, plainely testified, Ephes: 4. 8. according to the prophesie of the 68. Psal: verse 17. 18. *when he ascended vp on high, he led* * *captiuitie captiue*; that is, hee hath most gloriously surprised and taken our enemies and subdued them. Hee had euen vpon the crosse rifled and spoiled the diuel, and tooke away the hand writing which was against vs. Collos: 2. 14. 15. but his ascension sheweth it more clearly a great deale. Neither is it to be neglected, for the furtherance of our comfort in this behalfe: that whereas the diuel and his armie is described, as hauing the aduantage, in fighting against vs, not onely in heauenly things, but also from the aire, we being as poore earthwormes, creeping vpon the earth, Eph: 2. 2. and ch: 6. 12. Our Sauiour, who is our captaine, and vnder whose ensigne we fight, is farre higher then they, and hath infinitely much more power and aduantage against them, for the leading and safe conducting of vs, then they haue against vs for our hurt. So this may well be a third comfort indeede, according to that: Psalm: 68. 34. 35. Ascribe the power to God; for his maiestie is vppon Israel, and his strength in the clowdes, &c.

* Captiuorū multitudinem scilicet nouum, carnem, peccatum, mortem, Satanam, cap, tuam fecit: idest, subegit Trem: & Iun:

Question. Now in the fourth place, how may the ascension of our Sauiour, be yet a further comfort vnto vs?

Answer. *Our Sauiour Christ being ascended vp into heauen, hath from thence, and since that time, and euen to this day, more plentifully inriched his Church, with heauenly gifts and graces of the holy Ghost, for the further benefiting of euery particular member of it, then euer he had done before.*

Explicatiō It is true. For so Ephes. chap: 4. verse 8. 11. &c. the Apostle *Paul* addeth to the leading of captiuitie captiue, this further fruite and excellent benefite of the ascension of our Sauiour, that thenceforth, of his most royall bountie, hee hath giuen most plentifull gifts vnto his Church: both gifts of callings and offices, and also gifts of manifold graces for the execution of the same, to the replenishing of his whole Church from time to time. For vnto euery one of vs (saith the Apostle) is giuen grace according to the measure of the gift of Christ. Wherefore he saith (that is the Psalmist whom the Apostle alledgeth saith) when he ascended vp on high he led captiuitie captiue, and gaue gifts vnto men, &c. that hee might fill all things. And the Apostle, to make the matter plaine, hee addeth yet further. Hee therefore gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastours and Teachers, For the gathering together of the Saints, for the worke of the ministerie, and for the edification of the body of Christ, Till wee all meete together, in the vnitie of faith, and knowledge of the Sonne of God, vnto a perfect man, and vnto the measure of the age of the fulnesse of Christ, &c. Yea the holy Scriptures of the newe Testament, a most faithfull record of the Gospell Preached by the Apostles, and deliuered vnto vs in holy writings, it is verily a fruite of the Ascension of our Sauiour: and that also a very great one, to vs, and to all the ages succeeding the Apostles times, euen to the ende of the world. For otherwise, how should the ages following, specially those something more remoued, haue enioyed so pure and plentifull a fruite of their Preaching, had it not beene for this holy record of their Doctrine in writing. Surely, the defection from the truth, foretold so speedily by them, and euen beginning in their dayes, hasted on so fast, according to the common prouerbe, *An ill weede groweth a pace*: that the truth without recouerie, by any ordinarie meanes, would surely haue beene vtterly peruerted by the bastard traditions and doctrines of men in a short time.

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The Comforte.

Thus then, though our Sauiour Christ be naturally absent in body, euer since his ascension into heauen: yet he is, and alwaies hath bin spiritually, present with his true Church, and chosen people, by his diuine presence, walking as it were in the midst of the *seuen golden Candlesticks*, taking care for them all, Reuel: 1, 13. and chap: 2, 1. &c. According to his most holy and gracious promise, Mat: 28. 20. *Loe, I am with yee alwaies, vntill the end of the worlde.* Amen

But because the accomplishment of all this, neither was, neither could bee at once, and immediately vpon the ascension of our Sauiour: therefore the accomplishment of this fruite must be referred to the Article of the perpetuall sitting of our Sauiour at the right hand of God: though the beginning, and as it were the first fruites of the consideration of these fruites, doe belong also, to the Ascension: seeing hereby, all that followeth, tooke that glorious effect which insued vpon it.

But is there no other fruite of our Sauiours ascension yet behind?

Question.

Answer. *Yes. We haue a fift, yea and also a sixt fruite, beside all the former, in that like as by the resurrection of our Sauiour, our mindes are first raised vp to newnesse of life, and our bodies also haue thereby a pledge as it were, that they shall rise againe at the last day: so by the vertue of his ascension, apprehended by a true and liuely faith, our mindes are yet further lifted vp, and confirmed in the studie and practise of all heauenly and spirituall duties, in certaine hope that our soules shall be taken vp into heauen, immediately after this life.*

And not onely so, but by the ascension of our Sauiour, we are further assured, that at his comming againe to iudgement, at the end of the world, our bodies (their soules ioyned to them againe) shall be taken vp by the cloudes, like as he himselfe was taken vp, that so we may for euer liue and raigne with him, and all the thousand thousands of his Saints, and holy Angels in the heauens.

Explicatio & proofe.

Touching the fift fruite, that is, the further lifting and drawing vp of our mindes, to the loue and care of heauenly studies and duties of godlines, by the faith of the ascension of our Sauiour; let vs consider what hee himselfe saith, speaking of his lifting vp, vpon the crosse by his death, Iohn 12, 32. saying, *If I were lifted vp from the earth, I will drawe all men vnto me.* Now therefore seeing his lifting vp vpon the Crosse, which was indeed with extreame reproch, was mightie to begin so great a worke: how shall not his lifting vp to the heauenly glorie, (duly of vs looked vp vnto) be much more mightie, to perfect that which is already so well begun? For so it is written, Acts 5, 30. 31. *The God of our Fathers hath raised vp Iesus, whom yee slewe and hanged on a tree. Him hath God lifted vp with his right hand, to be a Prince, and a Sauiour, to giue repentance to Israel, and remission of sinnes.*

God hath prepared a kingdome for his people, from the beginning of the world: to wit, in his eternall counsell Mat: 25, 34. our Sauiour Christ is gone vp into heauen to prepare places in his kingdome, as one that actually executeth the counsell of his Father, &c.

And now last of all, in the sixt place, that not onely our soules shall bee receiued into the heauenly places, so soone as they depart this life, but also our bodies at the last day, as a fruite of the ascension of our Sauiour Christ; we haue his owne promise, Iohn, 12, 26. *If any man serue me, let him followe me: for where I am, there shall also my seruants be: and if any man serue me, him will my Father honour.* And chap: 14, 2. 3. *In my Fathers house are many dwelling places: if it were not so, I would haue told yee: I goe to prepare a place for yee, And though I goe to prepare a place for ye, I will come againe and receiue ye to my selfe, that where I am, there may ye be also.* And chap: 17. verses 22. 24. And 1. Thes. 4, 13, &c, touching our bodies, thus writeth the faithfull Apostle of our Lord Iesus Christ yet more expressely, *The Lord himselfe shall descend from heauen, &c. Then shall we which liue be caught vp with them also in the cloudes, to meete the Lord in the aire: and so shall be euer with the Lord. Wherefore (saith hee) comfort your selues one another with these words.*

Thus then wee see, that the ascension of our Sauiour Christ into heauen, is an Article of our faith, many wayes verie beneficiall, and comfortable vnto vs: yea so was it to the Apostles, euen from the instant time thereof.

For

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For they, as it is written, *Forth-with returned from the mount of Olives, whence our Sauiour ascended to Ierusalem, with great ioy*: reioycing, no doubt, in assurance that our Sauiour was not onely verily and in truth risen againe: but also, that hee was truly ascended vp into heauen, and that from thence they should receiue the gifts of the holy Ghost, which our Sauiour had promised to send downe vpon them. Luke. Acts, 1, 12. and in the Gospell, 24. 52. And much more ioyfull was it vnto them, after the receiuing of the gifts of the holie Ghost, as it followeth in the next verse. For of that time chiefely the Euangelist seemeth to speake, in that he affirmeth, *That they were continually in the Temple, praising and lauding God.* The certaine truth whereof, and of the whole Gospell, hee assureth and concludeth with the word *Amen*: like as wee haue seene before, *Matthew* and *Iohn* to haue done. The like ioy ought we to haue, yea increasing more and more therein, with all holy thankfulnes, and the declaration thereof, by all good fruites of dutie which may argue the same. The which graces, God of his infinite mercy, grant vnto vs, euen for Iesus Christes sake, *Amen.*

AND now hauing thus finished the comforts, and found that the ascension of our Sauiour, is a matter of ioy, yea of singular ioy, as his conception and birth was to the virgine *Marie*, and to *Elizabeth*, and to the Sheepheards: and as his resurrection was to *Marie Magdalen*, and to the Disciples: let vs come to inquire out the duties, belonging to that comfort and ioy, which faith apprehendeth therein.

Question. What duties may these be?

Answer. *To speake more generally, It is our dutie, as a fruite of our faith in our Sauiour, ascended vp into heauen, to endeuour so much the more cheerefully, to goe forward with mightie increases, both in the mortification of the remnants of all sinne abiding still in vs, and in the minding and doing of all holy and heauenly duties of a godly life, in all the dayes that we haue to line heere vpon the earth.*

Explicatiõ It must needes be so, in all proportion of good reason. For the proofe whereof, wee may take the example of the Apostle Paule, and other faithfull Christians: of whom hee writeth, Philippians, 3. 20, 21, saying, *Our conuersation is in heauen, from whence wee looke for our Sauiour, &c.* Wee may likewise take for proofe of it, the prayer of the saide Apostle, Colos. 1. 9. 10. 11. And his exhortation. chap. 3. 1, &c. And the precept of our Sauiour. Matth. 6. 19. 20. 21. *Lay not vp treasures for your selues vpon earth, &c. But lay ye vp treasures for your selues in heauen, &c. For where your treasure is, there will your heart be also.* To the which purpose, it may profitable for vs, to consider, in what phrase of speech, the holy Scriptures doe speake of the seruice of GOD, and of all his holy wayes: namely, in that is saide, *The way of life is on high to the prudent, to auoide from Hell beneath.* Prou. 15. 24. and in that the seruants of God are saide, *To haue lifted vp their hearts to seeke God, and to haue lifted vp their prayers to God, &c*: As 2. King. 19. 4. and 2. Chronicles, 32. 20. And Psalme, 25. 1, 15. Reade also Psalm. 123. Verily, our Sauiour Christ, truly beleeued in, as being ascended vp into heauen, cannot but be a most effectuall loadstone to drawe vp the mindes of those that be his, vnto him, how heanie and lumpish so euer they be in themselues. Whosoeuer therefore, doe not lift vp their mindes vnto heauen-ward, but still like swine are groueling, and rooting in the earth: they shew plainly, that they little know, what the faith of this Article doth meane.

And thus much, something more generally, of the duties of faith, belonging to the comfort of the ascension of our Sauiour.

Question. Now more particularly, how may wee consider of the duties belonging to the same?

Answer. *They may be gathered from the particular comforts, aboue rehearsed.*

Beliefe in God the Son, who aſcended vp into heauen.

The Duties.

Shew how.

First, in that our Sauiour aſcending vp into heauen, left his bleſſing behinde him; euerie one of vs, ought to walke in the duties of our ſeuerall callings, ſpeciallie the Miniſters of the word, in ſure truſt of good ſucceſſe, we giuing (as we are bound) all diuine worſhip, honour, and praiſe, to the Lord our Sauiour after the example of his holy Apoſtles, when they ſaw him to aſcend.

Secondly, inſomuch as our iuſtification in the ſight of God, is ſo clearely confirmed by the aſcenſion of our Sauiour: wee ought to reſt more quietly and peaceably in it, without any looking this way or that way, to any thing elſe: as the Apoſtle Paul teacheth. Rom. 10 6.7.8 9.10.11.

Thirdly, ſeeing the aſcenſion of our Sauiour maketh it moſt manifeſt vnto vs, that he hath vanquiſhed all our enemies: wee ought, ſo much the more cheerefully to ſerue God, in holines and righteouſnes, without feare of them, or giuing place to any doubt or feare, ariſing in our owne conſciences, that might any way hinder the ſame our ſeruice vnto him.

Fourthly, ſeeing hee hath by the ſame his aſcenſion, inlarged the bountie of his gifts and graces, that they might flowe forth, as a more full ſtreame, to the end of the world: we are to account it ſo much the more vnworthy a thing, that any profeſſing the name of Chriſt ſhould be ignorant, and vnbeleeuing, or to dam vp the paſſage of knowledge and faith againſt our ſelues; or hauing gifts, to be proud of them, or not to imploy them wholy, to the glory of God, and edification of his Church and people.

Fiftly, inſomuch as our Sauiour hath aſcended, to ſhew vs that our mindes ſhould be ſet vpon heauenly things, and therefore hath promiſed to ſend the holy Ghoſt to be our comforter: it were a ſhame for vs, to lye ſtill groueling in the ſinfull luſtes, and pleaſures of this world, as if all our comfort lay in them, and not rather, to ſhewe our ſelues to be as pilgrimes and ſtrangers in it, and to reſt and ſtay our ſelues vpon God alone, for all our conſolation: according to the holy intreatie of the Apoſtle Peter. 1. Epiſt. chapter. 2. 11. 12.

Finally, ſeeing our Sauiour is aſcended to prepare places for vs in heauen: it is our bounden dutie to prepare our ſelues, and all that belong vnto vs, Paſtors their flockes, Parents their children, &c. that we may in Chriſt Ieſus, be found meete to be receiued vnto them: and euen to long after the ſame, according to the example of S. Paul, and other ancient Chriſtians of that time, 2. Cor. 5, 12. &c. but not till we haue finiſhed our courſe, fought the ſpirituall battailes of God, and kept the faith, as wee are elſe where aduiſed by the ſpirit of God, and by the miniſterie of the ſame his holy Apoſtle.

Explication. Theſe are the good duties in deede, which the comfort of faith in the aſcenſion of our Sauiour into heauen, calleth for at our hands; and which we ſtand bound to yeeld in regard thereof. And if we doe not prepare our ſelues, and prouide the mariage garment: how I pray you, may we looke to be admitted for gueſts in his heauenly Kingdome? wee ſhould ſhew our ſelues vnworthie the communion of Saints heere, much more there. If wee acquaint our ſelues with rude behauiour, how ſhould we be fit to ſtand before Princes, much leſſe before the God of heauen, if we giue our ſelues ouer to ſinne and wickednes. All contrarie neglects, or practiſes, are vtterly vnbeſeeming all true, faithfull, and beleeuing Chriſtians, and doe hinder from aſcending into the Kingdome of heauen. Read Pſal. 15. and Pſal. 24. Much might be ſaid as you ſee. But thus much for the preſent ſhall ſuffice touching the duties.

Queſtion. AND now, to conclude this article, what is the danger of not beleeuing, and of not walking in the duties pertayning to the faith of it?

Anſwer. *Such as will not lift vp their ſoules to beleeue in our Lord Ieſus Chriſt, and accordingly to obey him, in that he is aſcended vp into heauen, ſhall finde no benefit of his ſauing health heere vpon earth, or immediatly after death, when their ſoules ſhall be ſeperated from their body: much leſſe ſhal both their bodies and ſoules, be taken vp into heauen, there to liue and raigne eternally with him, at the time of the reſurrection of the dead.*

It

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The danger of not beleeuing this article.

It is very true. Our mindes must be lifted vp first, or else our bodies shall not be lifted vp afterward: like as we saw before, that wee must be partakers of the first resurrection, before we can haue any part in the second. For proofe whereof, read Iohn 8.21, where our Sauiour telleth the vnbeleeuing Iewes of his going away, that is, of his leauing the earth, and ascending vp into heauen: that if they would not beleeue in him as one specially sent of God, and returning to him againe, they should die in their sinnes, and they should haue no eternall abiding in the house of God: that is in heauen, as true beleeuers shall haue, verses, 35. 36. Read also chap. 16. 9. where he saith, that the holy Ghost shall conuince the world of sinne, euen from this, that men beleeue not in our Sauiour, seeing he is gone to his Father, to wit, into heauen. Thus then we see, that the danger is very great in not beleeuing this article.

And that we may prouoke our selues to be carefull to labour to be found in the faith hereof; it shall be good for vs, to consider of the fearefull examples of those, which both heretofore, as also to this day, haue grosly erred from it.

Of olde time, the heretikes called *Apellites*, said that the ascension of Christ into heauen, was but the dissoluing of his body into the foure elements. The *Manichei*, *Selenciani*, and *Hermeniani*, not going so farre, as to say, that it is dissolued, yet they are said to haue affirmed thus much, that the body of our Sauiour is fixed about the starres, and chiefly about the globe of the sunne, and is ascended no higher. And in deede, if it should not be gone into the inuisible heauens, where might it be more likely to abide, then in the Region of those excellent creatures, and neere about the sunne? Thus leauing the truth, they would seeme to be as wise in errour, and as soberly minded in their madd conceites, as any colour or pretext, might cause them to seeme to be.

The *Carpocratians*, they would not denie the ascension of our Sauiour into heauen: but they held that the ascension was of the soule onely, and not of the body. But the *Christolites*, they restraine the ascension to the Deitie: saying, that it onely ascended, and not the humane nature at all. Thus haue many erred in former times. And in our owne daies, the Papists, who, though they graunt an ascension of the whole humane nature: yet they beleeue not soundlie, that the same is contained in heauen, vntill the end of the world, as the scriptures doe plainely teach vs. For if they did, then would they not tell vs, of anie bodily appearances of his, heere vpon earth, either to *Peter* going out of *Rome* to shunne martyrdome (as we haue the tale deliuered vnder the name of *Linus* the next Bishop of *Rome* after *Peter*, as they say. Neither would they, so many hundred yeeres after our Sauiours ascension, haue brought the transubstantiated presence of his body into their Masse, so often, and in so many places so euer, as they haue minde to make it, as they hold and teach that they doe.

They also, that doe contend for an vbiquitarie or euery where presence of the body of our Sauiour, would neuer be so earnest that way; nor to say, that the ascension of our Sauiour was nothing else, but a disparition, or vanishing out of sight, and no remouing out of one place into another: neither would they striue for a bodily presence, really, in, or with the bread of the Sacrament, &c. if they did truly beleeue this article. These dangers therefore, are carefully to be auoyded of vs. And to the end, our soules may be preserued from them, it is necessarie, that wee doe rightly vnderstand, and firmely hold the truth of this article: not according to any fancie of man, but according to the true interpretation of the holy Scriptures alone.

Beliefe in God the Son, who ſitteth at the right hand of God the Father almightie.

The groũd of the article.

Beliefe in God the Sonne, who ſitteth at the right hand of God the Father almightie.

HEtherto of the ſecond degree of our Sauiour Chriſt his exaltation. The next, and higheſt degree, is to be inquired of.

Queſtion. Which is that?

Anſwer. *He ſitteth at the right hand of God the Father almightie.*

So in deed it followeth in the articles of our beliefe. But what ground of holy Scripture haue you for it?

In the 19 verſe of the 16. chap. of the Euangeliſt Marke, immediatly after the former article of the aſcenſion, this of our Sauiours ſitting at the right hand of God, followeth in the very next words.

Queſtion. Rehearſe the words of the Euangeliſt. Which are they?

Anſwer. *So (ſaith S. Marke) after the Lord had ſpoken to them, he was receiued into heauen, and ſate at the right hand of God.*

Explication. This is a plaine ground and teſtimonie of it in deed. And it is no other thing, but the accompliſhment and fulfilling of that, which was long before prophefied on, and foretold in the 110. Pſalm. like as we haue ſeene before, how in the booke of the Pſal. both the ſufferings, and alſo the death, and reſurrection, and aſcenſion of our Sauiour haue beene foretold vnto vs: like alſo as our Sauiour himſelfe, while he was yet liuing on earth, ſpake of his betraying, & of all his ſufferings euen vnto the death, and of his reſurrection frõ the dead, and of his aſcenſion vp into heauen, before any of theſe things came to paſſe; to the end his diſciples might the rather be moued to beleeue, when they ſhould ſee them, according to his word, to take their effect. So did he euen to the ſame end and purpoſe, foretell this his ſitting at the right hand of God the Father; before it was fulfilled; as we read it recorded, Math. 22. 41. &c. Where hee applied the ancient propheſie of the 110. Pſal. as long before ſpoken of himſelfe, & therby, did put the Phariſies to ſilence; giuing them to vnderſtand, that the promiſed Meſſias, was another manner of one, then they imagined him to be: that is to ſay, of greater dignity, then any meere mortall man. For who elſe, but ſuch a one, might be *Dauids* Lord, who was the ſoueraigne King of Iſrael? This was that, which did at this time confound thẽ. And another prediction of his ſitting at the right hand of God, we read it vttered before the high Prieſt, Math. 26. 64. *Hereafter* (ſaith our Sauiour) *ſhall ye ſee the ſonne of man ſitting at the right hand of the power of God.*

Thus then, we may euidently ſee, that we haue this article of our faith, ſufficiently warranted, and confirmed vnto vs, in the holy ſcriptures?

NOw, after the ground and proofe of the article: it followeth in the next place, that we doe inquire into the true meaning of it. To the which end, as you heard in the Sermon vpon this article, diuers things are diligently to be conſidered of vs: the which it is neceſſarie for vs, heere to call againe to minde.

Queſtion. Which therefore are thoſe things?

Anſwer. *Firſt, the time is to be conſidered, when this ſitting of our Sauiour heere ſpoken of, did begin, and how long it is to continue.*

Secondly, the place where he ſitteth.

Thirdly, the Perſon at whoſe right hand he ſitteth.

Fourthly, what is meant by the right hand of God.

Fiftly, what the ſitting of our Sauiour meaneth.

That all theſe things are neceſſarily to be conſidered of vs, to the right vnderſtanding of this article: it will appeare in the examination of the particulars.

Let

The meaning of the Article

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Let vs therefore come vnto them. And first, at what time did this sitting of our Sauiour begin? And how long is it to continue?

An. *It began immediately vpon his ascension vp into heauen: and it continueth for euer, world without end.*

Expli. It is very true. For so first, touching the beginning, is the truth of it historically and orderly reported in the holy Scriptures: namely, Marke chap. 16. verse 19. as was before rehearsed. And againe, Acts chap. 2. verses 33, 34. the sitting at the right hand, followeth immediately after the exaltation of our Sauiour by his ascension to heauen. And though the ascension is not alwaies mentioned betwixt the resurrection and sitting at the right hand of God, (as Rom. 8. 34. and Ephes. 1. 20.) yet it must necessarily be vnderstoode, according to those former testimonies of *Marke* and *Peter*. And so likewise, although the sitting is rehearsed in some other places, immediately after his death: as Heb. 1. 3. and chap. 10. 12. and chap. 12. 2. yet must both the resurrection, and also the ascension be vnderstoode, as going in order of time, betwixt them. For so it is plaine, from the testimony and prediction of our Sauiour, adiured by the high Priest. Matth. 26. 63. *Hereafter* (saith he) *shall yee see the Sonne of man sitting at the right hand of the power of God.* This (hereafter) which our Sauiour speaketh of, was indeede to be accomplished a great while after: and is still remaining to be performed so long a time hereafter, as the world is yet to continue. Neuertheless, that the sufferings, death, resurrection, and ascension of our Sauiour, were before his sitting at the right hand of God: and that the sitting was after them, the words of our Sauiour are verie plaine. So then, howsoeuer the sitting of our Sauiour at the right hand of God, is to continue for euer, as was further answered: (which thing the Apostle plainely affirmeth, Heb. 10. 12. as we shall haue further occasion to consider afterward) yet it began not, till that very time when hee was ascended, and entred into the high heauens, euen to the throne of the Maiesty of God.

This consideration of the time, is the rather to be diligently obserued of vs, to the arming of our minds against that confused fancy of some; who in fauour of their errours in some other points, would haue vs beleeue that our Sauiour had alwaies his seate at the right hand of God: and also, that the right hand of God here spoken of, is euery where, &c. But that this Article of our faith, is not so to be vnderstood, we haue seene already, in that which was said touching the time. And as for the place: we are now to consider secondarily, that it was not, neither is, euery where. Where therefore say you, is the place, where our Sauiour sitteth at the right hand of God?

Question.

Answer. *I haue learned from the holy Scriptures, that the place, where our Sauiour sitteth at the right hand of God, is onely in the heauens.*

Explicatiõ & proofe. So it must needs be. For seeing by his ascension, he hath left the earth, I meane as touching his humane nature, (for of it do these articles of our faith properly speak) & is gone into the heauens, which must conteine him, till he shall come againe to iudgment: we cannot vnderstand his sitting at the right hand of God in his humane nature, to be any other where then in heauen. So that this we are to imbrace and hold for a certaine truth, that the place of our Sauiours sitting at Gods right hand, is that place only, whither he is ascended. For proof wherof, read Eph. 1. 20. *God hath set him at his right hand in the heauenly places.* And Heb. 1. 3. *In the highest places.* And ch. 8. 1. *in the heauens.* And 9. 24. *Christ is not entred into the holy places, that are made with hands, which are similitudes of the true sanctuary: but he is entred into very heauẽ, to appeare now in the sight of God for vs.* Thus much cõcerning the place. The which is the more diligently to be obserued of vs, for the reason before mentioned, concerning the time. The third thing to be considered, is the Person, at whose right hand our Sauiour sitteth. Who is that?

Question.

Answer. *Euen the same which is mentioned in the first article: that is, God the father almighty.*

Explication It is very true. For so are all those places of holy Scripture to be vnderstood, where mention hath bin made of our Sauiours sitting at the right hand of God

Neither

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Neither is it necessarie, that the word (Father) should be alway expressed: seeing it is a very vsuall thing, to vnderstand the Father, by the name of God, when mention is made of God with a respect to the Sonne, as it is here in this Article. Neuertheless, sometimes the name of the Father, and also of his almightie power, is expressed: namely, Ephes. 1.17, &c. *The God of our Lord Iesu Christ, the Father of glorie, &c. by the exceeding greatnesse of his mightie power, hath raised vp our Lord Iesus Christ, and set him at his right hand.* And 1. Cor. 15. 24. the same Apostle speaking of our Sauiours deliuering vp of his kingdome, saith, *That hee should deliuer it vp to God the Father, of whom he receiued it.* And furthermore, that this Father is almightie, it hath beene prooued and declared before: so that, it is lesse necessary at this time, to stand vpon it. This also is very comfortable, as we shall haue occasion to obserue afterward.

Let vs therefore come now to consider of the fourth point, necessary to the vnderstanding of this Article: to wit, what is meant here, by the right hand of God this almightie Father.

Question. But first; How can it be, that our Sauiour should sit at the right hand of God: seeing, as our Sauiour himselfe hath taught vs, God is a Spirit, Iohn 4. that is, of a spirituall nature: and therefore hath neither bodily right hand, nor any other bodily member, or any externall similitude or likenesse of man, as God himselfe doeth likewise declare in the 2. Commandement of his morall Law. In which respect also, he saith by his holy Prophet Isai. chap. 40. verse 18. *To whom will yee liken me? or what similitude will ye set vp vnto me? &c.* What is to be said to this?

Answer. *The right hand of God, is vsually mentioned in the holy Scriptures, to note the mightie power of God. But in this Article, it is to be vnderstood, according to that vse which was among the great Kings and Princes of the earth, to set those at their right hand, whom they specially fauoured, and minded to aduance to the chiefe degrees of power and authority vnder them: or to be as it were in their stead, and in office to represent their person.*

Question. Be it so. What then, shall these words (the right hand of God) signifie in this Article of our faith?

Answer. *They doe by a familiar comparison, represent to our weake capacitie, the most soueraigne and diuine authority of God.*

Explication and proofe. They doe so indeede. For notwithstanding, as you answered before, the right hand of God doth most vsually note the power and strength of God: according to that, Psal. 89. 13. *Thou hast a mightie arme: strong is thy hand, and high is thy right hand, &c.* Likewise Psal. 20. 6. *Now I know that the Lord will helpe his anointed, and heare him from heauen his sanctuarie, by the mightie helpe of his right hand.* And euen concerning the matter in hand, according to that Act. 5. 31. *God hath lifted vp Iesus by his right hand,* (that is by his mightie power) *to be a Prince and a Sauiour.* Neuertheless, in the present Article, it seemeth of it selfe verie cleare, that the right hand of God, should rather signifie, the soueraigntie of that authoritie, which by greatest right, is most due vnto him. So that we may not vnaptly say thus, to expresse the meaning of this Article: that God hath lifted vp our Sauiour, by the right hand of his almighty power and strength, that he might set him at the right hand of his most soueraigne maiesty & glorie. In which sense, mention is made of the right hand of God. Psal. 17. 7. And that it was the manner of Kings and great persons, to set those, whom they fauoured, at their right hand: and that this was accounted a speciall honour, and preferment, giuen to such; we may perceiue, by that which wee reade, Genesis 48. 18. where *Ioseph* is desirous that the eldest of his sonnes might stand at the right hand of *Iaakob* his Father, to receiue his blessing: which *Iaakob* no doubt, was in dignitie and honour, a Prince of the holy people of God, though outwardly, in a more meane estate. We may perceiue it also by the practise of king *Salomon*, 1. Kings. 2. 19. who set his mother, comming to make a certaine sute vnto him, at his right hand. And by that which is said, Psal. 45. 9. of the wife

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of the King, *The Queene ſtood at the right hand of the King, in a veſture of gold of ophir*. And Mat. 20. 20, 21. by that requeſt which the mother of *Iames* and *Iohn* made to our Sauiour Chriſt, that one of them might ſit at the right hand. And finally, by that, which our Sauiour himſelfe ſaith, that at the day of iudgement, he will place the ſheepe, that is, his faithfull people, at his right hand, Matth. 25. 33.

But that this ſpeech of our Sauiours ſitting at the right hand of God: is in no wiſe to be litterally vnderſtood, after the hereticall conceit of thoſe, that are called *Anthropomorphites*, becauſe they held God to be like man in his outward ſhape and proportion of bodily members: beſide that which was already obſerued, concerning the ſpiritual nature of God: it may further appeare, by comparing of diuers places together, where this one and the ſame thing, is expreſſed in diuers words, as by an interpretation of them. For Mat. 26. 64. the right hand of God, is called the right hand of his power. And Heb. 8. 1. the right hand of his throne of maieſty. And againe, chap. 12. 1. the right hand of the throne of God. Where we ſee, the right hand of God, attributed to his power, and to his throne: to ſhew that by his right hand, is meant his ſoueraigne powe: and authoritie onely: and no outward forme and deſcription of his nature.

These things thus conſidered, it ſhall be eaſie for vs to vnderſtand in the firſt place, what is meant, by the ſitting of our Sauiour at the right hand of God, the almightie Father. Shew you it therefore. What is meant hereby?

Queſtion.

Anſwer. *The ſitting of our Sauiour at the right hand of God, ſignifieth vnto vs, theſe two things.*

Firſt, that he hath receiued of his Father, euen in his humane nature, ſo great honour and glorie: as neither may lawfully, nor can poſſibly be giuen to any perſon, who is no more then a creature, whether man, or Angell.

Secondly, it ſignifieth, that according to the incomparable excellencie, and glorie giuen to his perſon: he hath likewiſe receiued of God our heauenly Father, the moſt high ſoueraigntie of office, and power ouer all creatures, and that eternally, euen for euer and euer: as well in kingly regencie ouer men, and all creatures, as in the interceſſion of the high prieſthood with God, for men: to wit, for all his elect children.

Explicatiõ & proofe.

That theſe things are ſo. First, touching the peereleſſe honour and glorie of our Sauiour, ſignified by the ſitting at the right hand of God: reade Heb. 1. 13. vnto which of the Angells, ſaide (God) at any time, ſit thou at my right hand, &c. Wherefore, ſeeing this dignitie, cannot beſeeme an Angell: we may well conclude, that it is not meete to be attributed to any creature beſide. And likewiſe verſe 5. of the ſame chapter, *Vnto which of the Angells* (ſaid God) *at any time, Thou art my ſonne, &c.* So that, where it is ſaide by the Apoſtle *Peter*, 2. Epiſtle 1. 17. that our Sauiour receiued honour and glory, when there came ſuch a voyce to him from the excellent glory, *This is my beloued Sonne in whom I am well pleaſed*: yea euen while he was yet vpon the earth. And the Apoſtles ſaw his maieſtie, verſe 16. of the ſame chap. For he was gloriouſly transfigured before thē. Mat. 17 2. much rather then may it be ſaid, in reſpect of his ſitting at the right hand of God, that he hath receiued moſt high honour & glory frō God.

But becauſe the higheſt dignity and honour of perſon, was not ſufficient for our Sauiour, (ſo infinit was the loue of God toward him, and his own worthines in himſelfe) therefore did he ioyne a like ſoueraignty of office, with his excellency of perſon, that his power might maintaine and vpholde his honour. For *potentia eſt cuſtos & vindex honoris*: according to that, which we may further reade, Eph. 1. 20, 21, 20, 21, 22, 23. *God ſet Chriſt at his right hand, in the heauenly places, farre aboue all principalitie, and power, and might, and dominion, & euery name that is named: not in this world onely, but alſo in that which is to come. And he hath made all things ſubiect vnder his feete, and hath appointed him ouer all things to bee the head to the Church, which is his bodie, euen the fulneſſe of him that filleth all in all things.* And Philip. 2. 9. *God hath exalted him, and giuen him a name aboue euery name.* And 1. Pet. 3. 22. and Heb. 2. 9. *We ſee Ieſus crowned with glorie and honor.* Indeed, as the Apoſtle ſaith in the ſame place, our Sauiour was made a litle

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inferiour to the Angells, through the suffering of death: yea in that the Son of God was made man, it was a wonderfull humiliation which he stooped vnto. But now, on the contrarie, the aduancement is so great, that wee may say, that man is after a sort, made the most high God. This most high and diuine soueraignty of our Sauiour in office, ioyned with the most high dignity and honour of his Person; consisteth partly, in that power which hee hath from God ouer men, and partly in that fauour which he hath with God for men, as was answered. But because these things are afterward to be considered more fully, in the benefites and comforts belonging to the faith of this Article; therefore wee will content our selues onely to haue made mention of them now.

In the meane season, let vs first obserue this in a word: that whereas the holy Scriptures teach vs, that our Sauiour sitteth at the right hand of the Father, in the heauens: we are not to conceiue, as though he were restrained from all motion of his bodie. Though indeede, it is all one with him now, whether he doe continually sit, or should be in continuall motion, and bodily action, or should be continually standing, as *Stephen* saw him. And the right hand of God, is principally, euery where in the most glorious heauens, where the throne of his Maiesty is. Neither is our Sauiour said to sit at the right hand of God, so much (by these words) to note the situation (as one would say) of his bodie: as that excellent estate & degree, wherein hee is, according to that which was declared before.

Question. Now therefore, all these things duly considered, and laid together: What is briefly the meaning of all the words of this Article, He sitteth at the right hand of God the Father almightie?

Answer. *This Article teacheth me, & euery true christian, vndoubtedly to beleeue, that the only begotten Sonne of God, our glorious Lord Iesus Christ, who after his death rose againe bodily from the dead: is now, in the same our humane nature, not onely ascended bodily into heauen, but also, that he hath there receiued of the Father (as a fruit & declaration of his infinite loue toward him, and as a fruit of his owne infinite merit and worthinesse in his sight) all perfection, of diuine power, glorie, and maiestie, to the perfecting of all things, belonging to his most high and eternall office of kingdome ouer all; and o priesthood & prophetship, for the perfect saluation, & glorification of his Church euen in that he is the Sonne of man.*

Explication and proofe. It is verie true. For herein is fully confirmed to our Sauiour Christ, that which he himselfe had affirmed before his death. Iohn 5. 20, 27. *The Father loueth the Sonne, and sheweth him all things, whatsoeuer he himselfe doth; and hee will shew him greater workes then these, that ye should meruaile, &c. And he hath giuen him power also to execute iudgement, in that he is the sonne of man.* And that also is herein fulfilled, which he said a little before his ascension, Matth. 28. 18. *All power is giuen me in heauen and in earth.* And that which hee praied, Iohn, 17. 1. *Glorifie thy Sonne, that thy Sonne also may glorifie thee, as thou hast giuen him power ouer all flesh, that he should giue eternall life, to all them whom thou hast giuen vnto him.* And verse 5. *Glorifie me thou Father, with thine owne selfe, with the glorie which I had with thee before the world was. In the which glorie of the Father, he shall come at the last day.* Matth. 16. 27. And chap. 25. 31. And Luke 21. 27. *with power and great glorie.*

THus, from the meaning of the Article, we come to the promise.

Question. Haue we therefore any promise, that our Sauiour Christ should be seated at the right hand of God the Father, for our benefit?

Answer. *The prophesie in the 110. Psalme verse 1. containeth a promise in it, saying, The Lord saide to my Lord, sit thou at my right hand, till I make thine enemies thy foote stoole.*

Explication and proofe. It is true. For the conquest of our Sauiour, promised to him, was also to the benefit of the Church, as the same Psalme doth plainely declare.

But because the promise will further appeare, from all the effects thereof, in

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in the most comfortable fruits and benefites, which the sitting of our Saviour at the right hand of God, hath brought vnto the Church: therefore wee will abruptly breake off from the promise, and haste vnto them.

Qu. Which are those most comfortable fruits and benefits?

An. To speake (as the truth is) generally, by this most high exaltation of our Saviour Christ in our humane nature, all the fruits, how manie, and how great soeuer, wee receiue by him: euen from his verie incarnation, and first comming into the world, to his ascension vp into heauen: to wit, redemption, iustification, sanctification, saluation, and whatsoeuer else beside: they are all most perfectly warranted and sealed vp vnto vs, and to euery true christian beleeuer, yea euen to the poorest and basest of those, which doe truly beleeue in his name.

Explicatio & proofe.

It is very true: according as that one place of the Apostle Saint *Paul*, Rom. 8, 29, 30, &c. euen to the end of the chapter, may abundantly proue and declare. For albeit, as we must acknowledge, he deduceth and deriveth our saluation from the very first and supreame cause of it; that is to say, from the most sacred and eternall election, and high counsell of God: yet he proceedeth to make the most low humiliation of our Saviour Christ, the originall meanes of our attaining vnto it. Neither doth the holy Apostle rest or stay his speech, vntill he doe come by an excellent gradation, euen to the height of this exaltation, at the right hand of the maiestie of God. That euen as when God hath made all his workes of creation at the first, he looked vpon them, and saw that all was very good: so by the ascension of our Saviour to his right hand, the worke of our redemption and saluation, (according to the new creation of all things in Christ, after the most holy consultation & decree of the whole Trinitie) might bee represented most glorious and perfectly good before him. For to this purpose it is, that the holy Apostle thus writeth in that holy scripture, *Those* (saith he, speaking of God) *whom he knew before, he also predestinated to be made like to the image of his Sonne, that hee might be the first borne among many brethren.*

Moreouer whom he predestinated them also he called, and whom he called, them also he iustified, and whom he iustified, them he also glorified.

What (saith the Apostle herevpon) *shall we say to these things? If God be on our side, who can be against vs? who spared not his owne Sonne, but gaue him for vs all (to death) how shall he not with him freely giue vs all things else?* (charisetai)

Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth, who shall condemne? it is Christ which is dead, yea or rather who is risen againe, who is also at the right hand of God, and maketh request also for vs.

Who shall seperate vs from the loue of Christ? that is, from that loue, which wee are sure, CHRIST *beareth toward vs? Shall tribulation or anguish, &c.*

No, saith the Apostle. *For I am perswaded, that neither death nor life, nor Angells, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shal be able to seperate vs from the loue of God which is in Christ Iesus our Lord? to wit, from that loue wherewith God is affected most tenderly, and constantly, toward vs for Christ Iesus sake.*

The Apostle, wee see, speaking of that high consolation which we haue in our Lord Iesus Christ, being at the right hand of God making request for vs: feareth not, lest he should vse any too high excesse of speech. For the matter exceedeth euery hyperbole, insomuch as it is higher then the very heauens, and all creatures either in heauen or in earth.

So that indeede, to speake generally, as was answered: the height of our Saviour Christs most high exaltation, is as it were the toppe, and vpshot, or perfection of the comfort of our faith, yea euen the very full triumph and glory of it, as his most low humiliation and sufferings, are as the ground and foundation thereof. And so the same Apostle reasoneth also, Ephes. 2. 1, &c. For immediately after that he had in like loftie manner, described the most high ad-

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uancement of our Sauiour, euen from his resurrection to his sitting at the right hand of God: he inferreth vpon it, that whereas we are by nature, dead in trespasses and sinnes, and children of disobedience, &c. and by nature children of wrath, as well as others: yet, (as he there affirmeth) God who is rich in mermy, through his great loue, wherewith he loued vs, euen when we were dead by sinnes, hath quickened vs together in Christ, (for by grace are ye saued, saith the Apostle.) And he (that is, God) hath raised vs vp together, and made vs sit together in the heauenly places, in Christ Iesus, that he might shew in the ages to come, the exceeding riches of his grace, through his kindnesse toward vs in Christ Iesus. For by grace are ye saued throgh faith, & that not of your selues: it is the gift of God, not of workes, &c.

Sessio Christi ad dextrā patris, est perfectio vel excellentia officij mediatorij: officij scil: prophetici, Sacerdotalis, ac regij, quod iam Christus, vt pote caput ecclesiæ glorificatum in humana natura, glorioſe in cœlis exercet. Cui etiam, hac gloria debetur tum ratione officij, tum ratione personæ Dei. Vrsinus.

Thus then, we may perceiue what, and how great, the vse of our Sauiours sitting at the right hand of God is, for our comfort generally. But it is meete, that we should looke more neerely into the particulars.

The which, that we may doe, we cannot (as I thinke) take a better course, then according to the diuers parts of our Sauiour Christs most holy and high office (wherein he is, according to the most excellent worthines of his Person, most gloriously aduanced) to consider what be the fruites and benefits thereof. For although wee haue already considered of the annointing of our Sauiour to this threefold, or tripartite office, when we speake of the title Christ: yet this letteth not, why we should not now treate of the perfit accomplishment of the same: though therein we call againe to minde, some of those things which haue been set downe before. And further also, notwithstanding the office of our Sauiour Christ, is most vsually determined in his kingdome and priesthood: yet becaus̄e the holy Scriptures doe giue vs to vnderstand, that he was a princely Prophet, like to *Moses* and *Dauid*, as well as a kingly high Priest, like to *Melchisedech*: we may not amisse: (for the more plainenesse of doctrine) make his prophetship a distinct member of his office.

Expl̄cation and proofe.

First therefore, what are the fruits of the aduancement of our Sauiour, as a most high and princely Prophet, interpreter, or Preacher of the word of God.

First, he hath most perfectly sealed vp, and authorised all former doctrine and propheſie, taught both by himselfe, and also by all other the holy Prophets, that were since the beginning of the world: as the true testimonie, and declaration of the will of God, touching the saluation of his people.

Secondly, he hath more plentifully cleared, published, and confirmed the doctrine and Gospel of saluation, then euer he had done before.

Thirdly, he hath giuen more gratious and plentifull effects to the ministerie and preaching of his Gospel, then euer he gaue to the ministerie of the former Prophets, or vnto his owne, whi'e he preached in his bodily presence, here vpon earth.

These are the fruits and benefits indeede, which we may not vnfitly, referre to the sitting of our Sauiour at the right hand of God, in respect of his princely propheſie, as we will by the grace of God indeuour to make plaine.

And first, that our Sauiour Christ hath by his sitting at the right hand of God, sealed vp & ratified al former holy doctrine & propheſie, taught both by himself, & his holy Prophets, to be the very true testimony of the will of God, touching the saluation of his Church. And secondly, that he hath thereby, & from thence, more plentifully cleared, publiſhed & confirmed the same his holy doctrine: it may be euidēt, in that frō the time of his sitting at the right hand of god, & not before, he powred down the gifts of the holy ghost most plētifully vpō his holy Apostles, for the benefit of his whole Church, both by their preaching for their life time, & by their writings, euē to this day, & to the end of the world. Insomuch as, both by the one, and also by the other, their whole ministery was imployed to the clearing of the testimonies of the Prophets, by the ful performance of them, in & by our Lord Iesus Christ: to the redemption, iustification, and saluation of the whole Catholike Church of God, consisting both of

Iew

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Iew and Gentile: according to that notable testimonie of the Apostle *Paul*, Ephes. 4. 11, 12, 13, 14, &c. The which notwithstanding we did alledge it, as we had occasion giuen vs, from the 7, 8, 9, and 10. verses going immediately before, concerning the ascension of our Sauiour vp into heauen: yet because the performance, and distribution of the gifts of our Sauiour, was not, by reason of the ascension, simply considered in it selfe, but in respect of the ende wherefore he ascended: that is, to take his full glory & power at the right hand of God: therefore we haue iust cause, to call it to remembrance here againe, yea here to giue it the due place of our more full consideration. For that it might the rather appeare, that these fruits and benefits, are to be ascribed to the sitting of our Sauiour at the right hand of God, to the perfit ratifying of all holy prophetie and doctrine, (according to his owne teaching, Mat. 5. 17, 18. *Thinke not that I am come to destroy the Law, or the Prophets. I am not come to destroy them, but to fulfill them. For truly I say vnto you, till heauen and earth perish, one iote or one title of the law shall not escape, till all be fulfilled, &c.*) he would not send the holy Ghost downe vpon his Apostles immediately vpon his ascension, (though he ascended to that end and purpose) but deferred it ten daies after. For our Sauiour, ascending to heauen, as we know, on thursday, which fell out to be the fourtith day after his resurrection, he did not send the holy Ghost till the Lords day sennight after: which being called by vs Whitsonday, it is in the 2. chapter of the Acts, (where this holy history is recorded vnto vs) termed by the name of Pentecost, which in the Greeke tongue signifieth the fiftith day: *(pentecoste) substantiue (he mera)* thogh by vse (to note this time, which was a feast of the Iewes, otherwise called of them the feast of the weekes) the same word *(pentecoste)* is made a substantiue. But what then? were the holy Apostles without the holy Ghost, or

Question.

void of the gifts and graces of our Sauiour Christ, from the time of his ascension, till this tenth day after.

Answer. *No we may not say so.*

Explicatiõ & proofe.

You say true. For it is euident, that they were already indewed with a great measure of grace, as is plainely, and expresly testified in the first chapter of the Acts of the Apostles, verses 13, 14, 15, &c. to the end of the chapter. And that two waies. First more generally, in that it is recorded, that in this meane time, they (continuing together according to the commandement of our Sauiour while hee was yet with them) gaue themselues with one accord to prayer and supplication. verse 14. Secondly, and that more particularly, in the wise and gratious ordering of the election of *Matthias*, to be in the roome of a twelfth Apostle, in stead of *Iudas*, who had left his place, and lost his fellowship which he had externally enioyed with the rest of the Apostles: as it followeth verse 15. and to the end. Thus it may euidently appeare, that the Apostles were not vtterly void of the holy Ghost, from the time of the ascension of our Sauiour Christ, till the tenth day.

Question.

How then are we to vnderstand this, that our Sauiour did not send the holy Ghost, till the tenth day after his ascension?

Answer. *It is to be vnderstood, only concerning that most full measure of the gifts of the holy Ghost, which our Sauiour did indew them withall at that time: according to his promise made vnto them before his ascension, as the holy story doth sufficiently declare.*

Explicatiõ & proofe.

So it doth indeede. For after the holy Ghost was descended vpon the Apostles, and that they had the gift of speaking languages, & vttered the wonderfull mysteries of God, to the astonishing of many sorts of strangers, in their seuerall languages, as the Spirit gaue them vtterance: the Apostle *Peter* saith thus, Acts 2. 33, 34, 35, 36. *Since that Christ hath beene exalted by the right hand of God, and hath receiued of his Father, the promise of the holy Ghost: hee hath shed forth this, which ye now see and heare.* For *Dauid* (as the same Apostle addeth further) is not ascended into heauen, but he saith, *The Lord said to my Lord, sit thou at my right hand, till I make thine enemies thy foote stoole.*

Thus then we see, that we may well say, that our Sauiour Christ hath by his

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sitting at the right hand of God, as a princely Prophet, sealed and confirmed, and most plentifully cleared, and published the holy doctrine of our saluation. Yea that he hath confirmed and authorised it, more firmely then it is said of the lawes of the Medes and Persians, which neuer change. For though mens lawes are sundry times repealed & altered, yet it is not, neither shall euer be so, with the doctrine of the Gospel of our Lord Iesus Christ. For it shall remaine still in full strength, when all humane lawes, policies, and decrees of mans wit, shall for euer be disauthorised and dissolued Herein therefore, well may we vse the words of the Prophet *Isaiah*, chap. 8. 16. that *the Testimonie and the Law*, that is, all the holy doctrine of God, is most perfectly bound vp, and sealed among the Disciples of our Sauiour Christ: that is to say, it is ratified and reserued to their vse, though withdrawen, and hidden as a secret from all vnbeleeuers.

Like also as we reade the same kinde of speech to a more particular purpose, Dan. 8. 26. *The vision is true: therefore seale it vp.* And chap. 12. 4. *Shut vp the words and seale the booke.* But more generally, chap. 9. 24. it is prophesied that our Sauiour should by his death, seale vp all vision and prophesie here vpon earth. The which also hee hath since his ascension, sealed vp most perfitly in heauen, to hide it aboue the reach of all infidells, but to cause all things to shine forth more clearely, to the plentifull increase of the comfort of all true beleeuers. According to that of the Apostle *Paul*, 2. Cor. chap. 4. verse 3. *If our Gospel be then hidden, it is hidden to them that are lost. In whom the God of this world hath blinded their mindes*, to wit, the mindes of infidells, *that the light of the glorious Gospel of Christ, who is the image of God, should not shine vnto them.*

But now, that we may come to the third fruit, and benefit of our Sauiours sitting at the right hand of God, in that he is aduanced in his princely prophesie: to wit, to those most gratious and plentifull effects, which from that time, he gaue to the Ministers and Preachers of his Gospel, and their ministerie, aboue that hee euer gaue to the ministerie of his former Prophets, or to his owne most sacred preaching, while he was bodily vpon the earth: the holy historie intituled, the Acts of the Apostles, doth plentifully confirme that hee did so, euen from the beginning of the 2. chapter, to the end of the 28. chap. which is the last of that notable booke. According also, as it is most briefly testified by Saint *Marke*, chap. 16. 20. where hee sheweth, that after our Sauiour was receiued into heauen, and sate at the right hand of God, the Apostles went forth & preached euery where. And that the Lord wrought with them, and confirmed the word with signes that followed.

And this was that which our Sauiour himselfe had promised before his death, Iohn 14. 12. *Verily, verily, I say vnto you, he that beleeueth in me, the works that I doe, he shall doe also, and greater then these, shall he doe: for I goe to my Father.* These greater workes, were the preaching of the Gospel to the Gentiles, and their conuersion to the faith of Christ, and to the obedience of the Gospel: which were not fulfilled till our Sauiour was set downe at the right hand of God, & that he had endewed his Apostles with great power of his grace, from the same right hand of the power of God: as the whole history of the Acts of the Apostles, doth plentifully declare.

We conclude therefore, that, looke what comfort we finde by the ministerie of the Gospel, yea and from the word and Gospel of the new Testament it selfe; written to our vses by the holy Apostles: we are to ascribe it most immediately, and as touching the perfit sealing of it vp vnto vs; to the sitting of our Sauiour at the right hand of God. So that, seeing the people reioyced greatly at the workes of our Sauiour, while he was vpon the earth for a time, because God had raised vp a great Prophet among them, though they did not then know him to be the Son of God, Luke 7. 16. Much more may we iustly reioyce, who know and beleeue, that the same great Prophet, the Prince of all Prophets, the most princely Prophet, is royally aduanced at the right hand of God, to such excellent ends, as haue been hetherto declared.

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And thus much ſhall ſuffice to note out the comforts of this article of our faith, in regard of the propheticall office of our Sauiour Chriſt.

Let vs come to the like comfortable fruites and benefites of his aduancement to the right hand of God, in reſpect of his kingly prieſthood.

Queſtion. Which are they?

Anſw. *We are hereby aſſured, that all the comfortable fruites and benefits of the moſt holie ſacrifice of our Sauiour Chriſt, in his death and ſufferings for our ſinnes, as well touching the euils removed, as the benefites conferred and beſtowed thereby, are moſt perfitly confirmed to vs, and all true beleeuers: Yea, that the cohenesis of ſelfe, of the whole bountie of Gods moſt free grace, euen to our eternall ſaluation and glorie is ſet euer moſt authentically ſealed vp, and confirmed to the whole Church of Chriſt.*

Explicatio It is very true. For in this reſpect, hee is inſtiled to be a Prieſt, not according *to the lawe of the carnall commandement, but according to the power of endleſſe life.* For hee, (that is, God by his holy Prophet) teſtifieth thus: Thou art a Prieſt for euer, after the order of *Melchiſedech*, Heb. 7. 16, 17. The which excellencie and perfection of our Sauiours prieſthoode, is in the ſame place confirmed from hence, that hee is aduanced to the right hand of God, as this article of our Chriſtian beliefe teacheth vs: according alſo as it followeth in the ſame Epiſtle to the Hebrewes, chapter, 8. 1. in theſe words, Now of the things which we haue ſpoken (ſaith the Apoſtle) this is the ſumme, that wee haue ſuch an high Prieſt, that ſitteth at the right hand of the throne of the Maieſtie in the heauens, And is a Miniſter of the Sanctuarie, and of the true Tabernacle, which the Lord pight and not man. And thereupon alſo hee ſaith further, verſe, 6. that the ſame our high Prieſt, hath obtained a more excellent office, inſomuch as hee is the Mediator of a better Teſtament, which is eſtabliſhed vpon better promiſes, &c.

Now, what the fruites and benefites be, which are moſt perfitly aſſured vnto vs, and to the whole Church of our Sauiour Chriſt: by this his ſitting at the right hand of God, in regard of his aduancement in his roiall Prieſthood: we are to call them to minde, from that which hath beene obſerued before, concerning the ſufferings and death of our Sauiour, in the proper place thereof.

But whence is it, that all thoſe fruites, ſhould take their full effect, from the ſitting of our Sauiour, in his prieſtly aduancement, at the right hand of God? Was it not ſufficient, that our Sauiour, in the time of his humiliation, ſuffered to death, euen to the death vpon the Croſſe, to be a ſacrifice for our ſinnes? ſeeing it is expreſly ſaide in the 10. chapter of the ſame Epiſtle to the Hebrewes, verſe, 14. that with one offering he hath conſecrated for euer them that are ſanctified? Seeing alſo (as the holy Apoſtle ſaith further in the ſame place) the holy Ghoſt beareth vs record: in that after hee ſaid before, *This is the Teſtament which I will make vnto them after thoſe daies*, ſaith the Lord, *I will put my lawes in their heart, and in their mindes I will write them. And their ſinnes and iniquities will I remember no more.*

Was not therfore, I ſay, the ſacrifice of the death of our Sauiour, in it ſelfe fully ſufficient, once for all, without any further reſpect, to this his ſitting at the right hand of God?

Queſtion.

Anſwer. *The ſufferings and death of our Sauiour, were fully ſufficient to the act of meriting all things for vs, at the hand of God, once for all.*

They were ſo in deede: for ſo it followeth ſtill in the ſame text, verſe, 18. in theſe words, *Now where remiſſion of theſe thinges is, there is no more offering for ſinne.*

Queſtion. What was remaining then, to be yet further fulfilled?

Anſwer. *Our Sauiour is riſen againe frō the dead, aſcended vp into heauen, & thenceforth ſitteth for euer at the right hand of God: to diſpence & apply the fruits & benefits of the ſame his merit, to euery true beleeuer in him. And to this purpoſe we are further taught & aſſured*

that our Sauiour beeing at the right hand of God, doth make continuall intercession for vs.

This also is confirmed in the same Epistle to the Heb. chap. 7. 23. 24. 25. where the Apostle maketh the comparison betwixt our Sauiour, & the Priests of the law, after this manner: that among them many were made Priests, because they were not suffered to indure, by the reason of death. But this man (saith the Apostle, pointing to our Sauiour) because hee endureth euer, hee hath an euerlasting priesthood. Wherefore hee is able also, perfitly to saue them, that come vnto God by him, seeing he euer liueth to make intercession for them. The same is confirmed. Rom. 8. 34. Christ is at the right hand of God, and maketh request also for vs.

This therefore may iustly be a singular comfort vnto vs, yea the perfection of all our comfort, infinitely aboue that comfort, which the Iewes tooke by *Esters* intercession for them to *Ahuerus*, though *Hamans* most cruell and bloudie massacre was preuented thereby: yea, greater then they might, at anie time, haue taken in the intercession of *Moses* and *Aaron*, or any of the holy Prophets of God for them. They say, it is a great benefit for a man, to haue a friend in the Court. And so it is, specially if the Kings Sonne, the heire apparant of the Kingdome, should be a mans faithfull friend and fauourer. But what were this, in comparison of this benefit which wee now speake of, that we haue the Sonne of God, the heire of heauen and earth, the mediator of the great couenant of eternall saluation, our intercessour, mediator, and aduocate, at the right hand of God, in the most high Court or Senate of heauen? According to that most comfortable saying of the Apostle, Ioh. 1. Ep. ch. 2. 1. If any man sinne, (to wit of those that shall be sorie for their sinnes.) Wee haue an aduocate with the Father, Iesus Christ the iust. And hee is the reconciliation for our sinnes, &c.

But how, I pray you, doe ye vnderstand this, that our Sauiour Christ is our intercessour at the right hand of God?

Question. Doe you thinke, that he doth now kneele downe, or prostrate himself, and make praiers and supplication for vs: as hee did while he was heere vpon the earth, as we haue seene in the holy history thereof, heretofore?

Answer. *No, I haue beene taught to vnderstand this mysterie, farre otherwise then so.*

Explication. and proofe. Good reason that you should be so taught. For that kinde of intercession, which our Sauiour vsed in the daies of his humiliation for a time, and as it may be saide once for all (like as it is saide of the offering vp of his sacrifice) it cannot agree to that glorious estate, wherein he is now most highly aduanced for euer. Neither could that kinde of intercession, proper to his humiliation, be vsed now and for euer, without preiudice against the perfection of those his praiers, & supplications, which were made by him, with most strong cries and teares, &c. in the daies of his flesh. Which, once to thinke, were contrarie to that part of our faith. Wee are therefore necessarily to distinguish, betwixt that intercession of our Sauiour, which was before his death, and at his death; and this that is now in heauen, and shall continue for euer at the right hand of God, as we haue seene before. For that was perfit for merit, once for all: and this for application, for euer, and euer.

Neuertheless, you haue not yet shewed, what this intercession meaneth, which our Sauiour continueth at the right hand of God.

Question. What haue you learned that it is?

Answer. *I haue learned, that the intercession of our Sauiour Christ, at the right hand of God in heauen, is nothing else, but the continuance of his most gratious and effectuall will and desire, in compassion ouer his Church in the sight of God, and according to the will of the Father (by his blood formerly, and for euer reconciled vnto vs, and all his elect) that wee, and the whole Church, might for euer be partakers of all the fruites and benefites of his whole humiliation for vs, euen from his incarnation, to his death, and continu-*

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ance in the graue.

You haue heerein learned, as the truth it ſelfe teacheth. For wee haue no inkling, of any other kinde of interceſsion of our Sauiour, nowe in heauen. We neuer reade of any kneeling there. And God, wee knowe, is perfitly reconciled. *Stephen* ſawe the heauens open, and our Sauiour ſtanding at the right hand of God, as one readie to aſsiſt his ſeruant, and to addreſſe his iudgment againſt the aduerſaries of his truth. Otherwiſe, we reade of no other diſpoſing of his body but ſitting, and that alſo in ſuch ſenſe, as hath beene before interpreted. Onely this is that, which is giuen vs to vnderſtand, to our comfort, (and it is in deede a comfort of comforts) that our Sauiour Chriſt being in heauen, hath the ſame tender compaſsion and care ouer vs, that hee had while he was vpon the earth: though not now with ſuch kinde of humane paſsions of ſorrow, and weeping, &c. as he had then. Neither doth the word, (*entugchanei*) neceſſarily import ſuch a kinde of inſtance as is by kneeling, or proſtrating of the body, as wee may perceiue by the vſe of it. Acts. chapter, 25. verſe, 24. The Iewes haue called vpon mee, ſaith *Feſtus* there. So that it may generally ſignifie a ſoliciting without regard of this or that outward manner. And Rom. 11. 2. Hee is in deede as perfectly deſirous now, that wee ſhould enioy the whole fruite of his humiliation, and death, as he was willing to humble himſelfe, euen to the death of the Croſſe for vs: but that hee doth it after another manner now, then he did vpon the earth, it may be euident from the teſtimonie of the Apoſtle. Heb. 9. 24. &c. *For Chriſt* (ſaith hee) *is not entred into the holy places, that are made with hands, which are ſimilitudes of the true Sanctuarie: but hee is entred into the very heauens to appeare now in the ſight of God for vs, Not that he ſhould offer himſelfe often, as the high Prieſt entred into the holy place euery yeere, with other blood, (For then muſt hee haue often ſuffered ſince the foundation of the world) but now in the end o' the world, hee hath appeared once to put away ſinne by the ſacrifice of himſelfe, &c. But* (as it followeth) *vnto them* (ſaith the Apoſtle) *that looke for him, hee ſhall appeare the ſecond time without ſinne, vnto ſaluation.*

Thus then, while that by faith wee doe looke vp vnto our Sauiour, ſitting in the glory of his moſt high and royall prieſthood, at the right hand of God the Father almightie: wee may ſafely conceiue ſtrong conſolation and comfort to our conſciences, in the aſſurance of the forgiuenes of our ſinnes, and in the hope of euerlaſting life: euen, in that hope which (as the ſame Apoſtle ſaith) *We haue as an anker of the ſoule, both ſure and ſtedfaſt, and entereth into that which is within the vaile* (that is, into heauen) *whether the fore-runner is for vs entered in, euen Ieſus, who is made an high Prieſt for euer, after the order of Melchiſedech.* Heb. 6. 18. 19. 20. And hence it is, that wee receiuing from the right hand of God, this ſpeciall grace and fauour, that the ſpirit of our Sauiour Chriſt, euen the Spirit of adoption, who teacheth vs to crie *Abba Father*, and helpeth our infirmities in this behalfe; yea, and maketh requeſts for vs with ſighes which cannot be expreſſed: wee haue exceeding comfort, that our prayers which wee make, ſhall be regarded of God, ſeeing the ſpirit teacheth vs to make them, according to the will of GOD, and in the name of our Sauiour, who ſitteth at his right hand. Romanes, 8. 15. 16. 26. 27. and verſe, 34.

In which reſpect alſo, this may be no ſmall comfort vnto vs, which is mentioned in the articles of our beliefe, and is confirmed in the holy Scriptures: that our Sauiour maketh interceſsion for vs to God, who beeing his naturall Father, vouchſafeth alſo through him, to be our Father by the grace of adoption: and for the ſame cauſe, is willing to heare both him for vs, and vs for his ſake: yea, and not onely willing, but being almightie, is as able as he is willing, to graunt vs all things through him.

Finally, this may iuſtly be exceeding comfortable vnto vs, that looke

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what was represented by the glorious garments of the high Priest of the lawe: his Ephod, with the Onix stones, in the which were grauen the names of the twelue tribes of Israell: the breast-plate of iudgement, wherein were likewise set twelue stones, answerable to the names of the children of Israell, grauen as signets: the *Urim* and *Thummim* also, the hidden brightnes and perfection which were in the same breast-plate; and the plate, or crowne, and miter on his forehead, wherein was ingrauen; Holines to the Lord: the truth of all is nowe most perfectly and brightly performed in heauen by our Sauiour Christ. For hee presents vs holy and righteous in himselfe before God continually: hee supports his Church, and euery weake member, as it were on his shoulders: hee carries the remembrance of all in his heart: in him are all the hidden treasures of wisedome: hee alone so sweetens vs, and our prayers, and all that wee doe in his name, that though all be weake and vnperfit, yet both wee, and they, are for his sake, most gratiously accepted of God, Reuel. 8. 3. 4. 5. Our Sauiour therefore at the right hand of GOD in the heauens, is vnto vs, that our onely high Priest, who is anointed with the oile of gladnes aboue all his fellowes: infinitely more delightfull, and pleasant, then euer was *Aaron*, or any of his companions; though the sweete smell of his perfume is greatly commended, both in Exodus, 30. 23. &c. and Psalme. 133.

Thus farre of the fruites and benefites of the exaltation of our Sauiour Christ, to the right hand of God, in respect of his royall and kingly priesthood.

Question. Now in the last place, what are the fruites and benefites of his sitting at the right hand of God, in regard of his *High-Priestly royaltie*, and spirituall Kingdome.

Answer. *They are partly such, as doe more directly concerne his Church: that is to say, the whole companie of his obedient and faithfull subiects: and that either from age to age in this life, or at the end of the world for euer and euer.*

And partly they are such, as for the same his Churches sake, and to the benefit thereof, doe concerne his dealing against all those enemies which it hath, whom this our King and Sauiour, taketh to be enemies likewise vnto himselfe.

It is true: they may well be considered vnder these diuerse heads.

Question. Which are they that be of the first sort?

Answer. *More directly, for the benefit of the Church, and euery true member thereof; our Sauiour, in respect of his kingly aduancement at the right hand of God, he doth from the same.*

First, here vpon earth, most holily, spiritually, and as we may say, religiously, rule and gouerne it.

Secondly, he doth most vigilantly maintaine and preserue it.

Thirdly, he doth most wisely and discreetly chastise and nurture it.

Fourthly, he doth most sweetly, comfort, cherish, and refresh it from time to time.

Fixally he doth by all meanes make his Church and euery member therof, truly humble and wise, vnto their eternall saluation: and he will verily for euer saue and glorifie them at the last, in the Kingdome of heauen.

Explication. and proofe. These in deede are the most gratious fruites and benefites: which proceed from the aduancement of our Sauiour, to sit downe at the right hand of God, in his most royall and priestly kingdome.

For proofe whereof, read first Psa. 45. 6. 7. 8. 9. and verses, 13. 14. 15. 16. 17. compared with Heb. 1. 8. 9. And Psalm. 72. vnder the type and figure of King *Salomon*. And Psal. 2. 12. *Blessed are all that trust in him*, Read Isaiah, 32. 1. 2. 3. &c. *Behold a King shal raigne in iustice, and the Princes shal rule in iudgement: And that man (to wit Christ our king) shal be as an hiding place frō the wind, and as a refuge. &c.*

Yea generally, let vs obserue, that whatsoeuer the holie Prophets doe prophesie of the speciall Kingdome of Christ, in respect of the Church: the perfection

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fection of the administration thereof dependeth vpon this his sitting at the right hand of God: and they are also so many proofes, that his kingdom should be most graciously gouerned, especially from the time of his sitting at the right hand of God, as the effect it selfe confirmeth, according to that Isaiah: ch: 9, 6. 7. & ch: 11, 1. 2. 3. &c, to the end of the chapter. For all I say, taketh the full accomplishment from hence.

And to this end, we may fitly ascribe, that which is spoken in respect of his eternal Deitie before his incarnatiō, to his most soueraigne & royal state now, in that he is mā vnited personally to the same Deitie: so that it may be veried of him now, which was said then by the spirit of prophesie, Prou: ch: 8. 14. &c. I haue counsell & wisedome: I am vnderstanding, and I haue strength, By me kings raigne, and princes decree iustice. By me princes rule, & the nobles, & all iudges of the earth. I loue them that loue me: and they that seeke me early shal find me: Riches and honour are with me, euen durable riches and righteousnes. My fruit is better then gold, euen then fine gold, and my reuenewes are better then fine siluer. I cause to walk in the way of righteousnes, and in the middest of the paths of iudgement, That I may cause them that loue me to inherit substance, and I will fill their treasures.

And further, whereas the church of our Sa: Ch: enioyeth godly & Christian kings and princes, for the protection and defence of it, according to the promise of God, Isai: 49 23. Kings shal be thy foster-fathers, and Queenes shal be thy nources, &c. this, out of all question, is the gift of our Sauiour Christ, from the right hand of God, euen of his royall bountie, and from his most high and soueraigne authoritie, in that all power in heauen and earth is giuen vnto him.

Thus much, in the first place, more generally, for the most holy rule and gouernment of our Sauiour, for the benefite of his church more directly.

Now secondly, for his vigilancie in preseruing and maintaining of it. Read, Reuel: 1, 10. 11, 12, 13, &c. for our Sauiour is described to walke in the middest of his churches, & to haue eyes like a flame of fire, &c, and a two-edged sword going out of his mouth, &c.

And therewithall it may be seene in the third place, by the two chapters following, what wise discipline our Sauiour vseth: according to that, chap: 3, 19. As many as I loue I rebuke and chasten: be zealous therfore and amend.

And againe in the same place, that which was fourthly obserued, concerning the sweet consolation and comfort which hee giueth to all those that will receiue it, as it followeth in the very next verse, which is the 20. *Behold* (saith our Sauiour by his holy spirit from heauen) *I stand at the doore and knocke. If any man heare my voice and open the doore. I will come in vnto him: and will suppe with him, and he with me.* And this doth our Sauiour, euen from the right hand of God: as he promised that he would, Iohn: ch: 14, 18. *I will not leaue you comfortles, (or as orphanes, and fatherles children*, in which respect he is called an euerlasting father to his church, as to his children, Isai. 9. 6.) *but* (saith our Sauiour the king of heauen,) *I will come vnto you.* And verse. 27. *Peace I leaue with you, &c.*

Finally, that he doth all this to humble his Church, and euery member thereof, to make all that be his, wise vnto saluation: and that he mindeth from heauen, euen from the right hand of God to saue them: it is euident, in the former place of the Reuel: ch: 3. as it followeth in the 21, and 22. verses, *To him that ouercommeth* (saith our Sauiour) *I will grant to sit with me in my throne, euen as I ouercame, and sit with my father in his throne. Let him that hath an eare, heare what the spirit* saith to the Churches.

Read also, Rom: 8. 28. *We knowe that all thinges worke together for the best, &c.* And 1 Cor: 11. 32. *When we are iudged, we are chastened of the Lord, that we should not be condemned with the world.*

It is euident also, by the expresse predictions and warrant of our Sauiour before his death, as we reade, Matth: 25. 31. &c. For when the Sonne of man

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man commeth in his glory, and all the holy Angels with him, &c.

Then shall the king (that is, he himselfe who is the king of his church shall say to them on his right hand, *Come yee blessed of my Father, inherite yee the kingdome prepared for ye, from the foundation of the world.* But of this more afterward, in the handling of the next Article.

In the meane while, that wee may now goe forward in our present argument.

Question. What are the fruites and benefites of our Saviours sitting in his royall soueraigntie, at the right hand of God, for the comfort of his Church in respect of the enemies thereof, the which also, as was answered, are of our Saviour, accounted to be his owne enemies?

Answer. *As touching the enemies of the Church, whom also our Saviour accounteth to be enemies to himselfe.*

First, he doth most mightily bridle, and restraine their furie and rage.

Secondly, hee doth most wisely defeate them, in their most craftie and subtile devises.

Thirdly, he doth most iustly infatuate and confound them.

Finally, he will in his wrath, most fearefully cast them downe from the height of their pride, to most woefull destruction, for euer and euer.

Explication and proofe. That he will do so (that we may speake of the last part of the answer first) we may perceiue it plainly, by his own description of his last iudgement, Mat: 25.41. For *then shall he* (that is the king, as before verse, 34.) *say to them on the left hand, Depart from me ye cursed, into euerlasting fire, which is prepared for the diuel and his Angels.* Yea, we may perceiue it by a reason of no small amplificatiō. For insomuch (as there it appeareth) that according to the saying of the Apostle *Iames, there shall be iudgement mercilesse to them that shewe no mercie*; how much more heauie, may we thinke shall the iudgement of them be, who giue themselues to all malitious practises of crueltie, against the poore Saints and holy Church of God? Reade also to this ende, Matth: 21.33. &c. the parable of the housholder, who planted a vineyard, &c. & then let it out to husbandmen, and so went into a strange countrie, &c. The which husbandmen, when time of fruite came, denied him fruite, abused his messengers, and at the last slewe his owne Sonne whom he sent vnto them. Now of these wicked husbandmen, what iudgement the Lord of the vineyard should giue, our Saviour leaueth it as a matter easie for euery man to iudge. And they who heard the parable, could not but say (though at vnwares they read their owne doome against themselues) *He will cruelly destroy these wicked men: and will let out the vineyard to other husbandmen, who shall deliuer him the fruites in their seasons.* And chap: 22.1. &c, 6, 7. we read the like application of the parable of the marriage of the kings Sonne. For as touching those that despised the marriage feast, and misused the messengers and slewe them: the king hearing of it, was wroth, *and sent forth his warriers, and destroyed those murtherers, and burnt up their citie.* And againe, our Saviour vseth another parable to the same purpose, chap: 25, 14, &c. and Luk. 19.12. &c, vnder the similitude of a certaine noble man, *who going into a farre countrie, to receiue for himselfe a kingdome, and so to come againe. Who called his tenne seruants and deliuered them his goods, &c to occupie till he should come againe.* But (as the parable saith) *they hated him, and sent an ambassage after him, saying, wee will not haue this man to raigne ouer vs, &c.* The conclusion of the parable is this, that the king hauing receiued his kingdom; and returning againe contrary to the desire of these rebells, he giueth commandement that those his enemies which would not that he should raigne ouer them, should be brought and slaine before him. And for vs to speake the truth, how should it be in any equitie, that any of those who either heretofore, haue most vily profaned and blasphemed the most holy propheſie, or kingdom of our Saviour Christ, as the Iewes and Gentiles did, while he was vpon the earth: or shall at any time doe the like, in despising his holy word and Sacraments, &c. but they must of necessitie one

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day knowne, and feele from the sword, and balance of Gods diuine iustice, how grieuous a crime, and what the price of it is?

All this is agreeable to the holy Propheſies which were giuen forth, concerning this ſouereigntie of our Sauiour, and this mightie adminiſtration of his kingdome from the right hand of God long before: as Pſal: 110.1. &c. *The Lord* (ſaith the Princely Prophet King *Dauid*) *ſaide to my Lord, Sit thou at my right hand, vntill I make thine enemies thy footeſtoole. The Lord ſhall ſend the rod of thy power out of Sion, &c.* The whole Pſalme is nothing elſe but a propheticall deſcription of the mightie fruites and effectes of the royall Prieſthood, and Prieſtly royaltie of the kingdome of our Sauiour Chriſt in the ſubduing and ouerthrowing of his enemies, from the glorious right hand of God. And ſo alſo ſaith the holy Apoſtle *Paul.* 1. Cor: 15. 25. from the authoritie of the ſame Pſalme, *He muſt raigne till he hath put al his enemies vnder his feete.*

In which words of the Apoſtle, two things are well worthy to be obſerued of vs. Firſt, that he interpreteth the ſitting of our Sauiour at the right hand of God by this word to raigne, becauſe thereby, (as hath beene ſhewed alreadie) his moſt high and kingly authoritie is ſignified.

Secondly, that he referreth it vnto our Sauiour Chriſt: which the holy Pſalmiſt attributeth vnto God, inſomuch as the Lord doth that by our Sauiour Chriſt (to whom he hath giuen all power and authoritie for the gouernment of his Church) which the Prophet ſaith that God would doe himſelfe. And ſo he doth indeede, though not imediately, but as it were by the hand of our Lord Ieſus Chriſt.

This moſt high ſouereigntie of our Sauiour, was likewiſe propheſied of, by the Prophet *Daniel* as we read cha: 2, verſes 44. 45, *The God of heauen* (ſaith *Daniel*) *ſhall ſet vp a kingdome which ſhall neuer be deſtroied, and this kingdome ſhall not be giuen to another people, but it ſhall breake and deſtroy all theſe kingdomes* (hee ſpeaketh of the proud & rebellious monarchies of the world) *& it ſhal ſtand for euer.*

And to this purpoſe, is our Saviour Chriſt compared there, to a ſtone cut out of the mountaines without hands, that ſhould breake in peeces the yron, the clay, the ſiluer and the gold: that is to ſay, which ſhould breake all other kingdoms, how ſtrong or how rich ſoeuer they ſhould be, which wil not ſubmit themſelues vnto him.

The letter intēds the 4. Monarchies, vz. of the Babiloniās, the Medes and Perſians of the Grecians, and Syria & Egypt.

For as it is in the 35. verſe of the ſame chapter, all the rebellious kingdomes of the world were to become, *like the chaffe of the ſommer flowers, which the winde carrieth away, ſo that no place is found for them.* But as touching the ſtone which ſmote the image, that ſhould become (as the Prophet ſaith) *a great mountaine, and fill the whole earth.*

And againe, ch: 7. v. 13. 14. *As I beheld in viſions by night, behold one like the Sonne of man came in the clowdes of heauen, and he approached vnto the ancient of dayes, and they brought him before him. And he gaue him dominion, and honour, and a kingdome, that all people, languages, and nations ſhould ſerue him: his dominion is an euerlaſting dominion, which ſhall neuer be taken away: and his kingdome ſhall neuer be deſtroied.*

And in the ſame chap: verſes, 26. 27. The ſame holy Prophet, foretelling the afflictions which ſhould befall the Church, through the crueltie of tyrannous perſecutors, ſaith, *that the iudgement ſhould ſit, to take away the dominion of the perſecuter, to conſume and deſtroy it to the end.* And as the Prophet addeth further. *The kingdome and dominion, and the greatnes of the kingdome vnder the whole heauen, ſhall be giuen to the holy people of the moſt high, whoſe kingdome is an euerlaſting kingdome, and all power ſhall ſerue and obey him.* The Prophet *Daniel*, I confeſſe, doth in theſe words, firſt of all ſpeake to comfort the Iewes, & to deſcribe vnto thē what their eſtate ſhould be vntil the cōming of our Sa: Ch: into the world, and that though many tirants ſhould ariſe to trouble them, yet ſhould they be ſuppreſſed by the hand of God. Neuertheles his propheſie extendeth it ſelfe further, yea euen beyond all extent of time, as his wordes doe plainly ſhewe. And euen that alſo which did moſt properly concerne the Church of the Iewes, it containeth a proportionable reſemblance of the ſtate of the Chriſtian

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Christian Churches, such as it was afterward in the like times of their persecutions, vnder the like vnmercifull tyrants. And in this respect, many things are spoken in the Reuelation of the new Testament, in way of reference, or by allusion at the least, to this prophesie of *Daniel*, and to some other of the holy Prophets. Thus Reuel: 1.6. our Sauiour is called in these dayes of the Gospell, *the Prince of the kings of the earth.* And chap: 19. verses 11. 12. &c. *I saw heauen open* (saith Saint *Iohn*) *and behold a white horse, and hee that sate vpon him, was called faithfull and true, and he iudgeth and fighteth righteously. And his eyes were as a flame of fire, and on his head were many crownes: and hee had a name written which no man knew but himselfe. And he was clothed in a garment dipped in blood, and his name is called the word of God. And the warriers which were in heauen* (saith Saint *Iohn*) *followed him vpon white horses, clothed with fine linnen, white and pure. And out of his mouth went out a sharpe sword, that with it he should smite the heathen: for he shall rule them with a rod of yron: for he it is that treadeth the wine-presse of the fiercenes and wrath of almightie God. And he hath vpon his garment, & vpon his thigh a name written, The King of Kings, and the Lord of Lords.* And chap: 17. 14. *The Lambe shall ouercome the Kings of the earth: for he is Lord of Lord and King of Kings, &c.* Thus then wee see how our Sauiour shall finally preuaile against all the enemies of his Church, the which he doth account to be his enemies, as was said. And also how all the neglect of his Saints, is esteemed of him to be the neglect of himselfe: according to that, Mat: 25. verse 42. &c. *I was an hungred and yee gaue me no meate, &c. Verily I say vnto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.* And that he doth likewise take all the iniuries done against them, to be done against himselfe: we see it plainely, from that his owne speech to *Saul*, saying thus vnto him, *Saul, Saul, why persecutest thou me?* And againe, *I am Iesus whom thou persecutest.* And therewithall sheweth *Saul* his dangerous enterprise, telling him that it was hard for him to kicke against pricker. Act: 9. 4. 5.

Now as he shall finally preuaile against all his enemies, so we are further to consider, and to assure our selues to our comfort, that hee will in the meane while, euermore so wisely order, and moderate; yea so mightily ouerrule all causes and persons, as may best serue, to fulfill the whole counsell and decree of God, to the glory of his owne name, and for the euerlasting comfort and saluation of all his elect people.

To this purpose (as was answered in the beginning of the answer) the Lord doth mightily bridle and restraine the rage and furie of his aduersaries, according to that in the 2. Psal: *why doe the heathen rage, and the people murmur in vaine? &c.* And no doubt but as God did of old time defend the holy patriarkes, and gaue them their standings and remouings, all the time that they dwelt in *Tents*, restraining the heathen from oppressing them, or doing them any harme: and afterward brought their posteritie into the land of *Canaan*, as we read, Psal: 105. 13. 14. So doth he now, and alwaies hath, and wil by the hand of his Sonne our Sauiour, hold in the rage of all the enemies of his Church, euen to the ende of the world, so as the very gates of hell shall not be able to preuaile against it. That Sauiour of ours, who so restrained the diuels in the daies of his humiliation here on earth, that they could not quetch without his leaue: hee doth not now leaue them to themselues, but much rather restraineth them, insomuch as he is to that ende most highly exalted and glorified at the right hand of the Maiestie of God in heauen.

Neither is there any doubt, but God doth by our Sauiour take the wise in their crafts, according to that, 1. Cor: 3. 19. 20. And Prou: 8. 12. *I am wisedome*, saith the Son of God himselfe) I *inhabite prudence. &c.* The word (*Gnarmah*) signifieth, that holy and warie circumspection wherein the Lord ouerreacheth all the craftes of the wicked: yea so, that when they persist in their resisting of him, he vtterly infatuateth and confoundeth them, that it may easily appeare to vs, while they goe on in their blinde wilfulnes, that there is no wisedome nor counsell

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counsell against the Lord: according to that Prou: 21. 30. and Isai: 8, verses, 9, 10. &c. And as we haue had experience in this our age, euen to this day, in that the Lord hath not onely restrained those former cruelties which were like the raging waues of the sea billowing and beating against vs, 1588. as an intended effect of the Antichristian confederacie against the Gospell in the popish counsell of *Trent*. Verily, and out of all question, it is from no other where, but from the right hand of God in the highest heauens, nor by no other meanes then by the glorious mediation of our Lord Iesus Christ there, that any of the Churches of Christ haue at any time receiued, or at this day doe enioy such godly Princes as it hath, for the protection and defence of them against the aduersaries thereof. And chiefly aboue all other, may we and ought we iustly say and acknowledge to the most glorious praise of God, concerning our selues and the Church of Christ in our land, that it could not possibly haue enioyed the Gospell, nor our gracious Queene *Elizabeth*, so many yeares together, nor now our gracious King *Iames* so worthy a successour (whom God preserue long to goe forward with his blessed worke begunne by her): had it not beene for the most gracious and tender care of our Sauiour from the right hand of God our heauenly Father, both toward them and vs. To him therefore, with the Father, and the holy Ghost, be the whole glory and praise of it, for euer and euer, Amen.

Thus much concerning the comforts of this Article, that our Lord Iesus Christ sitteth at the right hand of God the Father almightie. All which comforts descending vnto vs from his aduancement, they are so much the more comfortable because he being once seated, continueth an high Priest and king for euer.

For good things are so much the better, by how much they are of longer continuance: and best of all, when they neuer decay.

But here a doubt commeth to be answered. For how then is it saide by the Apostle *Paul*, 1. Corint: 15. 24. 25. that our Sauiour Christ *shall at the ende* (of the world) *deliuer vp the kingdome to God euen the Father, when hee hath put downe all rule and all authoritie and power? For* (as hee there affirmeth) *our Sauiour must raigne till hee hath put all his enemies vnder his feete.* And verse 28. he saith yet further; *when all thinges shall be subdued vnto him, then shall the Sonne also himselfe be subiect vnto him that did subdue all things vnder him, that God may be all in all.*

Question. What therefore is to bee saide for the answere and opening of this doubt?

Answer. *Our Sauiour shall no more cease to be King, though hee is at the ende of the world to deliuer the kingdome vp to the Father: then the Father hath ceased to be a King, since he committed all kingdome and power to our Sauiour, by his lifting of him vp, and seating of him at his right hand.*

Explicatiõ & proofe. It is true. For it is expressely testified in the word of truth, as we haue seene before, that there is no end of the kingdome of Christ. Reuel: 11. 15. 16. And it is with like faithfulnes assured vnto vs: yea it is of it selfe most certaine, that God the Father neuer intermitteth, or ceaseth the regencie and gouernment of his kingdome, 1. Tim: 1, 17. and chap: 6. 15. 16. and 1. Pet: 5. 10. 11. and in the Ep: of *Iude* verse. 25.

Question. How then are we to vnderstand this, that our Sauiour shall at the end of the world, deliuer vp his kingdome to the Father?

Answer. *The meaning of the holy Apostle is this, that as the Father ruleth and raigneth by the Sonne, till the end: so at the ende, the Sonne hauing fulfilled all things most perfitly, which were by the appointment of the Father, to be performed of him, for the gathering together and defending of his Church, and to the suppressing of all vsurped power: hee shall make it manifest in the sight of God, and before all his Saints, that no point or parcell thereof is vnperformed: and so shall thenceforth rule and raigne, in and with the Father, onely in another manner of empire, and gouernment, then before.*

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Expli. This is something which you say. For it is certaine, that our Sauiour being most faithfull and true, yea the truth it selfe. Reuel: 3.7. and againe verse 14. and Iohn, ch: 14.6. will most fully and perfitly performe all that hath beene committed to his trust. And it is of like certaintie, euen from the wordes of the Apostle, who saith that *all rule, and all authoritie, and power shal be put downe* (that is to say) the diuel, who hath now great power, and is as it were a God in the world, ruling in the children of disobedience, and by them molesting the church of God, shall then haue no such power, neither he nor his instruments the wicked Tyrants and cruell persecutors that be in the world: likewise Sinne which is of no little strength, to intice and drawe euen the children of God aside in many things; and death it selfe which now ouerthroweth all, shall then be for euer ouerthrown: Yea as we may adde yet further, all authoritie both ciuill and ecclesiasticall, though of necessarie vse now, shall then cease, as being of no further vse in the kingdome of heauen, insomuch as the causes of this course of gouernment shall then bee remoued, to wit, all ignorance of iudgement, and all peruersenes and stubbornenes of affection, &c. It is therefore, I say, as certaine as the former, that our Sauiour shall rule in another manner, not in the middest of his enemies, nor by such ministeriall seruices of men and Angels, as for the present, and euer since his ascension, hee hath done: but most sweetly, and peaceably, as among his friendes and dutifull subiects, and more immediately by his holy spirit, all the rebells and disturbers of the most sacred peace of his kingdome, being for euer vtterly cast out into their owne place, and as it were a prison of eternall woe and torment, according to that grand commission which our Sauiour had receiued of the Father in that behalfe. And thus it may be euident, that the Apostle speaketh not generally, that our Sauiour shall lay downe all regencie and kingdome, but onely that part of it which was temporarie, and to continue no longer then the time of this present euill world, while yet the occasions of that kinde of gouernment are to remaine. It is a true saying of a learned man, *Sic filius tradet regnum Patri, vt sibi tamen ipsi subijciat omnia. Non igitur sibi ipsi sed alijs regnum abrogando, tradet regnum Patri, &c.* And an other, *Cum regnum tradiderit Deo, Id est cum desinet ita regnare vt nunc regnat, dominando scilicet in medio inimicorum: quam potestatem a Patre accepit, &c. Alioquin Pater nunc regnat per Filium, & Filius in eternū regnabit cum Patre: sed alio modo, hostibus sc: omnibus subiectis.*

Vrsinus.

Piscator.

But yet for all this, the doubt is not fully cleared. For the holy Apostle saith further, that *when all things shall be subdued vnto God, then shall the Sonne also himselfe be subdued vnto him, &c. that God may be all in all.*

Question. What therefore is furthermore to be answered to this?

Answer. *This subiection of the Sonne, is in no wise to be so taken, as if the holy Apostle meant to note any abrogation or diminishing of his Kingly dignitie, considered simply in it selfe: much lesse any inferioritie of his diuine person, more, or otherwise after the end of the world, then since his ascension to the right hand of God.*

Explicatiō & proofe. There is indeede no reason why wee should take the meaning of the Apostle to be so. For our Sauiour being once aduanced in his humane nature, as a fruite of his most worthy obedience to his Father: continuing still euery way as perfitly worthy, euen to the ende of the world, and being also so to continue for euer, as well as at any time before: Why should wee once imagine, that there should euer followe any abasing of his glory, or diminishing of his power & authoritie? And as for the Deitie of his Person, seeing he was therein equall to his Father, euen in the dayes of his humiliation, as hee himselfe hath affirmed, saying, *I and my Father are one*, Iohn, 10.30. How should wee conceiue that now after his exaltation, there should followe any the least Eclipse?

Question. How then are wee to vnderstand the word of Subiection which the Apostle vseth?

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Anſ. *Our Sauiour Chriſt (as we are here to conſider) is both God and man in one Perſon of a Mediatour. And likewiſe, in that he is a Mediatour betwixt God and man, he is (as we know) ſometime compared with God the Father, and ſometime he is ſpoken of in reſpect of his Church.*

Chriſtus inferior eſt Patre, quoad humanitatem & naturam & efficio: quoad Diuinitatem vero non natura ſed efficio tantum. Vrſinus.

Now therefore as he is a Mediator, and in that reſpect compared with God the Father, he is in regard of this his mediation to him, his inferiour, and ſo will for euer ſhewe himſelfe to be in ſubiection to him, as he is at this day, and ſo hath beene euer ſince his aſcenſion in heauen.

But in reſpect of his Church for whom he is a mediatour, he is and ſhall alwaies remaine a King, or Prince, and a moſt ſoueraigne Lord and Sauiour vnto it.

Expli. It muſt needs be ſo. For elſe how ſhould it be truly ſaid in the holy Scriptures, that he remaineth a king for euer, and that of his kingdome there ſhall be no end?

Wherefore yet further, that we may by the grace of God, helpe ourſelues to the vnderſtanding of this high myſterie; it is to be obſerued, that our Sauiour Chriſt is to be conſidered of vs, either more diſtinctly & a part by himſelfe, as he is the head of his Church, or elſe as he hath his Church as his ſpirituall members, myſtically vnited vnto him. And in this latter conſideration, is the ſubiection of our Sauiour chiefly to be vnderſtood. For thus it ſhall be moſt cleare and manifeſt, that Chriſt in his members ſhall be ſubiect to the diuine maieſtie of God.

Chriſtus, quatenus Deus eſt, cum Patre nos ſubiectos habet: quatenus eſt Sacerdos, nobiſcum Patri ſubiectus eſt. Auguſt: lib trin: 1. cap: 8.

Neuertheles, this alſo muſt we vnderſtand withall, that the ſubiection of our Sauiour Chriſt and his church, which now we ſpeake of, ſhall not be any debaſement, either to Chriſt or to it: but ſuch a ſubiection, as ſhall be crowned with perfit glory, and chiefly touching our Sauiour, who muſt by all right, haue a preheminence aboue all, without meaſure.

To the which good purpoſe, well obſerueth Maiſter *Beza, Annot Maior*, that there is in this word *Subiection*, a figuratiue *antanaclaſis* to be reſpected, in that it is vſed in this matter, concerning the Son of God together with his Church, in a contrary ſence to the ſame word, as it is to be taken immediately before: where it is vſed to note the *Subiection* of the enemies of God, and his Church, by his ſubduing and ſuppreſſing of them. For their ſubiection ſhall be enforced againſt their wills, and to their moſt miſerable and wofull thraldome for euer, through the moſt righteous iudgement of God.

But the ſubiection of our Sauiour as the head, and ſo conſequently of his Church as the members of his myſticall body: it ſhall be moſt voluntarie and willing, and all one with their perfect glorification, vnder the moſt gracious & immediate gouernment of God, world without end. For it ſhall be a ſubiection to God, in perfect freedom from all aduerſaries, & in the enioyng of a moſt bleſſed & eternal peace, &c. So that this word of *Subiectiō*, is vſed rather in way of amplification, then otherwiſe. And that to the ſingular comfort of al the children of God, as if the holy Apoſtle ſhould haue ſpoken thus. *Maruel not at this that I ſay, all the enemies of God ſhall be ſubdued vnto him: for euen the Son of God himſelfe, in that he is man yea in that being both God and man, and bearing the office of the Mediator, he ſhall in regard of the ſame his office, willingly ſubmit himſelfe vnder God as to his head,* 1. Cor: 11, 3. *though he ſhall neuertheles for that, but rather more gloriouſly rule and raigne ouer vs as our head to our infinite benefit,* Eph: 1. 22. and ch: 4. 15. Coloſ. 1, 18. and ch: 2, 19.

And thus may we perceiue, that the cleare manifeſtation of the ſubiection of our Sauiour (ſuch as it ſhall be) containeth a moſt ſure ground of perfect comfort to vs, inſomuch as we ſhall at that time, and thenceforth, for euer, continually behold and enioy the moſt bleſſed preſence of our Mediatour, by whom wee being once reconciled and vnited to God our heauenly Father: ſhall by him, and vnder him, bee held in ſo ſweete a bonde of ſubiection to our God, that we ſhall neuer haue any minde, to lift vp our ſelues againſt God, or at any time to withdrawe our dutifull obedience and ſeruice, as in *Adam*

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our first Father, all of vs did, and are still of our selues alwaies apt so to doe.

But yet one thing more remaineth, concerning this great point of our faith.

Quest. What doth Saint *Paul* meane, when he saith, that our Sauiour shall be subiect, to the end *God may be all in all?* Is it his meaning, that then our Sauiour Christ shall cease to be any longer Christ, and that hee shall lay aside his humane nature? &c.

Answer. *Far be it from vs, once to admit any such thought. The meaning of the holy Apostle is, that by the subiection of our Saniour which he speaketh of, the diuine Maiestie of the Godhead, both Father, Sonne and holy Ghost, shall be so clearely manifested, that the bright glory thereof, shall not onely infinitely excell the glory of all other creatures, but euen the humanitie of the Sonne of God himselfe. So that though our Sauiour Christ shall retaine his eternall glory, euen in that he is the head, and mediatour of the Church: yet the perfection of all glory, yea euen touching our redemption, iustification, sanctification and glorification shall be ascribed to the Deitie, both Father, Sonne, and holy Ghost: by whom we were with one most holy consent, eternally elected and chosen: and through whose grace toward vs, and the whole Church, the Father did send the Son in due time to take the nature of man by the holy Ghost, and so to obtaine this high grace to be the Redeemer and Sauiour of men.*

Explication. This is indeede the holy meaning of the blessed Apostle, so farre as wee in our weakenes could attaine, to the glimse at the least, of so high a mysterie. The which doubtles, neither wee, nor any other, shall be able fully to vnderstand, vntill the time come, that wee shall knowe as wee are knowne, as the same Apostle speaketh; and that we see it fulfilled before our eyes, in the blessed season appointed of God.

Hitherto of the comforts of faith, arising vnto vs from the sitting of our glorious Lord Iesus Christ at the right hand of God the Father almightie.

NOw let vs come to the vse of the same comforts, touching those fruites of obedience and thankes, which we stand bound to yeeld vnto God our Sauiour for the same.

Question. Which are they?

Answer. *To speake more generally, As all the fruites and benefites of our redemption, are by this last and highest degree of our Sauiours exaltation, most comfortably sealed vp and assured vnto vs, and to the whole Church for euer: so are wee in euery respect, both of his princely propheste, and also of his royall Priesthood and kingdome, exceedingly to reioyce and comfort our selues in him, as in an al sufficient Prince and Mediatour of our eternall redemption and saluation, And accordingly with the greatest cheerefulnesse of soule and spirit that may be, to yeelde him all the duties of the greatest loue, reuerence, and obedience that we can possibly attaine vnto.*

Explicatiõ & proofe. It is indeede most reasonable and meete, that it should be so: as euery one must needes acknowledge in his heart, though wee should say no more. For seeing hee is a most high and holy Prophet, wee are to reioyce in him more then euer the people of *Israel* did or might lawfully reioyce in *Moses*, though he was the blessed instrument of God to deliuer them out of that heauie bondage of *Egypt* wherein they had beene a long time sore oppressed. And more then any other of the same people might afterward reioyce in any other of the holy Prophets, though God made them to bee as Fathers vnto them, and as the horses and chariotes of *Israel*: according to that which one of the Kinges acknowledge concerning the Prophet *Elisha*. 2. King, 13. verse 14.

Seeing he is a royall high Priest, it is our dutie to take more ioy in him spiritually, then all the sweete perfume, and all the glorious garments of *Aaron*, or any other of the high Priests of the lawe, could yeeld outwardly to those that beheld, and smelled to the same. Exodus 28. Psal: 133.

Seeing

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Seeing he is the King of Kings, and so crowned of God in the highest heauens: we ought to reioice in him with ioy infinitely exceeding the ioy, which the people tooke at the anointing and coronation of King *Salomon* heere vpon earth, though at the blowing of the trumpet, all of them said, *God saue King Salomon, and piped with pipes, and reioyced with great ioy, so that the earth rang with the sound of them*, 1. Kings, chap. 1. verses, 39. 40. And hereunto, we are in speciall manner exhorted, by the Spirit of God, in the *Song of Songs*, in that sweet allegorie borrowed from the same anointing and crowning of King *Salomon*, in that he was a type of our Sauiour Christ. chapter, 3. 11. For: *Come forth ye daughters of Sion* (saith the Church) and *behold King Salomon* (that is our *Salomon* the great King of the whole Church, both in heauen and in earth) *with the Crowne wherewith his mother crowned him, in the day of his mariage, and in the day of the gladnes of his heart.*

But this beholding, must be with the eye of faith: for otherwise we cannot pierce so high, as to see the glory of the coronation of this our *Salomon*, whom we now speake of.

Thus I say more generally, wee are to reioice with ioy vnspeakeable and glorious, in respect both of his princely Prophetship, and also of his kingly high Priesthood and Kingdome, though with our naturall eyes, as the Apostle *Peter* saieth, we doe not see him: And this is the next, and most immediate duty which doth kindly follow vpon the former doctrine. For insomuch as there is so great a ground, or Sea full of comfort: what may more aptly follow vpon it, then that we doe cheere vp, and comfort our hearts therewithall, after the example of the Apostle Paul. Rom. 8. 34. &c. as we haue seene before.

Verily, if we doe not make this the ground and perfection of our ioy, that our Sauiour is in heauen, at the right hand of God, all our reioycing shall be in vaine, whether it be in wit, or learning, or in strength, or beauty, or in riches, or reuenewes, or honour, or in any thing else whatsoeuer it may be.

But for our more plentifull instruction, from so speciall a ground, and from so worthie and excellent an occasion: let vs, I pray you, consider more particularly of our duties belonging hereunto, in respect of either branch of the aduancement of our Sauiour, seuerally, and apart.

Question. And first, what more speciall and proper duties doe we owe, in regard of his aduancement in his princely propheſie?

Answer. *We doe stand bound to esteeme the doctrine, which he taught first himselfe, and which since his ascension to the right hand God, his holy Apostles haue both preached by the Spirit, and also left recorded in writing, to be a most perfect doctrine. And likewise, that the miracles which he wrought, first himselfe while he was vpon the earth, and then also by the same his Apostles, in his name, and by his power from the right hand of God: to be perfectly sufficient, for the confirmation of the same his doctrine, touching the kingdome of God.*

Secondly, wee are to haue like reuerend estimation, of the sincere and faithfull preaching of the same doctrine, the doctrine of his blessed Gospel, and heauenly kingdome.

Thirdly, we are to reiect all strange doctrine, and to withdraw our selues, from euery false Prophet, and Antichrist, which preacheth the same.

Explicatio & proofe. That we are thus to esteeme, First of the doctrine of our Sauiour Christ, and of his miracles: and secondly of the sincere preaching of the same his holy doctrine, by his faithfull Ministers, as a duty belonging to this aduancement of our Sauiour at the right hand of God: we haue one notable testimonie and proofe: Heb. 2. 1. &c. Where, after the declaration of the most high excellencie of our Sauiour, euen from hence that hee alone is found worthy to sit at the right hand of God, he inferreth this most graue conclusion, following: *Wherefore* (saith he) *we ought diligently to giue heed to the things which we haue heard, lest at any time we should let them slip: For if the word spoken by Angels* (that is to say, the morall law of God) *was stedfast, and euery transgression and disobedience receiued a iust recompence of reward, How shall we escape, if we neglect so great saluation, which*

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at the first began to be preached by the Lord and afterward was confirmed to vs by them that heard him. God bearing witnesse thereto, both with signes and wonders, and with diuers miracles, and gifts of the holy Ghost, according to his owne will: For hee hath not put the world to come, whereof we speake, to the subiection of the Angels.

Likewise chap. 3.1. &c. *Therefore holy brethren partakers of the heauenly vocation, consider the Apostle and high Priest of our profession, Christ Iesus: Who was faithfull to him that hath appointed him, euen as Moses was in all his house: For this man is counted worthie of more glorie then Moses, &c.* And verse, 5 &c. *Now Moses verily* (as the Apostle addeth further) *was faithfull in all his house* (that is, in the house of God) *as a seruant, for a witnes of the things which should be spoken after. But Christ* (is) *as the Sonne ouer his owne house, whose house we are, if wee hold fast the confidence and the reioycing of the hope vnto the end: Wherefore as the holy Ghost saith, To day if ye will heare his voice, harden not your hearts, as in the prouocation, &c.*

And againe, chap. 12.24. 25. *Ye are come to Iesus the Mediator of the new Testament, and to the bloud of sprinkling which speaketh better things, then that of Abell. See that ye despise not him that speaketh: for if they escaped not, who refused him that spake on earth (to wit in his name of the Lord (Chrematizonta)* that is *Moses) much more shall we not escape, if we turne away from him, who speaketh from heauen, that is, if we turne away from our Sauiour Christ.*

And yet further, that wee are from this consideration, to reuerence the ministerie of the word, to reioyce in the promises published thereby, to feare the menaces and threats thereof, to admit the reproofes contained therein, &c, it may be plaine from the words which our Sauiour himselfe spake while he was vpon the earth, in that he said, that he would ratifie in heauen, that which his faithfull Ministers should, in their holy ministerie and seruice, speake in his name here on earth. Matth. 16.19.

Hence therefore it is also euident, that on the contrarie, all such as shall goe about to publish any other doctrine, then that which our Sauiour hath deliuered to his Church, are together with their doctrine, to be reiected of all such as doe truly beleeue in our Sauiour Christ, sitting at the right hand of God the Father, according to the admonition of our Sauiour himselfe: Math. 7.15. &c. and cha. 24. verses, 23. 24. 25. and according to the admonition of the Apostle Paul. Gal. 1 8. 9. &c.

Thus much briefly, concerning the duties more properly belonging to the aduancement of our Sauiour, in that he is a princely Prophet.

Question. Now, which are the duties, in regard of his most high aduancement in his royall Priesthood?

Answer. *It is our duty, in the comfort of it, that like as we haue learned before, to rest wholly vpon that his sacrifice, which he hath offered vp for our sinnes, while he was heere vpon the earth, for the onely merit of our redemption and saluation: so in this respect, to rest altogether vpon his intercession now, & continually in heauen, for the effectuall application of the same his merit, to the performance & accomplishment of the same our saluation.*

It is also our duty, both in our praiers, and also in our thankesgiuing, and in euery other duty which we performe vnto God: and likewise in our dedicating and offering vp of our owne selues both soules and bodies, a liuing sacrifice, holy and acceptable to God: that we doe all in the name of our Sauiour, not onely looking backe to his mediation perfitly performed heere on earth, but also looking forward, euen vp into heauen by the eye of our faith, to his continuall intercession for vs, at the right hand of God: to the continuall applying of the fruite and merit of his death, as was said.

Explicatiō. It is true. For although we must begin to looke back to the humiliation of our Sauiour, and from thence learne vnfainedly to humble & cast downe our selues: yet we must not stay, till, with reuerence, and for the further persiting of the peace of our conscience, we doe comfortably looke vp vnto him, and behold him aduanced to the right hand of God, on our behalfe. For so the holy Apostle teacheth vs. Heb. 4.14.15.16. in these words, *Seeing then* (saith he) *that we haue a great high Priest, which is entred into heauen, euen Iesus the Sonne of God,*

let

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let vs hold fast our profession. For we haue not an high Priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne, Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercy, and finde grace to helpe in time of need. And cha. 10. verse. 19. &c. *Seeing therefore brethren* (saith he) *that by the blood of Iesus, we may be bold to enter into the holy place, By the new and liuing way, which he hath prepared for vs through the vaile, that is his flesh. And seeing, we haue an high Priest which is ouer the house of God. Let vs draw neere with a true heart, in assurance of faith, sprinkled in our hearts from an euil conscience, and washed in our bodies with pure water, Let vs keepe the profession of our hope without wauering, for he is faithfull that hath promised, &c.*

Thus from the humiliation of our Sauiour, and from that experience which he had of our infirmities, while he was vpon the earth: we are with reuerence to approach neere vnto him by faith, euen to the heauenly throne of Gods grace. If we should rush immediatly to the right hand of God, without faith in the merit of his death, & without humiliation in casting downe of our selues, wee might iustly looke for the repulse; yea, for a mighty fall, as a iust punishment of such our inordinate presumption and pride. The onely lawfull and allowed mediator for vs vnto God, is our Sauiour Christ.

And if we would needs haue a Mediator for vs vnto our Sauiour himselfe, being now in heauen: what other can we haue, or any way looke for, then the death of our Sauiour, in that he hath thereby alreadie made request for vs vnto God, in the daies of his humiliation here vpon earth, and namely in the time of his most bitter sufferings vpon the Crosse? That is to say, we neither can haue, neither may we looke for any other Mediator to Christ, then Christ humbled, to Christ exalted. If we will with the Papists looke after any other Mediators, or any other mediation to God for vs, we shall with them vainely and foolishly deceiue our owne selues.

And heerein, I beseech ye, let euery one of vs labour to strengthen our faith: because doubtlesse the want of faith in this point, hath brought most grosse idolatry into the Church of God. For who hauing learned to behold our Sauiour, an euerlasting and perpetuall mediator for him at the right hand of God, by the eyes of his faith: would be so base minded, as to set vp a dead and dumbe Idoll, or once vouchsafe to cast an eye toward it, being set vp, and fastened to the wall before him, by any other.

Moreouer, as touching our owne praiers, or any other dutie and seruice, that we can any way performe: wee must take religious heede, that wee doe not trust to any godlines or deuotion, that wee imagine and perswade our selues to be therein: but rather, euermore to humble our selues in the sight of the imperfections thereof. And looke what grace and godlines there is in anie, and namely the grace of prayer, it is our dutie to acknowledge, that it is not of our selues, but of the holy Ghost. Neither are wee to thinke, that anie prayers which we make, are heard, nor any other dutie accepted, for any worthinesse of vs: but because the holy Ghost raiseth vp sighes and groanes in vs, and maketh request for vs vnto God, together with our Sauiour Christ. Rom. 8. 26. 27. And Reuel. 8. 3. 4. And euen this, that wee haue the grace to offer vp our prayers vnto God, it is a fruite of our Sauiours heauenly intercession for vs. And the same grace also of our care to make our prayers to God, in the name of our Sauiour heere from earth: it may be a good proofe vnto vs, that our Sauiour is an intercessour in heauen for vs. But our manifold failings both in prayer, and in all other duties, ought iustly to cause vs, vnfainedly to acknowledge our selues, euen when wee are at the best, to be but vnprofitable seruants. Luk. 17. verse, 10.

Thus hauing seene the duties belonging to the aduancement of our Sauiour in his roiall Priesthood: let vs come to his aduancement in his roiall king-

Question. dome. Which are the duties of faith, belonging thereunto?

Answer. *First, inward reuerence of soule and spirit, in the most dutifull acknowledgement of his most roiall soueraigntie ouer his whole Church, and euery member thereof.*

Second'y, all religious worſhip and ſeruice, both inward and outward, according to his word and commandement.

Thirdly, obedience and ſubmiſſion to thoſe that rule ouer the reſt in his name, both ciuill Magiſtrates and Church gouernours.

Yea all chriſtian obedience to his lawes and commandements, in the common actions, and conuerſation of our whole liues.

Finally, all diuine honour, praiſe, and glorie, for the whole worke of our redemption and ſaluation.

That we doe ſtand bound, in reſpect of the royall, or princely aduancement, and ſoueraigne Lordſhip of our Sauiour at the right hand of God, to yeelde him all reuerence in the acknowledgement of the ſame his high ſoueraigntie: we haue a ſufficient warrant, from that great and ſolemne proclamation, made from the God of heauen, by the Apoſtle *Peter*, in that firſt publike Sermon of his, which hee made Acts 2. by the which, three thouſand ſoules were conuerted, and brought to the faith, and obedience of this great and glorious Lord our Sauiour. *Dauid* (ſaith the Apoſtle, verſes 34, 35, 36, &c.) *is not aſcended into heauen: but he ſaith, The Lord ſaide to my Lord, ſit at my right hand, vntill I make thine enemies thy foote-ſtoole. Therefore, let all the houſe of Iſrael know for aſſuretie, that God hath made him both Lord and Chriſt, this Ieſus, I ſay whom ye haue crucified. Now when they heard it, they were pricked in their hearts, &c.* And againe, chap. 5. verſe 31. *God hath lifted vp Ieſus with his right hand, to bee a Prince and a Sauiour, to giue repentance to Iſrael, and forgiueneſſe of ſinnes.* According alſo to that propheticall inſtruction, by a ſweete allegoricall deſcription of the ſpirituall marriage of our Sauiour with his Church, *Harken O daughter* (ſaith the Pſalmiſt) *and conſider, and incline thine eare, forget alſo thine owne people and thy fathers houſe: ſo ſhall the King haue pleaſure in thy beautie, for hee is thy Lord, and reuerence thou him.* The word which the Prophet vſeth, noteth ſuch a reuerence, as is declared by outward bowing, or falling down before him. (*vehiſhtahauu-lo*)

Hence therefore, wee haue a fit occaſion giuen vs, to proceede from the inward reuerence, to the proofe of the ſecond point, that all religious worſhip, both inward and outward, is due to our Sauiour ſitting at the right hand of God. Which, that it is ſo, it may be euident vnto vs, from that which we reade Philip. 2. 9, 10, 11. where, after that the Apoſtle hath made a notable deſcription of his exceeding great humiliation, hee inferreth this vpon it, ſaying, *Wherefore alſo God hath highly exalted him, and giuen him a name aboue euery name, That at the name of Ieſus, euery knee ſhould bow, both of things in heauen and of things on earth, and of things vnder the earth. And that euery tongue ſhould confeſſe that Ieſus Chriſt is the Lord, vnto the glory of God the Father.* Reade alſo 1. Tim. 5. 21. *I charge thee* (ſaith the Apoſtle to *Timothie* an Euangeliſt) *before God and the Lord Ieſus Chriſt, and the elect Angells, that thou obſerue theſe things without preferring one to another, and doe nothing partialy.* He ſpeaketh of ſuch things, as doe nearely concerne the diuine worſhippe and ſeruice of God and our Sauiour Chriſt, and the reuerend ordering and performing the duties thereof. And againe, 2. Epiſt. 4. 1, *I charge thee therefore before God, and before the Lord Ieſus Chriſt, &c.* Reade alſo Heb. 12. 28, 29. *Wherefore* (ſaith the Apoſtle) *ſeeing we receiue a kingdome,* (he ſpeaketh of the kingdome of our Lord Ieſus Chriſt, now eſtabliſhed from heauen) *which cannot be ſhaken, let vs haue grace whereby we may ſo ſerue God, that wee may pleaſe him with reuerence and feare. For euen our God is a conſuming fire.* And ſo it is ſaid of our Sauiour Chriſt, that hee ſhall come at the laſt day *with flaming fire, rendering vengeance to them that doe not know God and which doe not obey the Goſpel of our Lord Ieſus Chriſt, &c.* To this purpoſe therefore, the propheticall exhortation of the 2. Pſal. ought to take place among vs, yea among the Princes, of the earth, as wee reade verſe 10, &c. where, after that the Prophet hath ſhewed how fearefully our Sauiour ſhall proceede againſt his enemies, yea euen here in this worlde: hee earneſtly admoniſheth and exhorteth thoſe that bee corrigible, euen ſo manie as appertaine to the Lorde, that they would bee wiſe in time, and ſo preuent the perill:

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Be wiſe now therefore O yee Kings (ſaith he) *be yee learned O yee Iudges of the earth. Serue the Lord in feare, and reioyce in trembling. Kiſſe the Sonne*, (that is, in all honourable ſort, declare your ſelues to be his willing and profeſſed ſubiectes) *leſt hee be angrie, and yee periſh in the way*, (to wit, before you bring your owne deuiſes to paſſe, which ſurely hee will fruſtrate aboue that you can be aware) *when his wrath ſhall ſodenly burne* (or as they tranſlate, and as the wordes will well ſignifie, burne neuer ſo little, to ſhewe the fearefulneſſe of his wrath) And then hee concludeth the Pſalme, with this excellent ſentence, *Bleſſed are all that truſt in him.* The laſt place which I will alledge to this purpoſe, is Pſal. 110. verſe 3. where the ſame holy Prophet, euen the princely Prophet *Dauid*, deriueth this, (as an effect from the ſitting of our Sauiour in his kingly glory, and ſoueraigne power at the right hand of God) that his people ſhould bee ſuch, as will, through the mightie power of his word, and by grace of his holy Spirit, in the daies of his Goſpel, flocke in companies, and that alſo with great cheerefulneſſe, to yeelde all ſpirituall worſhippe and ſeruice to our God, in the name of Ieſus Chriſt our Lord. *The Lord* (ſaith King *Dauid*) *ſhall ſend the rodde of thy power* (that is, the ſcepter of his word and Goſpel) *out of Zion*, ſaying, *Be thou ruler in the middeſt of thine enemies: Thy people ſhall come to offer willingly, in the time of the aſſembling of thine armie*, to wit, to defend thy Goſpel by the ſword, againſt the violent aduerſaries thereof, according to that, Pſalme 47. verſe 9. or rather, when they ſhall come by troopes vnto the places of thy ſpirituall worſhippe, to learne to fight thy ſpirituall battells, againſt their ſpirituall enemies, the worlde, the fleſh, and the Diuell: by an alluſion to the holy cuſtome of the Iewes, reſorting by companies to the Temple of the Lord, at the ſolemne feaſtes of the Lawe, according to that, Pſalme 42. verſe 4. and Pſalme 84. verſe 7.) For ſo the wordes ſeeme to follow aptly thus, in the *ſeemely places of thy holineſſe*: yea *euen from the wombe*, that is, ſo ſoone as they ſhall bee ſpiritually regenerated vnto thee (as it were betimes in the morning, or at the peepe of the day, that is, moſt diligently) *ſhall the dew of thy youth* (that is, thy newe borne babes, very copiouſly, according to the falling of the dew vpon the earth, like to that phraſe of ſpeech, 2. Sam. 17. 12. vſed in that ſenſe, though then by *Ahitophel*, to a wicked purpoſe) *ſhall preſent themſelues vnto thee.* The reaſon whereof followeth, anſwerable to that which went before, *The Lord hath ſworne, and will not repent, Thou art a Prieſt for euer, after the order of Melchiſedech.*

And thus wee ſee, that from this Article, concerning our Sauiours royall aduancement, to bee the onely ſpirituall King and Prince of his Church, that is, of all the Saintes of God, that all holy and religious worſhip is due vnto him.

Now thirdly, that all ſubmiſsion and obedience, is for his ſake, and according to his word, to be yeelded to all ciuill Magiſtrates, and to all eccleſiaſticall Church gouernours: as it is euident, Rom. 13. 1, &c. *Let euery ſoule be ſubiect to the higher powers, &c.* And Matth. 18. 15. and verſes 18. 19. *Verily* (ſaith our Sauiour) *I ſay vnto you, Whatſoeuer ye ſhall binde on earth, ſhall be bound in heauen, &c.* Where, out of all queſtion, he had reſpect of that heauenly ſoueraigntie, which he hath now at the right hand of God.

And fourthly, touching generall obedience, in the common actions, and conuerſation of our liues: reade Coloſ. 3. 1, &c. *If then yee be riſen with Chriſt* (ſaith the Apoſtle) *ſeeke thoſe things which are aboue, where Chriſt ſitteth at the right hand of God. Set your affections on things which are aboue, and not on things which are on the earth. For ye are dead, & your life is hidden with Chriſt in God. When Chriſt, who is our life, ſhal appeare, then ſhal ye alſo appeare with him in glory. Mortifie therfore your mẽbers which are on the earth, fornication, vncleannes, &c.* And 1. Theſ. 4. 1, 2. *And furthermore* (ſaith the Apoſtle) *we beſeech ye brethren, & exhort ye in the Lord Ieſus, that ye increaſe more & more, as yee haue receiued of vs, how yee ought to walke and to pleaſe God. For yee know what commandements we gaue you by the Lord Ieſus.*

For

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For this is the will of God, euen your sanctification, and that ye should abstaine from fornication, &c.

If we shall doe thus, yea constantly to the end, and not be turned away by any afflictions: then behold how gratious the promise is, *It is a true saying* (saith the Apostle, 2. Tim. chap. 2. 11. 12.) *For if we be dead with him*, (that is, with our Sauiour) *we shall also liue with him. If we suffer, we shall reigne with him.* And Reuel. 2. 26, 27 our Sauiour testifieth thus by his holy Apostle, from heauen, *He that ouercommeth, and keepeth my workes vnto the end, to him will I giue power ouer Nations, and he shall rule them with a rod of yron: and as the vessels of a potter shall they be broken. Euen as I receiued of my Father, so will I giue him the morning starre*: (that is, singular brightnesse and glorie, comparable to the morning starre) answerable to that prophesie of Daniel, chap. 12. 3. *They that be wise, shall shine as the brightnesse of the firmament, and they that turne many to righteousnes, shall shine as the starres for euer and euer.* And againe, Reuel. 3. 21. *To him that ouercommeth, will I grant to sit with me in my throne, euen as I ouercame, and sit with my Father in his throne. Let him that hath an eare, heare what the Spirit* (that is, the spirit of our Lord Iesus Christ, by his holy Apostle from heauen) *saith vnto the Churches.* These promises therefore, and such duties, to the constant performance whereof they are made, are diligently and religiously to be attended and beleeued of euery true christian.

Finally, touching the last branch of the answer: to wit, that all diuine honour and glory is to be giuen to our Sauiour, for the whole worke of our redemption, and eternall saluation: We haue the practise of the Church of God in the heauens, yea and of the holy Angells also, exemplified before vs, Reuel. chap. 5. verses 6, 7, 8, &c. they doe most solemnly giue high glory to our Sauiour Christ in that behalfe, falling downe and saying, *Thou art worthie, &c.* And verse 12. *The Angells say with a lowd voyce, Worthie is the Lambe that was killed, to receiue power and riches, and wisedome, and strength, and honour, and glory, and praise.* Yea, the vision declaring what is the duty of all, as well in earth as in heauen, representeth vnto *Iohn, that all the creatures which are in heauen, and on the earth and in the sea, and all that are in them, doe say, Praise, honour, and glorie, and power, be vnto him that sitteth vpon the throne,* (that is, to God the Father) *and vnto the Lambe for euermore.* That is, to the Sonne, our Lord Iesus Christ, who according to this Article of our faith, sitteth for euer at his right hand. And this is that wherevnto we, and all the Church of God, in the daies of the Gospel, are prophetically exhorted, and earnestly stirred vp, by a fiuefold repetition of the same words, Psal. 47. 5, 6, 7. *God is ascended with triumph, euen the Lord with the sound of the trumpet. Sing praises to God, sing praises, sing praises vnto our King, sing praises. For God is the King of all the earth* (that is, of the whole Church, both Iewes and Gentiles) *sing praises euery one* that hath vnderstanding. Or rather thus, *sing praises, with a Psalme of instruction*: that is to say, fit to instruct vs in this mysterie of the exaltation of our Lord and Sauiour.

And herevnto, the excellencie of the person of our Sauiour is very forcible, and also the highnesse of that place, from whence all the mercies of God are confirmed, and the daily fruits thereof renewed vnto vs. For we vse to esteeme gifts and tokens of loue, at very high price, when they come from Persons of high place. Most of all therefore, and most highly, ought we to esteeme those most excellent gifts and blessings, which doe continually descend vnto vs, from the most royall hand of our Sauiour Christ, euen from the right hand of God, in the highest heauens. To him therefore, be all honour, and glorie, and praise, for euer and euer, *Amen.*

And thus albeit this yeelding of glory and praise to our Sauiour, is a part, yea a chiefe part of his diuine worship, and might well haue beene spoken of in the second branch: yet it neede not be thought to bee much amisse, that it should in this wise be made a speciall conclusion of the whole answer, touching the duties of faith belonging to the manifolde comfort of faith touching this Article.

Now

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The danger of not beleeuing this Article.

NOw for the ſhutting vp of all, according to our order of handling euerie other Article of our faith: What is the danger of not beleeuing in our Sauiour Chriſt, and of not obeying him, as one thus moſt highly aduanced, to the right hand of the moſt ſacred Maieſty of God?

Anſ. *It cannot be, that the faith of any ſuch, ſhould be perfitly eſtabliſhed. Nay rather, all that ſhall remaine in this their vnbeleefe, and diſobedience againſt our glorious Lord and Sauiour: ſhall not onely be excluded from euery benefit of Chriſt, but alſo ſtand moſt deepely ſubiect to extreame wrath and iudgement, as a iuſt puniſhment for ſo great and intollerable a contempt.*

Explication & proofe.

It muſt needes be ſo indeede. For ſeeing, as it was ſaid, euen in reſpect of the appearance of our Sauiour in the time of his humiliation, that he which did not then *beleeue in him, was condemned alreadie, becauſe hee beleeued not in the name of the onely begotten Sonne of God.* Iohn. 3. 18. Much rather may it be affirmed now, after that our Sauiour is aſcended thus into heauen, and fully eſtabliſhed in his glory. And wee may here againe call to minde the wordes of our Sauiour, Iohn 8. 23, 24. and verſes 34, 35, 36. The ſumme whereof is this, that if we beleeue not in him, as one that came from heauen, as one being ſent from God, and is gone againe to God into heauen, we ſhall die in our ſinnes. Herevnto likewiſe ſerueth that which our Sauiour ſpake, chap. 16. 9. that the holy Ghoſt, after his aſcenſion to the right hand of God in the heauens, ſhould *rebuke the world of ſinne*, (to wit, in it ſelfe, euen to the owne condemnation) as touching thoſe that would not beleeue in him, thus leauing the world, after his manifeſting of himſelfe, and going away againe to him that had ſent him. In which place of Scripture alſo, our Sauiour ſaid further, that the holy Ghoſt ſhould after the ſame his aſcenſion, conuince the world of righteouſneſſe, that is, ſhould ſhew by reall proofe and demonſtration, euen by reaſon of his aſcenſion, that our Sauiour is righteous: for ſo are the words of our Sauiour himſelfe, *Becauſe I goe to my Father, and ye ſhall ſee me no more*. Our Sauiour meaneth till the end of the world. And laſt of all, our Sauiour added in the ſame place of the Euangeliſt *Iohn*, *that the holy Ghoſt ſhould come to conuince the world of iudgement*: that is to ſay, that wrath and vengeance is due to all that will not beleeue in him, ſeeing hee hath made it moſt cleare and euident, that the Prince of this world, that is, the Deuill, is iudged: to wit, for the benefit and ſafety of all that ſhall truly beleeue in our Sauiour Chriſt.

Thus therefore, they that will not, to their benefit beleeue in our Sauiour, nor giue glory vnto him exalted to the right hand of God: they ſhall well know one day, *what* (as the Prophet *Iſaiah* ſpeaketh) *the high hand of the Maieſtie of God meaneth, to their ſowre puniſhment.* chap. 26. 10, 11.

A King here vpon earth, (as wee all know) will not indure that any of his ſubiects, ſhall diſhonour ſuch a one, as hee hath thought good to ſet vp in any ſpeciall high place and dignity, ſpecially if it bee in the next place to himſelfe, in the honour of his kingdome: and ſhall we thinke, that God will indure, that our Lord Ieſus Chriſt, whom hee hath moſt worthily and reſolutely ſet at his right hand, ſhall be diſhonoured of any creature, (no not of the Kings, and Princes of this world) and the contemner of him whoſoeuer he be, to eſcape vnpuniſhed? It is againſt all, both reaſon and duty, yea euen againſt common ſenſe, that any ſhould thinke ſo. Nay rather, let vs well aſſure our ſelues, as the truth will plainely informe vs, that ſeeing our Sauiour did iuſtly reproue his Diſciples, for that they were of little faith in beleeuing in him, while he remained yet in this weake and baſe eſtate of his humane nature heere vpon earth: much more worthie ſhall wee bee of reproofe, if now after his moſt high aduancement, euen in his humanity, wee ſhould be found not onely weake in faith, but euen altogether void of faith, and of euery good duty & fruit thereof. Wherefore, caſting away all vnbeliefe, and euery diſcomfort and diſobedience thereof: let vs ſettle our hearts, moſt cõfortably to beleeue, & with all humbleneſſe of minde, to ſubmit our ſelues vnder the mighty hand of this our moſt

glorious

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The ground of the Article.

glorious King and Sauiour. Alwaies remembring, that the onely way to exaltation, is by this humilitie and obedience of faith, which we speake of: according to our Sauiours owne doctrine, Luke, chap. 14. 11. and chap. 18. 14. And as *Peter*, the Apostle of our Lord Iesus Christ teacheth vs also, 1. Epist. chap. 5. verses 5, 6. Verily, if wee should seeke for our Sauiour Christ at the right hand of God, and not trace him out by the footesteppes of his most low humiliation here vpon earth, and so from his death, to make his resurrection, and ascension, as it were for a ladder to goe vp by, step after steppe, we should neuer finde him there for our comfort.

Finally, let neither any olde sort of heretikes, such as the Seleucians are said to haue beene, who vtterly denied this Article, cause vs any way to doubt of it, or to call it into the least question: nor any new Vbiquitarians, whether Transubstantiatours, or Consubstantiatours, draw vs aside either from the true sense, or from the right vse and comfort of this so holy and heauenly an Article, of our christian beliefe.

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ANd thus, hauing seene what our Sauiour Christ hath done and suffered for vs heretofore, and likewise what hee hath obtained for vs, & what he doth still for vs at the right hand of God, and so will continue to doe for vs, euen to the end of the world: let vs now come to consider what he will doe hereafter at the end of the world, for the full perfiting of all things, to the full redemption and saluation of the whole Church.

Question. What is that? What will he doe? How doth it follow in the Articles of our beliefe?

Answer. *It followeth thus, from thence shall he come to iudge both the quicke and the dead.*

Explication. In this Article, we haue to obserue these two things.

First, the place from whence our Sauiour shall come: that is, from heauen, euen from the right hand of God, whether he is ascended.

And secondly, we are to obserue the end of his comming: which is, as the article it selfe expresseth, *to iudge both the quicke and the dead.*

There are diuers other things beside these, to be obserued also, in the through consideration of this article, as we shall perceiue from the ground and warrant of it in the holy Scriptures.

Question. What ground therefore, and warrant of holy Scripture, can you alledge for this article?

Answer. *We haue it in so many words well neare, as it is set downe in our Creed, Act.* 10. *verse* 42. *where the Apostle Peter is recorded to haue said thus.*

God hath commanded vs to preach vnto the people, and to testifie, that it is he that is ordained of God, a iudge of the quicke and the dead.

Explication. This indeede is one very good, and almost in expresse words, a full ground of this Article. Wherein also, let this be specially obserued of vs, that the holy Apostle affirmeth, that God hath commanded, that it should be earnestly and diligently taught vnto his people: and therefore consequently, that euery one of his people that hath vnderstanding, may easily perceiue, that this is his duty, diligently to heare and regard this doctrine of this article, as well as of the rest. Let vs therefore, stirre vp our selues, to vse all good and holy diligence, in our preparing of our selues, both to the preaching, and also to the hearing of the same. And to the end, wee may consider of this holy article, as fully, as we haue by the grace of God, gone through the former: let vs hold the same course, both concerning the ground, and also all other points. And namely, con-

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concerning the ground, let vs not only looke vnto such holy Scriptures, as doe more briefly mention the substance of this article: but also those, which doe most historically & largely, lay it forth vnto vs, with all the holy circumstances thereof. For this we are to vnderstand, (as a further reason to stir vp & sharpen our diligence) that in regard of the weightines of this article, it is very often repeated in the holy Scriptures: not onely in the new Testament, but also in the olde, though not so fully and plainely as it is here in the new.

Touching the old Testament, that one testimony of the Apostle *Iude*, mentioned in the new Testament: where he writeth thus, ver. 14, 15. *Enoch also the seuenth from Adam propheſied of ſuch* (that is to say, of such as were like to *Caine*, *Balaam*, & *Core*) *saying, Behold the Lord cõmeth with thousands of his Saints, to giue iudgment vpon all men, and to rebuke all the vngodly among them, &c.* This one testimony, I say, may be as a holy commentary vnto vs, that the Church of God, euen frõ the beginning, were made acquainted with this article of our faith, concerning the last & generall iudgement of God: and that all the threatnings & declarations of Gods iudgements against sin, point forward still vnto this last & final iudgement: & specially that vniuersal iudgement vpon the whole world, in the daies of *Noah*, for the generality of it: and that other, of the burning of *Sodome* and *Gomorrha*, and the other Cities about them, in respect of that kinde of visitation, which shalbe vpon the whole world at that day, when (as our Sauiour himselfe saith) it shall be with the world, like as it was in those daies: we may well obserue to this end, that when mention is made of the eternal confusion of the wicked, & of the euerlasting felicity of the godly: there is a respect vnto this last iudgemẽt. As for example, Pſ. 9. 6, 7, 8. O enemy, destructions are come to a perpetuall end. But the Lord shall sit for euer: he hath prepared his throne for iudgement. For he shall iudge the world in righteousnes, and shall iudge the people with equity. And ver. 17. The wicked shal turne into hel, and all Nations that forget God. And Pſ. 17. 15, But I shal behold thy face in righteousnes: when I awake, (to wit, at the resurrectiõ) I shalbe satisfied with thine image. And Pſ. 49. 14. The righteous shal haue dominion ouer thẽ in the morning (that is, in the most comfortable day of the resurrection of the iust) whenas hel shal consume the beauty of the wicked fro his house, that is, from the graue. *Trem*: & *Iun*. And ver. 15. But God wil deliuer my soule from the power of the graue, for he wil receiue me, to wit, into his heauenly kingdom *Selah*. Read also, Pſal. 125. 1, &c. to the end. And Prou. 10. 30. The righteous shall neuer be remoued. And Ec. 8. 12, 13. Though a sinner doe euil a hundred times, &c. yet it shal not goe wel with the wicked. And Iſai. 33. 14. God is compared to burning fire, yea to euerlasting burnings, according to that wee reade, Deut. 4. 24. But yet more plainely, doe the Scriptures following point vs to the last iudgement, & to the end of the world, and thenceforth the state of the godly & wicked for euer. Pſa. 102. 25, 26, 27. *O my God* (saith the Prophet) *thou hast aforetime laid the foundations of the Earth, and the heauens are the workes of thine hands. They shall perish, but thou shalt indure: euen they shall waxe olde as doth a garment: as a vesture thou shalt change them, and they shall be changed. But thou art the same, and thy yeares shall not faile. The children of thy seruants shall continue, and their seede shall stand fast in thy sight.* And Pſal. 145. 1, *O my God and King, I will extoll thee, and blesse thy name for euer and euer.* And verse 21. *My mouth shall speake the praise of the Lord, and all flesh shall blesse his name for euer and euer.* And contrariwise, touching the wicked, Eccleſ. 11. 9. *Reioyce O young man in thy youth* (saith King *Salomon*, shewing the vanitie of all youthfull pleasure, not ordered in the feare of God) *but know for all these things God will bring thee to iudgement.* And chap. 12. 14. *God will bring euery worke vnto iudgement, with euery secret thing, whether it be good or euill.* And ioyntly, both of the wicked and godly, Iſai. 66. 14, 15, 16. *The hand of the Lord shall be knowne among his seruants, and his indignation against his enemies. For behold, the Lord will come with fire, and his chariots like a whirlewinde, that hee may recompence his anger with wrath, and his indignation with the flame of fire. For*

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the Lord will iudge with fire, and with his sword all flesh, and the slaine of the Lord shall be manie. And verse 24. *The worme of the transgressours shall not die, neither shall their fire be quenched, and they shall be an abhorring to all flesh*: saith the Lord by his holy Prophet. Likewise Daniel, chap. 12. verse 2. *Many of them that sleepe in the earth* (an vncertaine or indefinite number put for that which is infinite or innumerable) *shall awake* (saith the Angell of the Lord to *Daniel*) *some to euerlasting life, and some to shame, and perpetuall contempt*. Finally, *Malachie*, the last of the Prophets, *Behold* (saith the Lord by him) *the day commeth, that shall burne as an ouen, and all the prowd, yea and all that doe wickedly, shalbe stubble, and the day that commeth shal burne them vp, saith the Lord of Hostes, and shal leaue them neither roote nor branch. But vnto you that feare my name, shall the Sonne of righteousnesse arise, and health shall bee vnder his winges*. Thus, the last iudgement is not obscurely pointed at, though as it were a farre off, in the olde Testament.

But in the new Testament, it is most cleare and plaine: and it is also more plentifully repeated. First by our Sauiour, Matthew chap. 8. verses 11, 12. *I say vnto you, that many shal come from the East and West, and shall sit downe with Abraham, and Isaak, and Iacob, in the kingdome of heauen. And the children of the kingdome shall be cast out into vtter darknesse, there shall be weeping and gnashing of teeth*. Compared with Luke, chapter 13. verses 24, &c. 29, 30. And againe, Matthew 10. verses 14, 15. *Whosoeuer will not receiue you, nor heare your words, when ye depart out of that house, or that Citie, shake off the dust of your feete. Truly I say vnto you, it shall be easier for them of the land of Sodome and Gomorrha, in the day of iudgement, then for that Citie*. And chapter 12. 32. and verses 41, 42. And chapter 13. 36, &c. 43. Likewise verses 47, 48, 49, 50. And chapter 16. verses 27. *The Sonne of man, shall come in the glory of his Father, with his Angels, and then shall hee giue to euery one according to his deedes*. Moreouer, chapter 19. verses 27, 28, 29. and chapter 22. 13, 14. And chapter 24. a great part of the chapter. And chapter 25. the whole. And chapter 26. verse 64. Reade also Iohn 5. verses 28, 29. And chap. 14. 1, 2. And chapter 16. 16, &c. 23. Thus our Sauiour Christ is plentifull in the repetition of this Article. And so are his holy Apostles, Acts 3. 19, 20, 21. and chap. 10. 42. rehearsed before. And chap. 17. 31. And Rom. 2, 5, 6, &c. 16. and chap. 14. 9, 10, 11, 12. And 1. Cor. 1. 7, 8. and chap. 4. verse 5. and chap. 15. 24, 25, 26, 27, 28. and verses 51, 52, &c. And 2. Cor. 5. 10. Philip. 3. 20, 21. 1. Thes. 1. 10. And chap. 5. 1, 2, 3. And 2 Thes. 1. 5, 6, 7, 8, 9, 10. and cha. 2. 1, 2, &c. And 2. Tim. 1. 18. And chap. 4 1. Heb. 9 27, 28. And chap. 10. 25, 26, 27, &c. Iames 2. 13. and chap. 4. 12. And 1. Pet. 4. 5. And chap. 5. 4. And 2. Pet. chap. 3. verses 3, 4, 5, &c. Reuel. chap. 20. 11, 12, 13, &c and chap. 21. and chap. 22. Finally, Acts 1. 10, 11. Two Angels doe immediately vpon the ascension of our Sauiour, testifie to his Disciples, that hee should come againe from heauen as they had seene him goe vp into heauen.

Thus in many places, and in more then haue beene now rehearsed, the new Testament is plentifull, in the confirmation and opening of the truth of this article of our faith, concerning the comming of our Sauiour from heauen to iudge the quicke and the dead.

But that wee may consider of this article, in as commodious a manner as we may: In what order may we inquire into it?

Question.

Answer. *First of all*, (as I haue heard you teach) *wee may from the ground of the holy Scriptures, commodiously consider of the time of our Sauiours comming to iudgement.*

Secondly, of the signes that shall goe before his comming.
Thirdly, of the place from whence, and whether he shall come to giue iudgement.
Fourthly of the manner of his comming,
Fifthly, of the persons whom he shall iudge.
Sixthly, of the order of his proceeding to iudgement.

Seuenthly,

Behold in God the Son, who shall come from heauen to iudge both the quicke and the dead.

The ground of the Article.

Seuenthly, of the sentence and iudgement it selfe, what it shall be, and according to what rule or law, it shall be giuen.

Finally, of the present execution of the sentence, or iudgement, so soone as it shall be awarded and giuen.

Ex. In this order indeede (as I suppose) we may well consider of the ground and warrant of this Article, from those manifold proofes & testimonies, which it hath in the holy Scriptures. Which things well obserued, wee may thenceforth, easily gather both the meaning of the article, and also the promise, together with the comforts and duties, belonging to the faith of it: and last of all, what the danger is of not beleeuing this article. Let vs therfore hold our selues to this order.

FIrst of all therefore, that we may beginne with the time.

Question. When shall our Sauiour come to execute this last iudgement?

Answer. *He wil come againe, to this end & purpose, at the end of the world: & not before.*

Explicatiõ & proofe. So indeede, doe diuers places of the holy Scripture expresly affirme. And namely, Matth. 13. 39, 40. The harueſt is, that is, it representeth the end of the world, and the reapers to be the Angells. As then the tares are gathered & burned in the fire, (to wit, at the harueſt) so shall it be in the end of the world: that is, concerning the wicked, as it followeth in the interpretation of the parable. And againe, verse 49. So shall it be in the end of the world. The Angells shall goe forth, and seuer the bad from among the iust. And 1. Cor. 15. 24. Then shall be the end, when hee hath deliuered vp the kingdome to God, &c. And that hee will not come, till the end of the world, it is euident from the testimonie of the Angels. Act. 1. 10, 11. And of the Apostle *Peter*, chap. 3. 21. of the same history.

But the places of holy Scripture, which we will chiefly stay vpon to this purpose: as also for the signes going before his comming, & the rest of the points, to be obserued concerning this article, are the 24. & 25. chap. of S. Matt. with whom accord the Euangelists Marke ch. 13. & Luk. 17. 23, &c. And chap. 21.

Here therefore let vs stay, and as it were pitch and fasten the stakes of our tent, till we may finish this so necessary and notable a doctrine: insomuch as our Sauiour in these places, as a most wise and carefull sheepheard, (as he is compared, Ier. 31. 10, 11, 12. and Ezek. chap. 34. 1, &c verses 22, 23, 24. and as hee doth compare himselfe diuers times in the holy Gospel) leadeth vs into a very sweete and battlesome pasture, in speciall manner prepared, for vs, to the same very end and purpose.

Question. And first, What doth our Sauiour teach vs in these holy scriptures, concerning the time of his comming to iudgement?

Answer. *In the 24. of Matthew, verse 3. the Disciples of our Sauiour, desiring him to tell them what signe there should be of his comming, end of the end of the world: he answereth so, as he doth not so much satisfie them, according to their demand, as he doth teach them, what vse both they, and wee also, are to make of so huge and fearefull a iudgement of God.*

Explicatiõ & proofe. It is true. And it is well worthy to be obserued, that as the Disciples, doe ioine both the destruction of *Ierusalem*, which our Sauiour had immediatly fore-told, and the end of the world together (because in their conceit, the world was like to end with the desolation of the Temple, it being so goodly & firme a building) so doth our Sauiour linke and intermixe the answere to the one, with his answer to the other, as we may perceiue verse, 4. and so forth to the 14. Yet so, as afterward hee doth somewhat more distinctly, answere vnto them. Namely, to the former question concerning the destruction of *Ierusalem*, from the 15. verse, to the 29. And to the latter question, concerning the end of the world, from that 29. verse, to the end of the chap. and likewise in the 25. chap. And yet againe, he doth not answer so distinctly, but that there are some speeches interchangeably intermixed, which concerne the other, rather then that which is most what spoken of, to the end hee might make the vse of either of them mutually more effectuall, as we shall perceiue by the course of the text.

Let vs therefore come to the words of our Sauiour. And first more generally, concerning the argument of either question, from the beginning of the chapter, to the 15. verse. *Qu.* Which are they?

The ground of the Article.

An. 1 *Iesus* (saith the Euangelist *Matthew*) *went out, and departed from the Temple, and his Disciples came to him, to shew him the building of the Temple.*

2 *And Iesus said vnto them, See ye not all these things? Verily I say vnto you, there shall not be here left a stone vpon a stone, that shall not be cast downe.*

3 *And as he sate vpon the mount of Olives, his Disciples came to him apart saying, Tell vs when these things shalbe, & what signe shalbe of thy cōming, & of the end of the world.*

4 *And Iesus answered and said vnto them, Take heede that no man deceiue you.*

5 *For many shall come in my name, saying, I am Christ, and shall deceiue many.*

6 *And ye shall heare of warres, and rumours of warres: see that ye be not troubled: for all these things must come to passe, but the end is not yet.*

7 *For Nation shall rise against Nation, and realme against realme; and there shalbe pestilence, and famine, and earthquakes in diuers places.*

8 *All these are but the beginning of trouble*: to wit, in comparison of those that should be in the time of the siege of *Ierusalem*, and at the end of the world.

9 *Then shall they deliuer you vp to be afflicted, and they shall kill you, and yee shalbe hated of all Nations for my names sake.*

10 *And thē shal many be offended, & they shal betray one another, & hate one another.*

11 *And many false Prophets shall arise, and deceiue many.*

12 *And because iniquitie shalbe increased, the loue of many shalbe colde.*

13 *But he that indureth to the end, he shall be saued.*

14 *And this Gospel of the kingdome shalbe preached, through the whole world, for a witnesse to all Nations, and then shall the end come.*

Ex. Here we see, that the disciples of our Sauiour, propound vnto him a double question. And we haue also in these words, the answer of our Sauiour, something more generally to both, as I take it, as was said before.

But before we come to the words of the present text, it shall be good for vs, to consider of the occasion which the disciples took to ask these questions. That is euident, frō the latter end of the former chapter, where our Sauiour, after he had vehemently reproued the sins of the Scribes & Pharisies, & with thē those that were willingly misled by them: he foretelleth, & threatneth, the desolation of *Ierusalem*, *Behold* (saith our Sauiour) *your habitation shal be left vnto you desolate*. According also to that which he had said before. Luke 19.41, &c.

Herevpon the disciples, instead that they should (frō the most graue sermon of our Sauiour Christ, euen grieuing at the contempt done by the rulers against their Lord & Master, our Lord & Sauiour) haue held their hearts in the meditation of the hainousnes of sin in the sight of god, frō the cōsideration of his heauy iudgements denounced against it: yea so that for the sinnes of the people, he would not spare his own citie, nor the holy place of his worship: they, assoone as they came out of the temple, do very childishly cast their eies vpō the goodly building of it, partly pittying to think of the ruine threatned, & partly imagining (as was said) that the world should as soon be at an end, as *Ierusalē* should be destroied. And according to their own fond conceit, in which they pleased thēselues & their senses, as if they had neuer seen the temple before, one among the rest (as *Mark* writeth, ch. 13.1.) & also the other consenting with him, would haue induced our Sauiour to turn back to behold the building, as they did. But our Sauiour doth earnestly rebuke them; as the Euangelist *Luke* maketh this point most plaine, chap. 21.6. saying, *Are these the things that ye looke vpon?* For so he might very iustly doe, specially at this time, when they so crossed his doctrine, though simply in it selfe, it was not a thing meerely vnlawfull to behold the beautie of so goodly a building as the Temple was. And therewithall, our Sauiour doth in the like earnestnesse, iustifie and confirme that which hee had before affirmed, saying vnto them, *See yee not all these things? Verily I say vnto you, there shall not be here left a stone vpon a stone that shall not bee cast downe*

And

Reuele in God the Son, who shall come from heauen to iudge both the quicke and the dead.

Our Sauiours last farewell to the Temple of Ierusalem.

Fiue common calamities to be expected in the world.

1. Seducement by false Christs
2. Warres.
3. Famine.
4. Plague or pestilence.
5. Earthquakes

Saint Luke addeth a sixt, Euē great signes from heauen. chap. 21.11.

Fiue grieuous trialls or tentations more proper to the Church of Christ.

1. Rigorous proceeding of Princes and Rulers against christians, by whipping, imprisoning, and killing of them
2. A generall hatred of all not conuerted to the Gospel, against them.
3. Persecution and betraying by false brethren & neare kinsmen.
4. False Prophets.
5. Weake and loose professours, such as God calleth luke warme.

Our thoughts ought obediently to attend vpon the ministrie, and not turne aside to any of our owne carnall conceites.

Beliefe in God the Son, who shall come from heauen to iudge both the quicke and the dead.

The ground of the Article.

And that also very iustly, because the wicked rulers & people of *Ierusalem*, had profaned the worship & Temple of God, making it of a house of praier, a den of theeues: & because they refused to submit themselues to the Lord of the Temple, &c. It is no other thing then that which God hath threatned, Ier. 18.7, 10. And thus we see what was the occasion, whereby the Disciples were moued, to ask our Sauiour, the double question before mentioned: partly because our Sauiour had threatned the destruction of *Ierusalem*: and partly, because after they were reproued & confirmed against their negligent doubting, and gaue heedfull credit to the word of our Sauiour, (wherein they are to be commended) they did therewithall now forthwith imagine of their own heads, that the end of the world, which our Sauiour had spoken of diuers times before, should be at the same time: as though the Temple & ceremonies thereof, were appointed to continue as long as the world should last. For this cause, foure of them, to wit, *Peter*, and *Iames*, and *Iohn*, and *Andrew*, (as S. *Marke* reporteth) came to our Sauiour, then sitting vpon the mount of Oliues: and asked him secretly, saying, *Tell vs, when these things shall be, and what shall be the signe when all these things shall be fulfilled.* But *Matthew* maketh the matter more full and plaine, reporting their demand or intreatie (as was rehearsed) thus, *Tel vs when these things shalbe, and what signes shalbe of thy comming, and of the end of the world.* And Luke recordeth it interrogatiuely: *Master, when shal these things be?* Thus much for the questions.

Now let vs come to the answer of our Sauiour, wherein this first of all, may well be obserued of vs, that our Sauiour doth not satisfie their curious desire, which was onely to know the time, as one would say historically, as if all troubles were now ouer, and that they should forthwith without any fight obtaine the victory, (like as all of vs would gladly goe to heauen with as much ease and pleasure as might be) but our Sauiour, (as I was about to say) doeth not in his answer so much respect the intent of his disciples: as to teach them those things, where of it was necessary, that they should be admonished, in respect of the diuers tentations and dangers, which belonged to the same.

Our Sauiour therefore, instead of making them a direct answer giueth his Disciples warning, and in them vs, and his whole Church: to take diligent heede against these great and perillous dangers, before that time shall come.

First, that we be not peruerted in our mindes, by any false Christ, or false Prophet.

Secondly, that we be not discouraged in our hearts, by any outward feares and troubles, common in the world, or by any persecutions, more proper to the Church of God.

Thirdly, that we be not offended, or caused to stumble, either at the falling away of false brethren, or at the declining and fainting of the weake. But that contrariwise, we remaine faithfull and constant, in a zealous profession and obedience of the truth, euen to the end.

And hereunto, our Sauiour gaue both his Disciples, and vs, and the whole Church, these three singular incouragements.

First, that he will be most gratiously present and assistant by his most holy and comfortable Spirit, in the most grieuous afflictions of all such as will continue faithfull vnto him.

Secondly, that they shall be assuredly eternally saued in the end.

Thirdly, that nothing shall be able to withstand the course of the preaching of the Gospel, till it shall be published in all the world, according to the holy will and appointment of God, for a testimony against all vnbeleeuers, but to the comfort and reioycing, yea euen to the honour and glory of the faithfull preachers and professours of the same.

This is the briefe of the first part of the answer of our Sauiour. Let vs consider somewhat more fully of them, to the further opening & applying of them to our manifold vse and comfort. In the rest we will be more short.

Theprose of the Article.

Beliefe in God the Son, who shall come from heauen to iudge both the quicke & the dead.

First of all, our Sauiour (as was said) doth admonish vs, to beware of the instruments of the diuell: whosoeuer shall at any time, goe about to peruert vs, and to withdrawe our hearts from the truth of the Gospell. The which, as it standeth in two points: to wit, the truth of the Person of Christ, who he is, and the truth of his doctrine, what it is: so there want not two sorts of instruments, which cease not to labour to peruert the mindes of the vnstable, either way. And therefore it is, that our Sauiour giueth so earnest warning, both against false Christes, and also against false Prophets and Teachers, whether seruants to the false Christes, or arch heretikes and Masters of any sect, contrary to the direction and doctrine of our Sauiour.

Take heed therefore (saith he) that no man deceiue you. For many shal come in my name, &c. that is to say, not onely with pretence of authority from mee, but euen in effect arrogating to themselues my name, as if they were the true Christ indeede.

These (as our Sauiour, the only true Christ saith) shall deceiue many. So that by two very forcible reasons, he doth warne to take heede of all such. First, because there should be many of them. And secondly, because many for want of taking heede, shall be deceiued by them.

But who haue beene such false Christes.

And who haue at any time beene deceiued by them?

There haue been many such among the Iewes: and many also of the Iewes, haue bin deceiued by such, not only before our Sauiour gaue this warning, but also sithence: some whereof are mentioned by S. Luke, in the booke of the Acts of the Apostles. ch. 5. 36. 37. one *Thendas*, and *Iudas* of *Galile*, and cha. 21. 38. a certaine Egiptian. Of which sort more are recorded by *Iosephus*, who writeth the Iewes storie, as we may read in his bookes both of their Antiquities, & also of their warrs. But though there were no record, yet ought we vndoubtedly to beleeue, that the word of our Sauiour, hath beene fulfilled: according to that he said, Ioh. 5. 43. *I come in my Fathers name, and ye receiue me not: if another shall come in his owne name, him will ye receiue.*

And euen to this day, so many as vnder the name of Christ, doe seeke to draw the mindes of any from the true Christ to themselues, who may iustly be in that respect called Antichrists (such of whō the Apostle Iohn saith, that there were many euē in his time) all these may iustly come vnder the name of false Christs. Yea, whosoeuer doth seeke to draw away from Christ, either vnder the name of Christ professedly, or by promising those thinges to such as will cleaue vnto thē, which none can performe but our Sauiour Christ alone, they are according to the mind of our Sauiour, false Christes. Such false Christes, and that in the highest degree, are those in the East, that drawe all vnder subiection to *Mahomet*, and his *Alkoran*: and here, in the West, all the Popes of *Rome* in their Antichristian succession, who hold all to their Portuise & Masse-booke, &c. adding, detracting, & changing as they list, the lawes & ordinances, & doctrine of the Gospel of our Lord Iesus Christ. Yea, euery arch-heretike that draweth from Christ, by promising safety and saluation, by the imbracing of him & his doctrine, though contrary, or swaruing frō the truth of the doctrine of Christ; they may all be reckoned false Christes. Such as were in former times, *Praxeus, Valentinus, Ebion, Cerinthus, Nouatus, Arius, Donatus, &c.* & of latter times, *H.N.* and his successours, great false Christes, though more secret and lurking then many of the rest. And thus wee may perceiue how the word of our Sauiour is fulfilled, that there should be many false Christes. And that infinite multitudes haue beene deceiued by them, and are yet to this day: none can be ignorant, that will not willingly shut their eies.

Now, beside these false Christes, there are another sort of deceiuers, with like circumspection to be auoided of vs: as the same our Sauiour, the onely true Christ of God, doth aduertise vs: that is to say, false Prophets.

These we may account to be all such, as are seruants to false Christes, by their seruile

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seruile flattery, for lucres sake, to set vp, and aduance their power, and excellencie, as if all outward peace, or spirituall reliefe, and safety, were to be found in submission and subiection vnto them: and as if no other but such, were worthy to haue liberty, to buy or sell, or liue vpon the earth. False Prophets therefore, are such as preach *Mahomet*, or the Pope, or *H.N.* or the heresie of any other, to draw any, to be of the sect of their Master heretike. And consequently, all their deceiueable doctrines, must be with like care watched against, and reiected, as our Sauiour giueth warning, ver. 11. To the which end & purpose, our Sauiour vseth the same reasons, which he had rendered before: to wit, the multitude of such deceiuing Prophets, which come out of the bottomlesse pit, by companies like locusts. Reue. 9. as we may take the wicked Iesuits & Seminarie Priests, in these our daies, for example in one kind: and because as we haue experience, multitudes are through their neglect of this our Sauiours admonition, deceiued and peruerted by them.

O therfore, I beseech ye, let vs be yet more & more carefull, to seeke to know our Lord Iesus, the onely true Christ, the onely begotten sonne of God, more perfectly then yet we haue done: not onely from the holy propheſies, giuen forth of him, from the beginning, and so from time to time: but also in the accompliſhment of all thinges, in his conception in due time, in his birth, in his life, in his doctrine, in his miracles, in his sufferings: and in his whole most high exaltation, euen from the graue, to the right hand of God, in the highest heauens: the which things, haue beene from the holy Scriptures, in some measure for our parts, faithfully opened and declared vnto you.

And I beseech ye (to the further quickening of your diligence) let vs consider, that the knowledge of our Lord Iesus Christ, and of his blessed Gospel, is a most high and deepe mystery, and of another nature, then is all humane literature and learning. So that we are ready to imagine too soone, that we know all wel enough, &c, wheras we ought to think, that we know nothing, so throughly and perfectly as we ought to know it, or to beleeue in it and obey it.

Hetherto of the first part of the warning of our Sauiour Christ, that we take heed, that we be not deceiued, either by false Christes, or by false Prophets.

It followeth, that we do likewise consider, of the second part, which is against those discouragements, which might arise from outward troubles, such as our Sauiour foretelleth, should be either generally in the world, euen so long as the world shal last: or more particularly with like continuance, or often renewings against the Church of God, to the special trial & trouble of his seruants, either in goods, liberty, or life it selfe. And that either by the hatred of their own kindred, against the law of nature: or by the false and back sliding brethren, contrarie to the law of God, & all bond of true christianity. For against all these, doth our Sauiour giue vs a gratious admonition, to take heede, that we be at no time inordinatly disquieted by thē. *Ye shall heare of warres* (saith our Sauiour) or rather we may read it thus, *ye shall heare warres*: to wit, the stroke of the drum, or sound of the Trumpet, &c. either more neere at hand, or further off, as we heard the noise of the great Gunnes against *Ostend* the other Sommer. And touching rumors of warres, wee haue heard them in our age, as others haue done in their times, from diuers places. Yea, so as there is still great likelihood, that they shal cōtinue as they haue done heretofore, no man knowing how long, nor to what extremity they may grow. *Neuerthelesse, be ye not troubled* (saith our Sauiour) *so as ye should for this giue ouer the profession of my name, nor any thing remit, or lay aside the work of the lord, so far forth as ye may by any lawful means, further & promote the same.*

The warres, & rumors of warres, such as the Iewes had experience of (as *Iosephus* reporteth) were vnder these Romane gouernours, *Cumanus*, *Felix*, *Albinus*, *Florus*, in the cities of *Cesarea*, *Scythopolis*, *Ascheton*, *Ptolomais*, *Alexandria*, & *Damascus*, before that *Ierusalem* was besieged & ouercome by *Vespasian*, & *Titus* the Romane Emperours thēselues. And touching the warres & rumors of warres among vs Christians, they are so rife in our knowledge, & hearing to this day, that wee neede say nothing of them, saue onely to wonder at Gods mercy, that

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they haue not been more greeuous to vs for our parts, and to haue commiseration of our brethren, who haue been more sharply afflicted then our selues.

But our Sauiour proceedeth to incourage his Disciples & all christians, to be of good cheare, thogh beside wars & rumors of wars, they must look that there shalbe likewise often renewings of pestilence, & famine, and earthquakes: that is, though God for the sinnes of the world, doe send all foure of his great iudgments, according to his threatning giuen forth against *Israel*, by his Prophet *Ezekiel*. Earthquakes being here put in stead of wilde beasts there mentioned, which may well be accounted for the roaring of the Lion in the Forest, as the Prophet *Amos* speaketh, both of thē, & the rest of God his iudgements. For all these, our Sa: would haue his Disciples look to meet with in the world: and yet not to be discouraged, or confounded. And how truly the words of our Sauiour haue bin, & are fro time to time performed, both we, & all the world haue sufficiently tasted. God grant that we may learn by thē, to repent of our sins: but touching well doing, that we may not be discouraged, but rather quickened to all godlinesse thereby, according to this blessed admonition of our Sauiour.

Now touching afflictions & troubles against the Church more immediatly, we read ver. 9, 10. *Thē* (saith our Sauiour) *they shal deliuer you to be afflicted*: to wit, in course of pretended iustice before the Magistrate: as it is by the other Euāgelists, *Mark* & *Luke*, expressed in these words, *They shal bring you before Kings & Rulers for my names sake*. Where also these diuers kinds of afflictions are mentioned, *scourging, imprisoning, & killing of some*. Yet our Sauiour would not haue his disciples danted, nor any christian, for al this. And to this purpose, he doth adde in the same Euangelists, most gratious promises, to the animating of thē & vs. For wheras, in such extremities, we are vsually ready to discourage our selues, while euery poore christian is apt to think thus with himselfe; Alas what shall I do? I shalbe carried before great learned men: before great men of power & authority, hauing both the prison, & the whip, & the sword at their cōmandement: before men of stern & sower countenances: before men of taunting & reuiling spirits: before men of ireful & cruel affections, &c. what shal I say? how shal I behaue my self, so that I may not dishonour the glorious & holy profession of the name of christ, nor giue the wicked any iust occasiō to make a scorn of my self & the blessed gospel, &c? Behold our Sauiour giueth vs his gratious promise to this effect. Let vs chearfully dispose our selues to answer as wisely, reuerently & meekly, as we can: & the Lord himselfe wil be so assistant by his holy spirit, to guide both our harts & our tongs, that he wil glorifie himselfe by vs, in conuicting the aduersaries of the truth, by that testimony which he shall giue vnto it: either to moue thē to repentance, & to win thē to the gospel: or els to leaue them without all excuse, when they shal see vs ready (if they will so far presse vs) to seale our professiō of the truth with our blood. And therfore, saith our Sauiour to this effect, as we read in *Marke* & *Luke*, *See ye giue place to no distrustful, or distracting thoughts or doubts*, (for so doth the word which he vseth signifie) *neither be ye careful to make any eloquent & exquisite apologies or defences: but go ye euen simply & plainly to worke, & I wil be with you, giuing you such a spirit & such wisdome, as your aduersaries shal not be able to resist*. We must not then be careless, neither distrustfully careful. We may wel incourage our selues by the word of our Sauiour, as *Moses* did by looking vp to the inuisible God: against all the fierce countenances & speeches of mē, & against all their carnal wit. And to cōclude, while we shal cōsider, what reproaches & cruelties our Sa: indured himself: & so hath not only left behind him the doctrine, but also an exāple of incōparable sufferings: why should we refuse to take such part as our Lo: & M. did?

This was the estate of poore christians in the 10. persecutions vnder the heathen Emperours, & since that, vnder the cruell Pope,: and in late daies among our selues in the reigne of Queene Mary: as the Acts and Monuments of the Church doe perfitly shew.

me promerimnate.

apologethenai.

Heb. 12.2,3.

Now thirdly, for incouragement against euill examples, the words of our Sauiour are plaine, ver. 10. and 12. of Mat. And Mark. ch. 13. 12. *The brother shal deliuer the brother to death, & the father the son, & the children shal rise against their parents, & shal cause thē to die*. And Luk. 21. 16. *Yea, ye shalbe betraied of your parēts & of your brethrē, & kinsmē, & friends, & some of you shal they put to death*. These tētatiōs indeed are very great, as we may easily cōceiue, if we earnestly cōsider of thē, but a little while. For whē neither bond of nature nor religiō cā hold thē in

consci-

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conscience of dutie, but they will fall from that grace, and sweete fellowship, which they seemed to be entred into, and become persecutors of their owne kinsemen, and of good Christian brethren: these must needs be accounted very heauie & vncomfortable spectacles, to the discouragement of our feeble minds, if we doe not hearten our selues against them. Neither is it a small stumbling block to see any (though not fallen to be persecutors) yet to be declining from the truth, and to be luke-warme, yea euen ca-cold, both touching the zeale of Gods glory, wherwith they seemed to be inflamed before, & also touching the loue of the brethren, whom they made shewe to haue loued, in that they were beneficial vnto them: so that now they may be feared to be no better then a pray to the diuel, to be easily carried away, to this or that falsehood of religion.

But deare brethren, how many soeuer we see, to doe thus: farre be it from vs, to be moued by either sort of such examples, to wax weary of well doing. No, no, rather so much the more, let the glory of God, be more deare and precious vnto vs: & euery faithful brother, & sister in our Lord Iesus Christ, let them be more hartily loued, tendered & cherished among vs. The which, if we shal do: then, as there is no doubt, but the Lord our God wil for his part make precious reckoning of vs: so wil he also for the loue he beareth vs in his *Son*, in such sort either restraine & moderate the rage of the wicked, or strengthen vs in patiēce, that we shall alwaies find our most safe & blessed protection, vnder the faithful and constant profession, and practise, of his onely true & holy religion and worship. They shall not kill all, but some of you, saith our Sauiour.

Wherfore, let vs not in any wise, giue place to any fearful thoughts, how soeuer they shal assalt vs, so as we should say to our selues, by the suggestion of the diuel to our own discomfort. O what shall we doe? how shall we now escape? The wicked are mightily increased. The zealous godly are few. If we deale not very warily, and frame our selues to be like to them, & to seek fauour with thē, there shal be no abiding for vs. Nay rather, let vs assure our selues, that the lesse the flock of the Lord is, the more vigilant will he be to defend it, or if he suffer any to fall into the hands of the wicked: the more rigorous they shal be in oppressing & tormenting, the more gracious & merciful wil he be, in vpholding, strengthening, & comforting, as the true church of God hath had experience, from time to time. Let vs not therefore be discouraged, through any feare. *Not a haire of your head shal perish* (saith our Sauiour) Luk: 21, 18. That is, it shall not perish without the prouidence of God, & further then he shall think good to permit. And therfore much lesse shall our liues, & whole bodies perish, otherwise then he shal dispose of them. Wherfore (I say againe) as our Sa: exhorteth, let vs be of good cōfort, & arme our selues with inuincible patience, that, so we may most safely retaine & hold the possessiō of our soules. For this is the onely sure possession of them, to be prepared to all affliction for the Lords cause.

But that which may yet more effectually incourage and confirme vs, to be of good comfort, & constāt in the Lord against all discouragement, it is the most gracious promise of our Sa: *that if we continue to the end*, to wit, of this short life that we are here to liue, yea euen of that short time of affliction which shal betide vs, *we shal be saued*. That is, we shall not onely be freed from all trouble, but also set in a most happie estate, eternally in heauen, with all the Saints, which haue from the beginning, passed through many afflictions, into the same kingdom. Neither is it a small incouragement, that God will so prosper his owne work, in the hand of his seruants, that no resistances of the wicked shall be able to hinder it so, but it shall take that good effect, whereunto he hath appointed it. For as our Sauiour saith, *This Gospel of the kingdome, shall be preached through the whole world. For a witnesse vnto all nations, and then shall the end come.*

Our Sauiour had said before, after mention made of wars, that the end is not yet; that is, the destruction of *Ierusalem*, and the Temple: and therefore much lesse the end of the world. But here he saith, that after the Preaching of the Gospell to all nations, then should the end come: to wit not onely of *Ierusalem*

first

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first in the time thereof, which was not till the Apostles were dispersed into all quarters, as one may say, and had Preached the Gospell farre and neare: but also the ende of the word shall be then, when God hath fulfilled the course of the Gospell, and caused it to be preached in all places, whereseoeuer he hath any people, till hee hath gathered into his Church, the whole number of his elect, by the voice of his Gospell.

Thus much of the first part of the answere of our Sauiour, more generally, both concerning the time of the destruction of *Ierusalem*, and also of the ende of the world: not definitely determining the space of time, either of the one or of the other: but onely thus farre, that there should first bee great and many troubles, before the destruction of *Ierusalem* should come: and then againe, after that, many like great troubles before the world should end. Like as the Apostle propheſied afterward concerning the day of the Lord, and the last iudgement, that there should come a departure first, and that Antichrist should be reuealed. And *Iohn*, in the Reuelation: that the Churches of Christ should be grieuously afflicted before that time.

And herein, we haue beene the more large, for the more full and plaine opening, and for the better applying of these most graue and weightie things to our manifold vse and comfort. God grant that wee may ioyfully entertaine this most holy doctrine of our Sauiour, concerning affliction, that so we may the more ioyfully indure the afflictions themselues (if neede shall so require) as it becommeth all those, that doe truly professe his name, and would bee acknowledged of him, to be in the number of his true Disciples and inheritors of his heauenly kingdome.

Wee will be henceforth as briefe as wee can in the rest: and namely in that which followeth, more properly belonging to the destruction of *Ierusalem*, from the 15. verse of our text vnto the 23. verse. Chiefly obseruing such things, as may best fit our present purpose, touching the time of the last iudgement. And to this end, let vs heare the words of our Sauiour.

Question. How doe they followe in the text?

Answer. *The Euangelist Matthewe continueth the speech of our Sauiour, in these words.*

15. *When ye therefore shall see the abomination of desolation spoken of by* Daniel *the Prophet, standing in the holy place (let him that readeth consider it.)*

16. *Then let them which be in Iudea flye into the mountaines.*

17. *Let him which is on the house toppe, not come downe to fetch any thing out of his house.*

18. *And he that is in the field, let him not returne backe to fetch his clothes.*

19. *And woe shall be to them which be with childe, and to them which giue sucke in those dayes,*

20. *But pray that your flight be not in the winter, neither on the Sabbath day.*

21. *For then shall be great tribulation, such as was not from the beginning of the world till this time, nor shall be.*

22. *And except those dayes should be shortned, there should no flesh be saued: but for the elects sake those dayes shall be shortened.*

Explication

First, our Sauiour foresheweth the danger.

2. He giueth counsell.

3. He giueth a reason of the same his counsell.

4. He comforteth the faithful against the extremitie of the euill.

In these word, which are a portion of the second part of the answere of our Sauiour, after he hath confirmed his propheticall menace against *Ierusalem* and the Temple thereof, from that former propheſie which he had reuealed to *Daniel* by his holy Angel, chap: 9. 27. And therewithall, hauing admonished all beleeuing Iewes, vpon the beginning of the euill, aduisedly to regard the truth of that propheſie saying. *Let him that readeth, consider it*, to wit, as being then to take the full effect. Our Sauiour doth thereupon furthermore, earnestly aduise and charge all such as should haue any opportunitie to escape, with all expedition to fly from the danger the which should (as hee giueth them to vnderstand) growe otherwise ineuitable, and not possibly to bee auoided of them.

And this earnest aduise, and counsell, our Sauiour giueth first to those, that had

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had their dwelling places further distant from *Ierusalem*, which might so much the sooner espie the danger approaching. And secōdly, he giueth the same aduise to the inhabitants of *Ierusalem*, whosoeuer of them in the time of the danger growing neare, should be about any busines in the fields, or on the toppes of their houses, or turrets, from whence they might peraduenture espie their enemie a farre off marching toward them, as wee reade of the watchman that stood in the tower in *Izrael*, 2. King, 9. 17. 18. 20.

And touching, those that either could not cōmodiously flee (such as should be then great with child, or that had children hanging on the breasts) or that would not regard his admonition to flee, though they might more easily do it: he sheweth that the calamitie of all such, should be exceeding great. From the consideration and certaine knowledge whereof, our Sa: (moued with great cōmiseration toward those that were his) giueth them this holy counsel, that they should pray to God, that though it must needs be, that *Ierusalem* should be wofully besiedged, & at the last destroied, because of the sins of the wicked Iewes: yet that the beginning of it might not be in the winter: or though in the sommer, yet not on the Sabbath, specially at such solemne times, as they should resort to *Ierusalem* with a minde to celebrate any of the principall feastes of the Lord, for many dayes together: such as were the Passouer, the feast of weekes, and the feast of Tabernacles, Exod: 23, Deut: 16. For these seasons would be a hinderance to the expedition of their escape: and then should they be more generally surprized, and inclosed, by the destroying armie.

The reason of this his carefull and manifold admonition, our Sauiour rendreth in the 22. v. for that the tribulation should be greater to those that should be inclosed in the siege, then euer fell vpon that citie from the beginning of the world: though before it was subdued by the king of *Babel*, and the people caried captiues into *Babylon*. For they returned againe. Yea because it should be more dolefull then the siege of *Samaria*, though the citie was brought into very great distresse, 2. king: 6. 25. For they of *Samaria* had a gracious deliuerance, as appeareth in the next chap: Which *Ierusalē* (as our Sa: giueth his Disciples to vnderstand) should by no meanes obtaine. Onely he giueth this comfort, that albeit the dayes of the siege should continue long, by reason of the stoute resistance of the people; and thereby also an exceeding great slaughter should fall vpon them, according to their owne execration vpon themselues and children, concerning the blood of Christ, whom they persecuted to the death as was declared vpon the words of our Sa: to the womē that wept for him, whē he went to be crucified: yet lest all should perish, to wit, with the sword of the enemie: therefore saith our Sa: for the elects sake, to whom belonged eternal saluation, he would shorten the daies of the siege, by putting an end to the wilfulnes of the people in standing out against it, and so at the last, grant a temporall deliuerance to some among the rest: according to the vsual course of Gods mercy, in sparing the wicked, lest his own should be altogether cut off, from this life, with them; as Gen, 18. 23, 24, & ch, 19. 22. and 2. Pet. 2. 9 Ier: 5. 1. And so, though eleuen hundreth thousand were slaine, yet the liues of nintie thousand were spared, such as were taken prisoners, beside many other, as *Iosephus* the Iewe writeth. The which exceeding great number of the slaine, as also of the remnant preserued aliue, may cause vs to conceiue, that for want of prayer against this euill, it fell vpon the citie, in the time that the people of the lande were gathered together in it.

Now concerning the words of *Daniel* the prophet alledged by our Sauiour, speaking of the abomination of desolation standing in the holy place: Read for the proofe of this interpretation, the words of our Sa: alledged by S. *Luke*, ch: 23. v. 20, &c. & ch. 19 43. they were words describing the *Roman* Armie, which were to come into the holy land; and to compasse the holy citie, yea to come into it, & to the holy Temple, to leaue it desolate according to the decree of God for the sinnes of the people, chiefly for putting our Sauiour to death.

So

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So that though they were his iust instruments, to take vengeance of a wicked people, yet they were in themselues, no better then an abominable rout of Idolaters, whom God in that respect abhorred, howsoeuer hee vsed these now, and so hath often vsed such kinde of abominable people, for the rod of his anger, to visite the sinnes and rebellions of his owne disobedient and licentious people. For so before this time, he vsed the wicked King of *Assur*, to be a scourge to *Israel*, and after that, the King of *Babel*, to take vengeance of *Iudah*, and to leade the people away to be in captiuitie to him.

Thus, briefly passing ouer these words, as was promised, the vse whereof (in regard of the time of our Sauiours comming to iudgement at the ende of the world) may well be this: that the fulfilling of this prophesie against *Ierusalem*, being famously come to passe, according to the word of our Sauiour, may and ought iustly to confirme our faith, in the assured expectation both of the ending of the world, (in such manner as he doth likewise foreshewe in the latter part of his answer) and also that he himselfe, will accordingly come to iudgment, at the same instant, when the world shall be at an end.

Yea & in the mean while, let vs frō that destruction, learne how vaine a thing it is for any to trust in the holines, or strength of any place of defence, when as they themselues be vnholy, and thereby haue betraied and weakened all their strength.

And let vs likewise learne by their example, to take heede how we prouoke God to wrath against vs, by the contempt of that grace of Christ and his Gospell, which he offereth vnto vs.

Now let vs proceed. How followeth it in the text of the Euangelist Saint *Matthew*, from the 23. verse of this his 24. chap:

Question. What are the words of our Sauiour?

Answer. *Then saith our Sauiour) if any shall say vnto yee, Loe here is Christ, or there, beleeue it not.*

A second counsell or admonition of our Sauiour, & the reason of it, amplified also by a renued exhortation, and the reason thereof.

For there shall arise false Christs, and false Prophets, and they shall shewe great signes and wonders so that if it were possible, they should deceiue the very elect. Behold I haue told yee before.

Wherefore if they shall say vnto ye, Behold he is in the desert, goe not forth: Behold, he is in secret places, beleeue it not.

For as the lightening commeth out of the East, and shineth into the West, so shall also the comming of the Sonne of man be.

For whersoeuer a dead carkesse is, thither will the Eagles resort.

Explication. The former part of the answer of our Sauiour, doth so properly belong to the destruction of *Ierusalem*, that it cannot be transferred and applied to the day of the last iudgement. For beside that *Ierusalem* is expresly mentioned: that which is said for the description of the calamitie thereof, can in no wise agree to that iudgement which our Sauiour shall execute at the end of the world. For whether should any flye at that instant, from the presence of the Lord? And how should that be lesse wofull to the barren, then to the wicked that are child-bearing, and such as giue sucke? And as for godly women, it shall be to all of them, as well child-bearing, as other, a day of singular comfort and reioycing.

Moreouer, that day shall be so sodaine, that there shall be no time of flight, no not for those that are swiftest of foote, no though they had the wings of the Eagle or Hawke.

The words now rehearsed, doe indeede belong to the former particular prophesie of the destruction of *Ierusalem*, and were fulfilled in part, at that time: according to that which was obserued before, concerning the arising of false Christs, and false Prophets, as may also be further seene in the historie of *Iosephus*, which was then pointed vnto. But though *Iosephus* had said little or much, or nothing at all: the word of our Sauiour himselfe, is, and may iustly be a sufficient ground and warrant vnto vs, that all was fulfilled which he foretold: whether in this place, or ch: 24, 38, & Luke ch: 19. 43. 44, & ch: 21. verse 20, 24.

Thus,

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Thus, I say, wee are indeede, to referre these wordes, to the description of the calamitie of *Ierusalem*, at the destruction thereof, and to shewe that all succours for reliefe, and deliuerance should be expected in vaine, so that whosoeuer should, or did take vpon him, any courage to be their deliuerer, as it were vnder a pretence of being a Christ, or deliuerer vnto them: should enterprise all in vaine. Neuertheless, wee may therewithall, well vnderstand these wordes, as being a transition from the description of the calamitie of *Ierusalem* at the time of the siege thereof, to the description of the state of the world, yea euen of the visible Church, such as it should bee after the destruction of *Ierusalem*: specially in the times which should more and more nearely approach to the last end of the world, by that more quicke siege and batterie which the Lord himselfe will lay against it, and wherewith hee will surprize it infinitely aboue that which *Vespasian* and *Titus* effected against *Ierusalem*. For so doe the wordes of our Sauiour, giue to vnderstand.

First in that hee saith of the false Christs, and false Prophets, *that they should shewe great signes and wonders, so that if it were possible, they should deceiue the very elect*. For this was much more fulfilled, after the destruction of *Ierusalem* to this day, then it was before: insomuch as though many great things were attempted then, for the deliuerance of the people, and many incouragements giuen, as if the *Romans* should not preuaile against them, &c. Yet nothing tooke so great effect, as the false Christs and false Prophets of *Turkie* and *Rome* haue done, who haue by their deceites wonderfully preuailed with multitudes to drawe them away, either from the truth of the true Christs Person, or of his doctrine: Yea euen from the truth of both: and that also by lying signes and wonders, as the Apostle interpreteth these wordes of our Sauiour. 2. Thes. 2.9.10.11.

It is a wondeerful thing to see how the Pope hath preuailed to set vp himself aboue the Kings and Princes of the earth: what religious buildings haue bin built for the aduancement of Poperie? what reuenewes? what a multitude of orders? what Counsels? what writings? yea how infinite & huge volumes printed? and all against the truth, vnder pretence of the defence of it, &c. All these are dangerous and mightie tentations to such as take not diligent heede against them.

And secondly, it may be perceiued by those wordes of our Sauiour, concerning the manner of his comming, to wit, in that it should be spiritually, as it were vpon the wings of the Gospel, preached to all nations, as well after the destruction of *Ierusalem*, euen to the end of the world, as before, from the time shortly ensuing the ascension of our Sauiour vp into heauen: in that he compareth his comming to the *lightening which comming out of the* East, *shineth into the* West: as it is applied Luk. 17.20.21.22.23.24. Like as also his comming shall be bodily to the sight and viewe of all people, in the cloudes of the aire, descending from the highest heauen, when he shall come to iudge the world, as it is in the text of *Matthewe*.

The vse of which doctrine of our Sauiour, as it was double, vnto the beleeuing Iewes, before the destruction of *Ierusalem*, partly for direction, and partly for consolation and comfort: * so it may wel be, and it is vnto all true beleeuing Christians, to the end of the world, and euen in regard of the ende it selfe. For instruction thus: first, for that, insomuch as our Sauiour hath sufficiently confirmed himselfe to bee true *Messias*, and his doctrine to bee the onely true doctrine of saluation, by those miracles which he wrought, first by himselfe among the Iewes, and afterward by his holy Apostles, both among Iewes and Gentiles: that therefore wee are not to bee drawne away from him, or from his doctrine, vnder pretence of any other miraculous workings whatsoeuer. Secondly, this doctrine of our Sauiour, serueth for our instruction against all secret and hereticall inticements of false Prophets and Heretickes, whose manner is vsuall among many of them, to drawe Disciples away from the publike profession of the Gospell, euen in the times of the libertie thereof, to secret corners, as if they were a companie, more holy then the rest, and had a more perfect doctrine. Whereof wee may take the *Familie* of *Loue*, for one chiefe example among the rest. But saith our Sauiour, though they say, behold, Christ is in secrete places, beleeue it not. Our Sauiour will haue his Doctrine publikely Preached and professed, vnder good Christian Princes: and hee

**Read also Luk. 17.23.24. &c. to the ende of the ch: where he plainly extendeth the words of our Sauiour to the end of the world.*

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will haue it publikely professed vpon all iust occasions vnder Idolators and Tyrannous Princes, though they will not suffer the Gospell so long, as they can hinder it to be publikely Preached. He cannot like, that it should be smothered in corners. It shall, as he saith, breake forth like lightening: that is, it shall be published openly and in the publike viewe of the world: and accordingly, he will haue it to be publikely imbraced and professed.

Thirdly, the Doctrine of our Sauiour, in this part of his answere to his Disciples, serueth to teach vs nowe, as well as it did to teach the beleeuing Iewes before the destruction of *Ierusalem*, that as they were not to tye themselues to *Ierusalem*, and to stay their flight from it, as if then Christ might no where else bee found: so neither are wee, to tye our faith to any place, as many doe their faith to the Church of *Rome*, but to resort thether, and to stay there, where Christ is truly Preached, as well in one place, as in another: whereseoeuer, and whether soeuer the Lord shall call vs. And to this purpose, hee vseth the prouerbiall speech, *Whereseoeuer the dead carkesse is, thither will the Eagles resort*; Albeit, Luke, 17.37. it seemeth that our Sauiour vsed the same prouerbiall speech, at some other time in way of a promise, that our Sauiour would gather all his elect at the last day into his heauenly kingdome, where he himselfe should be.

Thus, the Doctrine of our Sauiour serueth for our instruction. And for comfort, it is likewise very notable, in that he assureth vs, that none of the elect of God shall be deceiued by any false Christs, or false Prophets, though their comming be neuer so deceitfull, and strong to delude the wicked. Not that they haue any such wisedome of themselues, that they can thereby discerne their spirituall craft, or any such strength, that they should in their owne might withstand their delusions: but because God, who hath elected them, will also endue them both with wisedome, and also with power from aboue, so as his grace shall bee sufficient to preserue them. According to that of the Apostle Saint *Paul*, 2. Thes. 2. verses 13.14.15.16.17. *Wee ought to giue thankes to God for you brethren, &c.*

These thinges thus briefly considered, according to promise, let vs henceforth hast to that which followeth: which is, as was saide, the third part of the answere of our Sauiour, and doth particularly concerne the time of his last iudgement, which shall be (as hee further declareth) at the ende of the world. Yet so, as wee shall againe perceiue, as was saide in the beginning, that some part of the speech, doth more specially concerne the calamitie and destruction of *Ierusalem*, then the end of the world: as wee shall easily perceiue, when we come vnto them.

This last part of the answere of our Sauiour, concerning the ende of the world, which is the time of the last iudgement: it comprehendeth therewithall, both the signes of his comming, and also the place from whence and whether hee will come. Likewise the manner of his comming, and the persons whom he will iudge: with diuerse other points which were propounded in the beginning of our inquirie into this place.

BVt let vs proceede by degrees. And first concerning the time when, secondly the signes of his comming; and thirdly, the place from whence and whether he shall come: fourthly, the manner of his comming, and therewithall the persons whom he will iudge when he shall come. For these foure points are somewhat more nearely linked together.

What are the wordes of our Sauiour:

Question. How doe they followe in our text?

Answer. *It followeth thus, from the* 29 *verse vnto the* 32.

29. *And immediately after the tribulation of those dayes shal the Sunne be darkened, and*

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and the moone shall not giue her light, and the starres shall fall from heauen, and the powers of heauen shall be shaken.

30. *And then shall appeare the signe of the Sonne of man in heauen: and then shall all the kindreds of the earth mourne, and they shal see the Sonne of man come in the clouds of heauen, with power, and great glory.*

31. *And he shall send his Angels, with the great sound of a trumpet, and they shall gather together his elect, from the foure windes, and from the one end of the heauen to the other.*

These words (as we may euidently perceiue) doe properly belong to the second comming of our Sauiour, to execute his last iudgement: and therefore, they are likewise, more properly belonging to that Article of our faith, which we doe now enquire of. Neuertheles, the former speech was not to be neglected of vs, seeing our Sauiour himselfe, thought good to speak of the destruction of *Ierusalem*, as of a good inducement, or preparatiue, to the more reuerend and profitable consideration of this.

And indeed, what iudgement of God, might so fitly be a representation, or as a warning piece, to stirre vs vp, to the due expectation of it? The citie of *Ierusalem*, and the Temple thereof, were by Gods speciall ordinance, and appointment, singularly holy vnto him, and of great account, euen for his owne name, and mercies sake: and so were the people also for many ages of ancient time, a peculiar people vnto him, and chiefly beloued of him. And yet all that could not hinder the due course of Gods vengeance, after that the bountifulnesse of his mercie, and long suffering, was most notoriously abused by them. It was in vaine for the Disciples, to stand vpon the goodlines & strength of the building, or any such thing, to dissuade, or pitie the destruction thereof. So likewise, whatsoeuer may bee saide, concerning the beautie of the heauens, though they bee honoured by the name of his throne: the fruitefulnesse of the earth, which is called his foote-stoole, the stately buildinges that are built vpon it, by the ministerie of man, the pleasant orchyardes and gardens, the rich furniture of houses, the beautifull plate and Iewels which are the delights of men, all shall bee in vaine, and of no force with God, to stay that vniuersall iudgement, which hee hath, for the sinnes of the world (when once they shall be full ripe) determined to bring vpon it, moreouer and beside his particular iudgements, wherewith hee will euery day visite the earth in the meane while. Wherefore also let nothing be able to hinder our hearts from a dutifull attention toward the doctrine, which our Sauiour vouchsafeth to deliuer vnto vs, in this behalfe.

And first; concerning the time, of this last and greatest iudgement of all other: and therewithall, concerning the signes of it: our Sauiour doth first, more generally referre vs to the tribulations before described concerning *Ierusalem*: or rather to the tribulations described before that, in the first part of the answere of our Sauiour, which (as was said) treateth of the common troubles, both of the world, and also of the Church, which should not onely goe before the destruction of *Ierusalem*, but also followe after, euen to the neare approaching of the last iudgement of our Sauiour. And then more particularly (according as hee had told his Disciples, that beside those before expressed signes, they should haue no other speciall signe of the calamitie to come vpon *Ierusalem*, but the compassing of the citie by the *Roman* Armie) so hee doth proportionably tell his Disciples, or rather vs by speaking to them (seeing vpon vs are come the dayes of the more neare approaching of the ende of the worlde) that there shall bee noe other signe, more particular then those which hee hath alreadie mentioned: vntill hee shall by his very comming declare really and indeede that the ende it selfe is come. So that then, beside the generall signes, going before the ende of the world, answerable to those which went before the destruction of

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Ierusalem) wee haue here in the wordes of our present text, a description of those signes, which shall more immediately goe before the comming of our Sauiour, and then of the comming of our Sauiour himselfe, at the very ende of the world, from whence and whether hee will come: together with the manner of his comming, and the persons whom hee will iudge, who also are described by the effectes which his comming shall haue in their hearts, though to a contrarie ende and purpose; in diuerse of them, as wee shall obserue. Letvs therefore weigh these thinges in order.

And first, concerning the time of the last iudgement, our Sauiour Christ saith, that it shall be immediately after the tribulations before expressed. The which wordes, wee must either vnderstand of the common troubles generally set downe in the first part of the answere of our Sauiour, (they being as well forerunners of the end of the world, as of the destruction of *Ierusalem*) or else we must vnderstand this word immediately to be spoken, not so much in respect of our computation of time, as in regard of the estimation of God, with whom a thousand yeares is but as one day, as the Apostle *Peter* teacheth 2. Ep: 3. 8. But seeing our Sauiour speaketh familiarly, to informe his church, rather then to disclose the vnsearchable minde of God: therefore we may iustly vnderstand it in the first sense.

Neuertheless, this being yeelded: there ariseth a further question, concerning the darkening of the Sunne, whether our Sauiour, doth in these wordes, speake properly, and in the naturall sense, or tropologically and in a borrowed phrase of speech. To the which we answer, that it is true indeede, that the Lord by his holy Prophets, hath vsed these very same speeches metaphorically, to signifie great troubles, and publike alterations of states and kingdomes in the world: as Ezek, 32: 7, 8. to expresse that great distresse which hee would bring vpon *Egypt*, by the King of *Babylon*: *when I shall put thee out, I will couer the heauen* (saith the Lord) *and make the Starres thereof darke: I will couer the Sunne with a cloude, and the Moone shall loose her light. All the lightes of heauen I make darke for thee, and bring darkenes vpon the land, saith the Lord God: I will also trouble the hearts of many people.* And Isai: 13. 9. 10. the same borrowed speeches, are vsed to describe the fearefull destruction of *Babylon*, by the *Medes* and *Persians*. *Behold the day of the Lord commeth, cruel, with wrath, and fierce anger, to lay the land waste: and he shall destroy the sinners out of it. For the Starres of heauen, and the Planets thereof, shall not giue their light: the Sonne shal be darkened in his going forth, the Moone shal not cause her light to shine.*

And thus it is said Amos. 5. 18. *woe vnto you* (hee speaketh to the wicked) *that desire the day of the Lord*, to wit, of his mercy: *what haue ye to doe with it? the day of the Lord*, that is of his visitation vpon sinners, *is darkenes and not light. As if a man did flee from a lyon, and a beare met him, &c.* And ver. 20 *shall not the day of the Lord be darkenes, and not light? euen darkenes and no light in it?* Likewise Ioel: ch: 2. 2. And in the same ch: v. 30, 31, the same speeches, with a further allusion to some former strange works of God, are vsed to note the strange effects which shuld follow vpon the first comming of our Sauiour into the world, and in the times succeeding, by the Preaching of his Gospell. *I will shewe wonders in the heauens, and in the earth* (saith the Lord) *blood, and fire, and pillars of smoke. The Sunne shal be turned into darkenes, and the Moone into blood, before the great and terrible day of the Lord doe come.* Thus I say, these kinde of speeches (as we see) are vsed to note strange things and alterations *metaphorically*, Read eccles. cha: 5. 16, & ch. 12. 2. And what could more significatly expresse the same? Neuertheles, this letteth not, why we may not vnderstand our Sauiour in these words, not onely to vnderstand strange euents, by a figuratiue phrase of speech: but also the very accomplishment of the things themselues, in their proper kinds immediately before his comming to iudgement: like as the Sunne was darkened indeede, in the time of the crucifying of our Sauiour by the space of three houres. And so

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doth that place in Ioel, seeme to giue to vnderstand. For it is to be extended, not onely to the first comming of our Sauiour, but also to his second. At which time wee knowe that our Sauiour shall come in flaming fire in deede. 2. Thess. 1, 8. and 2. Pet. 3 verses, 10 and 12. *That the heauens shall passe away with a noise, and be dissolued by fire, &c.* So then, the meaning of our Sauiour, may well be, that (beside the great and strange troubles which shall be euen to the end, many times falling out so strangely, as heauen and earth should goe together, as one would say) the strange things here mentioned, should really and in deede come to passe. And so doth S. Luke report this part of the speech of our Sauiour, that not only there should be really signes in the *Sunne, and in the Moone, and in the Starres*, and that the Sea and waters should roare: but also, that as effects from the same signes, present and sodaine before their eyes, *The hearts of men should faile them for feare. For then* (saith our Sauiour) *there shall be signes in the Sunne, and in the Moone, and in the Starres, and vpon the earth trouble among the nations, with perplexitie* (not knowing what to doe for want of counsell, *en aporia*) *the sea and the waters shall roare. And mens hearts shall faile them for feare, and for looking after those things, which shall come on the world: for the powers of heauen shall be shaken.* Luk. chap. 21. 25. 26. *And then* (as it followeth in the next verse) *shall they see the Sonne of man come in a cloude, with power and great glory.* The which words reported by S. Luke, may well serue to cleare those which are recorded by S. Matthew, where our Sauiour saith that *then*, to wit, at the end of the world, *The signe of the Sonne of man shall appeare in heauen, so that all the kindreds of the earth shall mourne*: Yea, and that with deepe mourning, beating their breasts, as the Greeke word importeth. For it can be no small or base signe, that can worke this mighty and rare effect vpon the earth. The signe of the Crosse, as some would vnderstand these wordes, or the representation of those wounds which were made in his flesh vpon the Crosse (they being signes of his humiliation and abasement, and not of his glory) they are not fit to set forth so great a Maiestie, as our Sauiour will no doubt come withall: as it followeth also in the same text of Matthew thus, *and they shall see the Sonne of man* (euen him whom the wicked had before despised) *come in the cloudes of heauen with power and great glory.* So then the *signe of the Sonne of man*, seemeth to be nothing else, but the euident declaration of his comming, in such sort, as his diuine Maiestie cannot but be discerned of all, to be in the present viewe, without any further the least delay. The signe therefore of the comming of our Sauiour, may not vnfitly be taken for the glorious, and aspectable comming it selfe, like as in like phrase of speech, Circumcision is called the signe of Circumcision, because it was appointed of God to be a sensible declaration of his speciall loue and fauour, toward his people. Or, as our Sauiour speaketh of the signe of the Prophet *Ionas*, when he telleth the vnbeleeuing Iewes, who despised many signes, that they should haue no other signe, but the signe of the Prophet *Ionas*: that is to say, the accomplishment of that, which was in him prefigured, concerning his buriall and resurrection, As though he should haue saide, the thing it selfe accomplished, shall be a sufficient and full signe, to those that will looke vpon it, and obserue it. And thus the comming of our Sauiour, at the last day, is called his euident and bright appearance, signified by the Greeke word *Epiphaneia*, applied thereunto. 2. Thessalonians, 2. 8. And 1. Timothie. 6. 14. Likewise 2. Timothie, 4 1. and verse, 8. And Titus, 2. 13. In which sense also, the comming of our Lord Iesus Christ, is saide to be a cleare reuealing of him in his glorie, at that day: as wee reade Luke, 17. 30. *The Sonne of man shall be then reuealed* (*apocaluptetai*.) And 1. Corinthians, 1. 7. *waiting for the reuelation, (apocalupsin), of our Lord Iesus Christ.*

(*Copsontai*) *cocutientur.*

(*Epiphaneia*) *Illustris apparitio.*

And 2. Thessalonians, 1. 7. *When the Lord Iesus shall shewe himselfe from heauen (en te apocalupsei tou Curiou Iesou.* Likewise 1. Peter, 1. 7. And chapter, 4. 13, Likewise vnder another Greeke word (*phanerothe*) Colossians, 3. verse, 4.

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When Christ who is our life shall appeare or be made manifest. And 1. Pet: 5. verse 4. *Phanerothentos tou archipoimenos. When the chiefe shepheard shall appeare.* And 1. Iohn 3. 2. *We knowe that when he shall appeare, we shalbe like him: for we shall see him as he is.* And thus the signe of the *Sonne of man*, may well be interpreted, by that which followeth in our text of the Euangelist, where our Sauiour addeth these wordes, as an explication of the former, *All the kindreds of the earth, shall see the Sonne of man come in the cloudes of heauen, with power and great glorie. And he shall send his Angell with the great sound of a trumpet, &c.* Now verily, there can be no more meet signes of the appearāce of the glorious Iudge of the world then these, wherin we are the rather to rest, because we cānot bend our thoughts to finde out anie other, but we shalbe left at vncertaine, & cannot but wander without all warrant or ground, we know not whither. Let vs therfore rest in that which our Sauiour himselfe hath reuealed, or els let vs willingly suspend our iudgement, till the time be come, when the performance it selfe, shall declare, what other signe it is, which he meaneth.

AND thus hauiug spoken of the time of the cōming of our *Lord Iesus Christ* to iudgement: & of the signes thereof, both former, & latter, & last of all, as our Sauiour himselfe hath foretolde and described them: it is therewithall euident, both from whence, and also whither our Sauiour shall come to execute his iudgement: to wit, from the highest heauen, into the inferiour heauen, next vnto vs here on earth, according to that, Act: 1. 11. Philip: 3. 20. 1. Thes. 1. 10. and cha: 4. 16. *The Lord himselfe shall descend from heauen with a shoute,* (or as the Greek words *En celeusmati*, signifie, with a readie yeelding of all heauenly creatures thereunto, as with one entire indeuour and consent) *and with the voice of the Archangell, and with the Trumpet of God.*

And it is also from the same wordes of our Sauiour, in the text of the Euangelist *Matthew*, manifest, in what manner our Sauiour shall come to execute his last iudgement: to wit, in a most mightie & glorious manner, the thousands of his Angells attending vpon him: that is, hee shall come in most diuine manner, as we shall haue occasion to consider againe, cha: 25. 31. In which respect, our Sauiour calleth that glorie in which *the Sonne of man shall come, the glorie of his Father*, chap: 16. 27. of the same our Euangelist.

Moreouer, it is euident from the same our Text, who they are, whom our Sauiour shall come to iudge: that is to say, *All the kindreds of the earth*, not onelie the Tribes of *Israel*, who had the lawe giuen them, but also all other kindreds and people, who haue sinned without the lawe, as the Apostle teacheth, Rom: 2. ver. 12. 16. And also all that sinne against the Gospell. The persons to be iudged at this generall and most fearfull Assises, are described by that effect, which the most mightie and glorious manner of the appearing of this great and most high iudge shall worke in their hearts: namelie, that they shall mourne with a most dolefull and deepe mourning, as was obserued in a word before: & as may further appeare, by that which our Sauiour spake concerning the calamitie of *Ierusalem*, in the destruction therof, *Luke* 23. 30. compared with *Reuel*: 6. 15. 16. 17. when the Kings and all sorts of men shall wish in their hearts, that the mountains and rocks would fall vpon them, & hide them from the presence of him that sitteth vpon the throne, and from the wrath of the *Lamb*, Because (as *S. Iohn* saith) *The great day of his wrath is come, & who can stand?* And no maruell, seeing his comming shalbe most terrible, to all such as haue euill consciences, and are guiltie to themselues of contēpt & rebellion against this most high Prince and iust iudge of all: yea no doubt, the very godly and beleeuing Christians, shal at that day of this fearful assummons, be at the first stricken with a very great & reuerend feare, so that as the Apostle *Peter* admonisheth, 2. ep. 3. 11. 12. it behoueth all of vs, to be very carefull, that we may be found in *holie conuersation & godlines*, and that also with all expedition and watchfulnes: seeing *the heauens shall passe away in a fearefull manner, and be dissolued with fire, &c.*

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According as wee read, 2. Thessalon: 1. 8. The which, whosoeuer shall doe, though they do feare, yet they shalbe so comforted against the suddennesse and extremitie of their feare, that they shall recouer themselues out of it, and finde that to be a day of most sweete consolation to them for euer, which shall be a day of the beginning of the most wofull, both terrour and torment, of all the wicked and vngodlie. And therefore it is of purpose added by our Sauiour, in this Text of *S. Matthewe*, that by the ministerie of the holie Angells, *All the elect shalbe gathered together, to be partakers of their euerlasting saluation*, with our Sauiour in heauen: when as all the rest shalbe left to eternal destruction in hell: according to those parables of our Sauiour, which we reade in the same Euangelist, chapt: 13. 41. 42. 43, and in the same verses 49. 50. And as we haue further to consider, chapter 25. verses 34. 41. 46. Our Sauiour shall also at this day, iudge & condemne the Diuell, and all his wicked Angells, as wee are from that place of the 41. verse of the 25. of Matthew to obserue.

But for the comfort of the godlie, and to cheare vp their hearts, Saint Luke reporteth other wordes of our Sauiour, which wee may not heere omit, insomuch as we read, chapt: 21. 28. that our Sauiour spake thus also for the consolation of the godlie. *When these things beginne to come to passe, then looke yee vp, and lift vp your heads: for your Redemption draweth neare*, yea euen our full Redemption, as well of bodie, as of soule: according as the Apostle Paul interpreteth the words of our Sauiour. Rom: 8. 23.

THese things thus considered, from the former wordes of our Text: Let vs now goe forward, to that which followeth in the Euangelist, from the beginning of the 32. verse, to the ende of the 41. For these wordes also, doe concerne the description of the time of the same his last comming, so farre as is meete for vs to knowe, and also of the manner of it, togither with some intermixed speech concerning the destruction of Ierusalem.

Question. Howe doeth it followe in this portion of the Text?

Answer. 32. *Now (saith our Sauiour) learne ye a parable from the figge tree, when her bough is yet tender, & it bringeth forth leaues, ye knowe that sommer is neare.*

33. *So likewise, when yee see all these thinges, knowe yee that it is neare, euen at the doores: that is to say, the time of the comming of our Sauiour: or, he himselfe: or as it may be supplied from S. Luke, his Kingdome is very neare.*

34. *Verily I say vnto you, this generation shall not passe, till all these things be done.*

35. *Heauen and earth shall passe away, but my words shall not passe away.*

36. *But of that day and houre, knoweth no man, no not the Angells of heauen, but my Father onely.*

37. *But as the daies of* Noah *were, so likewise shall the comming of the Sonne of man be.*

38. *For as in the dayes before the flood, they did eate and drinke, marrie, and giue in marriage, vnto the day that* Noah *entered into the Arke.*

39. *And knewe nothing, till the flood came and tooke them all away: so shall also the comming of the Sonne of man be.*

40. *Then two men shall be in the field, the one shall be receiued, & the other shall be refused.*

41. *Two women shall be grinding at the mill: the one shall be receiued, the other shall be refused.*

In grace contextu paralambanetai assumitur, aphietai relinquitur. Enallage temporis, ducens quasi in rem praesentem. Sic Piscator.

Expõcatiõ & procse. In this portion of our Text, our Sauiour addeth that which he thought good to deliuer, concerning the time & manner of his comming to iudgement at the end of the world, so farre (as was said) it is meet for vs to know: with a certaine recapitulation of all that which he had said before, concerning the signes, both going before the destruction of Ierusalem, and also the end of the world, and last iudgement therof. And he doth it in this order.

First, our Sauiour doth generallie affirme the certaintie of either part of this Propheſie, according to the precursorie signes which he had giuen therof: and that from the similitude of the figge tree: and as S. Luke addeth further, from

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the similitude of all other trees, chap. 21. verses, 29. 30. 31. For *he spake to them a parable* (saith the Euangelist) saying, *Behold the figge tree and all trees, when they now shoote forth, ye seeing them, know of your owne selues, that Sommer is then neere. So likewise ye, when ye see these things come to passe*; that is to say, when ye, for your parts, see *Ierusalem* destroyed, and all the troubles that I haue spoken of before: and when the Church shall afterward see, the like signes performed, euen to the darkening of the Sunne; then our Sauiour assureth those who shal liue in those daies, that the end is at hand, and that, as it followeth in Luke, *The Kingdome of God is neere*. The which he saith for the comfort of the godlie, as the similitude of the nearnes of Sommer, succeeding the spring time, giueth to vnderstand. For of that nature, shall the Kingdome of our Sauiour be to them: and that shall be the end of his comming, to put an end to all the hardnes of their aduersitie and Winter, and to giue them the comfort of an euerlasting Sommer. For otherwise, wee may thinke that our Sauiour would haue taken his similitude from the autumne or fall of the leafe, which is a foregoing signe of Winter, and of the hardnes thereof approaching, as it was vnto *Ierusalem*, at the destruction thereof, and so it shall be to the wicked, at the end of the world. Thus, our Sauiour doth more generally affirme the certaintie of either part of his prophesie, though chiefely pointing forward to the end of the world: as both the similitude, and also the application of the same giueth plainely to vnderstand.

And after this, our Sauiour doth more particularly, affirme the certainty of either of them, seuerally and apart by themselues. First, concerning the destruction which was then yet to come vpon *Ierusalem*, in these words, *Verily I say vnto you, this generation shall not passe, till all these things be done*. That is to say, those that were liuing when our Sauiour spake this, should liue to see all that hee had spoken, concerning the destruction of *Ierusalem*, and the troubles to goe before the same, fulfilled. And therein also, they should see as it were a type of the state of the world, as it should be euen to the end of it, as touching the kindes of troubles: though not in the particulars, which could not be, neither haue we any reason so to thinke of the meaning of our Sauiour. This is therefore the more particular earnest affirmation of that part of the prophesie.

The like earnest affirmation of the other part, touching the end of the world yet to come, is contained in the next words. *Heauen and earth shall passe away: but my words shall not passe away*. As though our Sauiour should haue said thus, Not only shal *Ierusalem* be destroyed, but also the whole frame of heauen and earth shall be changed, & so after a sort passe away, as touching their present state & condition, according to that which was obserued before, out of the 2. Ep of Pet. ch. 3. touching the passing *away of the heauens, and their dissoluing by fire, &c*. *But my words* (saith our Sauiour) *shall not passe away*, but they shall take their full effect, without any either reuocation or changing of the manner of the accomplishment thereof.

This done: our Sauiour preuenteth an obiection, that might be made, from the curious minde of man, as though our Sauiour, speaking so much of the end of the world, and of his comming to iudgement, with the manner and certaintie of it, had yet failed in concealing the very time of it: yea, in that he had not so much as noted the age, wherein it should come to passe, as he had done concerning the destruction of *Ierusalem*. Our Sauiour therefore, cutteth off all further question, about the particular determination of the time, and saith thus: *But of the day and houre* (to wit, whē the heauens & the earth should passe, away, & so this world come to an end) *knoweth no man, no not the Angels of heauen; no nor* (as it is in Mark, *the Sonne himselfe*, ch. 13. 32.) *but my Father only*.

And this ought fully to satisfie euery one that hath any drop of modestie in him, and to restraine vs all from any further inquirie. For seeing God the Father hath so reserued the knowledge of this secret to himselfe, in his most excellent wisedome and counsell, that he hath not disclosed it to his holy Angels, no nor yet to our Sauiour himselfe, in that he was man, & had his knowledge limited,

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limitted, yea in that he was Mediator, and so might not, neither would speake or doe things otherwise, or in any other season, then as the Father, who had ordained him to that office, had appointed and commanded him: according to that we reade, Matthew, chapter 20. verse 23. And Iohn, chapter 12. verses 49, 50. How therefore may any thinke it meete, that hee should be desirous to know it? Neither indeede were it good, that any of vs should know it. For seeing we are secure, though it be very vncertaine vnto vs, so as, if we were not from that consideration, continually stirred vp to be watchfull: we might easily be taken of that day at vnawares, to our eternall destruction: much more secure should we be, if wee did know it to be many yeares, or some ages yet to come.

Here therefore at once, is a certaine ground, for the refutation of all such, as either from the former Rabbinicall propheſie vnder the name of *Elias*, for the continuance of the world six thousand yeares: or from a proportion of the creation of the world in six daies, as if euery day should stand for a thousand, as some would countenance the matter from the wordes of Saint *Peter*, 2. Epist. chap. 3. verse 8, or from any coniunction of Planets, to fall out this or that yeare, pretending great matters, doe goe about to determine this most hidden secret, as touching the day, or houre, or age, wherein it shall be. For it is most certaine, from the expresse testimony of our Sauiour, that the knowledge of the time, is and alwaies shall bee as vncertaine, euen till it shall come indeede, as it is most certaine that it shall come. And touching the obiections to the contrary, Master *Perkins*, in his learned exposition vpon the Creed, according to his accustomed good and godly course, answereth well.

This vncertaine certainty of it, our Sauiour doth, in the next place, set forth by a similitude or equall comparison of a like example, betwixt the state of the people which shall be toward the end of the world, and that which was before, and at the drowning of the world. For *As the daies of Noah were* (saith our Sauiour) *so likewise shall the comming of the Sonne of man be. For as the daies before the flood, they did eate and drinke, &c: so shall also the comming of the Sonne of man be.* That is to say, all people toward the end of the world (a few excepted in comparison of the rest) shall be as secure and careleſſe, as if no such great reckoning and iudgement were toward them, as our Sauiour speaketh of. By reason whereof, all such shall be taken at vnawares, to their condemnation and destruction, as the other were at that time, as the historie in Genesis sheweth, and as we reade, 1. Pet. 3. 19, 20. The people at that time, regarded not to preuent the day of their visitation, though a time was set them, if they would not repent. *Therefore* (that is, because of their great sinnes, and securitie in sinning) *the Lord said, My Spirit shall not alwaies strive with man, because he is but flesh, and his daies shall be a hundreth and twenty yeares*: to wit, before his destruction, if he will not repent. Wee regard not to repent, though we are altogether vncertaine, how soone we may be called to our generall reckoning and account. So then, as touching the world, it is all one, whether they haue a time of repentance, or no time limitted vnto them. In St. *Luke*, there is also, (though likely vttered by our Sauiour, at another time) the example of the daies of *Lot*, added to this of *Noah* to the very same purpose, and therefore may we well make mention of it here. Gen. 6. 3.

Likewise (saith our Sauiour, Luke chapter 17. verses 28, 29, 30.) *as it was in the daies of Lot: they did eate, they dranke, they bought, they sold, they planted, they built.*

But in the day that Lot went out of Sodome, it rained fire and brimstone from heauen, and destroied them all.

After these (ensamples) shall it be in the day when the Sonne of man shall be reuealed.

This vncertaintie of the time to our knowledge, though most certaine and exactly

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exactly determined in the counsell of God: it is in the last place of the description of the time amd manner, declared from the sodaine and contrarie effects instanced by two combined examples, as one may say: the first, of two men in the field working together, *the one receiued*, to wit, into the kingdome of heauen, as Luke 17. 17. *the other refused*: that is, as one adiudged to euerlasting torment. The second example is of *two women grinding at the mill: the one receiued, the other refused.* And in the Euangelist Luke, the chapter before alledged, verse 34. there is a third instance expressed. *I tell you* (saith our Sauiour) *in the night there shall be two in one bed: the one shall be receiued, and the other shall be left.* And beside this, there is also this vse prescribed from the former examples of the daies of *Noah* and *Lot*: that euery one ought to be so willingly prepared to meete the Lord, that they should haue their mindes sequestred from all desire after earthly things: or else, that all contrary desires and indeauours in seeking after the enioying of them, should be in vaine, yea perillous and damnable vnto them. *At that day therefore* (saith our Sauiour) *he that is vpon the house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that which he left behinde.*

Remember Lots wife. Whosoeuer will seeke to saue his soule (to wit, by any vnlawfull practises against the Lord, as in seeking to elude or escape his iudgement) *they shall loose it: and whosoeuer will loose it* (that is to say, willingly in the waies of God) *he shall get it life.*

Zoogonesei A metaphore in like sense as it is said, The blood of the Martyrs is the seede of the Gospel. For it is as the seed of their owne saluation.

Thus much out of St. *Luke* in another place, though belonging to the same doctrine.

But as touching the vse, it followeth to be more fully considered of vs from the words of our Sauiour, recorded by Saint *Matthew*, when we shall proceed to a new portion of our text. But before we come to that: let vs obserue two things more. First, concerning the former three couple of instances, in the which, the one of euery couple were receiued, the other refused: yea though they were about lawfull businesse of this life, or at their naturall rest: what then shall we thinke of those both couples and companies, that shall be found vnlawfully buried, either in bed, or at board, as we vse to speak? such as giue themselues to wantonnesse and vncleannesse, or to any other lewd practise, or that spend their time wholly, or principally, at dicing and carding, or in any other exercise of vaine pleasure and delight, without regard of the honest and godly duties of some good and profitable calling. The nature also of the refusing, which our Sauiour speaketh of, would diligently be considered of vs. For it is a most terrible thing to be left so, as a man shall remaine for euer seperated from the Lord, world with out end, to remaine in extreame anguish of soule and bodie, in a conuiction of all former contempt, and sinne, and rebellion against the holy word and Gospel of God. Neuertheless, we must not so take the words of our Sauiour, concerning the receiuing of one, and the refusing of the other: as though no two, or more in a company, shall not be receiued together.

For out of question, though thousands of the elect, faithfull, and dutifull children of God, should be gathered together in one place, at a sermon, or vpon any other iust occasion, no one of them should be refused.

And yet for all that, let none, being without faith, and care of godlinesse in himselfe, thinke that because he is with the godly, in neare society in outward and ciuill respects, that therefore he shall be saued. Nay rather, the wife liuing with a godly husband, and is not godly herselfe: or the husband liuing with a christian wife, and is not himselfe carefull to serue and obey Christ: and so of parents and children, &c: they shall the rather be condemned, because they profit not by such excellent examples, which God hath set before them, in a continuall view, to put them in minde of their dutie. This ought therefore, not onely to cause euery one to be carefull for himselfe, but also as much as lieth in him, for his neare companion, the husband for the wife, the wife for the husband,

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band, the parents for the childe, and euery friend for his friend, that they also may be saued with them.

Thus much concerning the first of the two obseruations mentioned before.

Now secondly, let vs obserue, that whereas our Sauiour in describing the security of the old world, in the daies of *Noah*, and of *Lot*, maketh mention of their marrying, and giuing in marriage: of their eating and drinking: of their buying and selling: of their building & planting: it is not because these things, or any of them, are vnlawfull in themselues. For we know, that marriage is the ordinance of God, yea an honourable ordinance. And God that hath giuen vs appetite, and made his good prouision, with a bountifull hand, for the feeding of vs: it is his good will no doubt, that we should eate our meate, yea not onely for necessitie, but also sometimes for daintie. It is lawfull also to buy and sell, yea necessary for a Commonwealth, and benefite to all. It is the dutie of the husbandman to plant and sow, &c. Why then doth our Sauiour mention them? The onely cause was, for that the people in either of those times, did wickedly abuse, and peruert those ordinances of God. As for example, how the people whom the Apostle *Peter* calleth the *world of the vngodly*, abused marriage in the daies of *Noah*. Reade Genesis 6. 2. *The sonnes of God saw that the daughters of men were faire, and they tooke them wiues of all that like them, &c.* This confusion of marriages betwixt the professors of the true worshippe of God, and idolatours and profane persons and Athiests, without care of all holy choise: it is a manifest signe of the decay of all true godlinesse, whersoeuer it is. Yea it is such an vndermining of it, as giueth it the most speedy and dangerous ouerthrow. For they that sticke not to communicate with the wicked in marriages, they will haue society with them in any thing. And how the Sodomites abused the good gifts of God in their intemperate eating and drinking, and in the more then brutish effects which followed vpon the same: reade Gen. 8. 4,5. And Ezek. 16. 49,50. *Behold this was the iniquitie of thy sister Sodome, pride, fulnesse of bread, and abundance of idlenesse was in her, and in her daughters: neither did she strengthen the hands of the poore and needie. But they were hauty, and committed abhomination before me; therefore I tooke them away, as pleased me.* And 2. Pet. 2. 2. 6. 7. 8 *God turned the Cities of Sodom and Gomorrha into ashes, condemned them, and ouerthrew them, and made them an ensample vnto them, that afterward should liue vngodly. And deliuered iust Lot, vexed with the vncleane conuersation of the wicked. For he being righteous, and dwelling among them in seeing and hearing, vexed his righteous soule from day to day with their vnlawfull deedes.*

The Euangelist Matthew seemeth of purpose to vse the word *trogontes*, which most properly signifieth to feede more like brute beasts, then reasonable men.

So then, not eating and drinking, and such like things are simply condemned here by our Sauiour, but onely the inordinate vse, or rather abuse of them, when as they are sought after, in an vnlawfull manner, and when the heart is so addicted to them, that God is forgotten in them, contrary to the admonition of God, Deut. 8. 10. The which abuse, our Sauiour noteth against those, that being inuited to the Gospel of his kingdome, made their excuse, because, *one had bought a farme, and must goe see it: and another fiue yoake of oxen, and he must goe to proue them*: and a third, *that he could not come, because he was to solemnize his marriage.* Luke chap. 14. verses 16, &c.

Deut. 6. 10, 11, 12, 13. And cap. 8. 10, 11, 12.

Our lesson therefore hence, must be this, that if wee would not be hindred from the kingdome of God, nor bee vnprepared when our Lord Iesus shall come to his last iudgement, or that wee bee taken away by death before hee doe come: that according to the admonition of the Apostle *Paul*, 1. Cor. chap. 29. verses 30, 31. *They that haue wiues, be as though they had none;* (to wit, so that they will not be hindred from Christ in that respect) *and that they which weepe, be as though they wept not: and they that reioyce*, (that is to say, vpon worldly occasions of increase of worldly wealth) *as though they reioyce not: and they that buy, as though they possessed not: and that they which vse this world, be as though they vsed it not*; (because the Apostle saith) *the fashion of this world goeth away.*

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We must take heede that wee be not like the pampered horse, that will lift vp his heele against his Master, as the people of *Israel* were, for want of receiuing the propheticall admonition which *Moses* gaue them, Deut. 32. 15. What Master will retaine such a seruant, as being well and liberally maintained by him, will be ready to despise him? And shall we thinke that God will indure that we being all fed by his prouidence, shall lift vp our selues against him.

THese things obserued, concerning the former Scripture: now let vs goe forward, to see what further vse our Sauiour maketh, from the description of his last comming to iudgement, in respect of the vncertaintie thereof to our knowledge.

Question. How doth it follow in our text?

Answer. *It followeth in the Euangelist Matthew in the 42. verse of the foure and twentith chapter, in these words.*

Watch therefore, for ye know not what houre your Master will come.

Explication. Our Sauiour hauing shewed, that the vncertainty of his comming to iudgement, shall be most heauily dangerous to the world, by reason of the securitie thereof, because hee knew before, that they will not regard his most serious admonition and warning: answerable to the perill of the people of the old world, in that they despised the warning which God gaue them by *Noah*: and likewise, answerable to the perill of the people of *Sodome*, and the people of other Cities adioyning, because they despised the reproofe of *Lot*: hee doth therefore, vse this admonition to his Disciples, and to all that will yeelde themselues teachable, that they may auoide so greeuous a perill, as hee knew to bee comming toward the world, for the carelesnesse and impenitencie thereof.

This most serious admonition and warning, which our Sauiour giueth to his Church, is deliuered by him, two manner of waies. First, in more simple and plaine speech: and secondly, vnder diuers very lightsome, and significant parables and similitudes. The reason is, because our Sauiour, of his singular pitie which hee beareth toward vs, would leaue no meanes vnattempted, whereby he might induce and confirme vs, in that carefull & watchfull course which is necessary to be taken in this behalfe, of all such as minde the way of saluation, and would not be deceiued in their expectation. Let vs therefore (I pray ye, all and euery one) diligently obserue in marking, and marke to obserue and obey, the admonition and counsell which our Sauiour giueth vnto vs, concerning the same euerlasting welfare and saluation at his comming. Yea, and seeing this care was necessary, for them to whom our Sauiour spake, while he was yet in the world, sixteene hundreth yeare well neare before this time, wherein wee heare our selues to be put in minde, of this most graue warning: let vs not now set light by it, but much rather, let vs so much the more attentiuely harken vnto it.

To the which end, let vs well consider and beare in minde, that which no doubt our Sauiour did most prudently consider on our behalfe, and on the behalfe of his Disciples, from the very time, wherein he first vttered this doctrine: to wit, that, insomuch as there shall be a generall iudgement, and that all must appeare before the iudgement seate of God, there is little difference betweene those which shall be found liuing, at the comming of our Sauiour, and those which shall be dead many hundreds of yeares before. For as any haue died, and as they doe from day to day depart this life, either in faith and repentance, or otherwise: so shall they be found, and iudged then, like as all shall be, whosoeuer shall be found aliue at his comming. Wherefore, seeing the Disciples of our Sauiour, were to watch at that time, when he spake vnto them, because the time of his comming was vncertaine, though further off: therefore we are to watch now, seeing the time is not onely as vncertaine, as it was, but also much rather, as much as almost sixteene hundred yeare commeth vnto, as was said before.

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But let vs come to the words of our Sauiour: and first, to those which are deliuered more simply, and without parable. *Watch therefore* (saith our Sauiour, as we reade in the Euangelist *Matthew*) *for ye know not what houre your Master will come.*

These words of our Sauiour, are recorded more fully by the Euangelist *Marke*: let vs therefore make our supply from him, to our more full and plaine instruction in this his admonition.

Qu. Which therefore are the wordes of our Sauiour, as St. *Marke* reporteth them?

Answer. *They are these, as we reade chap.* 13. *verse* 33.

Take heede, watch and pray: for ye know not when the time is.

Explicatio. Here indeed, we haue three words in stead of one: and so the minde of our Sauiour more fully opened, as it were by an excellent commentary, vpon the words of the Euangelist *Matthew*. For whereas in all wise and circumspect dealing, these three thinges are necessary to bee put in continuall practise: first, that the danger imminent bee seene and discerned: secondly, that it be watched against, and preuented by all meanes, as much as lieth in him that is in danger: thirdly, that if he finde himselfe too weake, he doe implore and craue the aide of such as hee knoweth to be both willing, and also able to relieue and aide him.

All these are here mentioned by our Sauiour. First, *take heede*, (Blepete) *see, looke to it*: secondly, *watch*: thirdly, *pray*. And wee haue great neede to be stirred vp to all these things. For, howsoeuer we are vsually warie enough to espy bodily dangers, and such as would annoy vs in our outward estate: and accordingly wee are also ready to watch narrowly, and with all diligence, to make all the friends we can to backe vs: yet touching our soules, and the eternall welfare of them, yea touching the eternall saluation both of soule and bodie, we are euery way strangely negligent. Wee are so farre from watching against the danger, and from seeking helpe: that wee are willingly ignorant, that we are in any danger at all. Wee fare, as if it were a matter of no difficultie, to attaine to the kingdome of heauen. But alas, all that thinke so, are vtterly deceiued. It is a matter of the greatest difficultie in all the world. No aduersaries of our outward welfare, (how craftie and crabbed instruments of the diuell soeuer they are) be of like subtiltie, as is the diuell himselfe, yea many diuells, who are aduersaries to the saluation of our soules. Ephes. chap. 6. verses 10, 11, 12. And therefore wee had neede, to be in speciall watch and ward against them: as we are admonished 1. Pet. chap. 5. verses 8, 9. And besides this, the aduersaries which the diuell vseth for his instruments, to hinder our saluation, by the peruerting of our mindes, such as our Sauiour hath giuen warning of, (to wit, false Christs, and false Prophets) they are more dangerous in their craft that way, then any aduersaries of the outward peace of our liues are.

And therefore wee haue most speciall cause to bee specially prudent and watchfull in this behalfe, all the daies of our life: we for our parts, and all other, euen to the day of our Lord Iesus Christ. But because we cannot either by our owne foresight, espie our danger in this respect; or by our owne strength, or any coadiutory helpe of any man, escape the continuall danger wee are in, to be pulled away from the due care of our saluation: wee are therefore, aboue all things, according to the direction of our Sauiour, to pray to God, and to seeke for helpe at his most gratious and onely al-sufficient hand, that we may by him be guided and strengthened to walke on safely and constantly, to the escaping of all the dangers, which wee are most dangerously compassed about withall. In which respect, most comfortable is the promise, which God hath made to all such, as shall faithfully & constantly seeke vnto him: as we reade Ioel, chap. 2. 32. *Whosoeuer shall call on the name of the Lord, shall be saued.* Yea this benefit, (as there the Prophet saith) shall be found of those that shall pray to God when

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his great and terrible day shall come: euen that day, when the *Sunne shall be turned into darkenesse, and the Moone into blood, &c.* according to that which our Sauiour saide, should come to passe, before his comming to execute his most fearefull iudgement. Yet so, as wee must take heede, that wee doe not thinke, that euery one that shall vpon the sodaine view and terrour of Gods comming to iudgement, say, *Lord haue mercie vpon vs*: shall be saued. For then sure it is likely, that none at all should be condemned. But this promise is made to such onely, as shall be found true worshippers and beleeuers in God, who acquaint themselues with the duties of his seruice and worshippe: of the which, prayer is a very principall one, as may appeare by this, that the Lord himselfe did for the same cause, call his house, *a house of prayer*. And as may appeare on the contrary, in that he doth note out all heathenish and profane persons, by this marke, that they are such as doe not *call vpon him*. Psal. 14.4. and Psal. 79. 6. and Ier. chap. 10. verse 25. Hence therefore, wee may see, that they are in a blessed estate, whosoeuer are carefull, to inure their hearts with the performance of this excellent dutie of true christian prayer, both morning and euening, and so often as iust occasion is giuen: both publikely, and with their families, and in their owne secret chambers and closets, that God who seeth in secret, may reward them openly. Thus much concerning the words of our Sauiour, as they are recorded more fully by the Euangelist *Marke*, then they were by the Euangelist *Matthew*. But now, if wee might be certified in this great case of danger, what those things are, which wee are to watch against, as being very dangerous vnto vs: and likewise, what wee are to pray for, at the hands of God: then should this admonition of our Sauiour, conteine an excellent and full instruction, as we must needes confesse. Behold therefore, the Euangelist *Luke* sheweth, that our Sauiour continued the speech of his admonition, euen thus farre also: as we reade in the Gospel written by him, chap. 21. verses 34, 35, 36.

Question. Let vs heare those words of our Sauiour. Which are they?

Answer. *Thus saith our Sauiour in that place of Saint Luke.*

34 *Take heede to your selues, lest at any time your hearts be oppressed with surfetting, and drunkennesse, and cares of this life, and lest that day come on ye at vnwares.*

35 *For as a snare, shall it come on all them that dwell on the face of the whole earth.*

36 *Watch therefore & pray continually, that ye may be accounted worthy to escape all these things that shall come to passe, and that ye may stand before the Sonne of man.*

Explication Here it is plaine, that our Sauiour expresseth to his Disciples, both what dangers we are to take heede against, as enemies to our watchfull preparing of our selues, against his comming to iudgement: and also, what we are to intreate at the hands of God in the same respect. Let vs therfore stay here a little while, to consider of these points.

And first, concerning the dangers which our Sauiour warneth vs to take heede of, they are of two sorts: the one is *surfetting and drunkennesse*: the other, *the cares of this life*. These dangers, as they are in themselues diuers, so it seemeth that they may be distinguished, in respect of those diuers sorts of persons, to whom they do most properly agree. As *surfetting and drunkennesse*: that is, excesse of diet in eating and drinking of daintie meates and strong drinkes, to the more rich and wealthy sort, who haue these things in greater abundance then the rest: and the cares of this life to the poorer sort, that is, as our Sauiour doeth, (*mimicè*, as one may say, or in way of imitation) describe them, Matth. 6. 31. to be such, as are so distracted in their mindes, that they doubt how they shall be fed and clothed, because they cannot see how to compasse it by their owne forecast. And indeed to speake generallie; these euills may be distinguished thus, not onely in their owne nature, but also in respect of the diuers persons and subiects, wherein they are more properlie found. For how can rich men (as one would thinke) be carefull how they may be fed, when as euery day, their table is furnished with great store, which they haue euer at hand?

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And how should poore men, which haue but for necessity, offend in excessiue eating and drinking? Neuertheless, we are so to distinguish these, that wee must therewithall vnderstand, that they are but as two riuers, which running asunder for a while, doe eft-soone fall into one and the same streame. For wee shall see many rich men both voluptuous and also couetous, and in either respect vnsatiable, and doubtfull of their estate. For couetousnesse is a bottomlesse gulfe, or whirle-poole: it knoweth no measure, it can neuer define when it hath enough. And againe, we shall see many poore men, that though they be in poore estate, yet will bee very spend-thrifts. If they can by any meanes, get but a little before hand, they will by and by to the Tauerne, or beere-house, and neuer leaue till they haue consumed all that they haue, vpon their ale-bench. So that we may easily see, that both poore and rich, and all of vs, haue neede to receiue our admonition from these wordes of our most wise and blessed Teacher, our Sauiour. And this will we the rather acknowledge, if wee shall duly consider, who they are to whom our Sauiour, at the first vttered this doctrine: namely, to his Disciples, who were men of as good temperancie, and contentment, as any, to whom this doctrine may now bee deliuered. Wherefore, seeing it was meete, that they should bee warned to take heede, and beware of these euills: how should any of vs thinke it to be needelesse for vs? Doubtlesse, our Sauiour speaketh not so much to beastly drunkards, and eatnells, who delight to sit long at the wine, and goe about to seeke mixed wine. Prou. chap. 23. verse 30. *And be mightie to drinke wine, and strong to poure in strong drinke.* Isai. chap. 5. verse 22. (for these as we know, our Sauiour condemneth vnder the name of swine and dogges, to whom his pearles and holy mysteries doe not belong. Matthew, chapter 7. verse 6.) but he speaketh euen to those, that are of best moderation aboue the rest. Why then, may it be asked, doth hee vse such grosse termes? Our Sauiour speaketh according to the wisedome of God, who, (as wee know) in his holy law, vnder the name of the grosse sinne, condemneth all other of the same kinde, of what degree of offence soeuer they be. Now therefore our Sauiour doth not onely giue vs warning, to take heede of that surfetting and drunkennesse, which maketh men worse then bruit beasts: of whom it is saide, *whordome and wine, and new wine*, that is, wine vpon wine, *take away their heart*, to wit, so as they regard no warning or punishment of God. Hos. chap. 4. verse 11. but hee admonisheth vs, to shunne all intemperancie in eating and drinking, whereby either our bodies or mindes should be oppressed, or made heauie and vnapt to the seruice of God. For it is a very inordinate course, that when God hath giuen vs foode, and all things else, in abundance (to the end hee might incourage vs, to serue him with a cheerefull and good heart) wee should thereby, make our selues more vnfit to serue him. Surely this must needs turne the blessing of God, to a heauie curse against our selues, if we should take this course: as God threatneth, Deut. chap. 28. verses 47, 48. Hence therefore, may we take the rule and prescript of our diet, more exactly, then any Phisitian could prescribe it. For it doth not so much consist in eating this or that meate, or this or that quantity: as in this; how in the experience and partaking of Gods bountifulnesse, wee finde our selues made more apt and fit; or else to grow more negligent and slothfull to the duties of the seruice of God, in our seuerall callings.

So then, we may by this *Crisis* or *Crasis*, (call it what we will) best know, when we eate and drinke by the cup of the best moderation that may be: and keepe our bodies in best temper: to wit, when by our meate and drinke (whether by a more full or skant diet) we still finde our hearts and minds earnestly disposed, and our bodies best pliable, strong, and able, to walke in the holy duties of our seuerall callings: and when we can best blesse God, after wee haue eaten, and when we can most willingly goe to a sermon, and heare it attentiuely, without drowsinesse, and be most ready in the inioying of the blessings of God, to me-

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ditate and speake most honourably of his holy and glorious name: when wee can in our aboundance, remember to relieue the necessities of the poore: and finally, when being carefull with the holy Prophet, *What wee may render to the Lord for all his benefites toward vs, we shall with him, take the cup of saluation, and call vpon the name of the Lord*: and performe all the holy and lawfull vowes of his seruice, which at any time, either of want, or of sickenesse, &c. wee haue made vnto him. But on the contrary, if we shall finde, that our meate and drinke doe make vs drowsie and vnwilsome, when we shall goe about good and holy duties, and onely apt to rise from the table to play and spend our time in vanitie, or to goe about some lewd practise or other: then; whether wee haue eaten much or little, we may be sure, that we haue dieted our selues very ill. Such therefore is the admonition of our Sauiour, concerning the first sort of dangers to be auoided: not onely of drunkards, but also of the more moderate persons: as hinderances of our watchfulnes, necessarily required to the obtaining of eternall saluation, at the day of the last iudgement.

Now likewise, the warning which he giueth, touching the *cares of this life*, doth not onely respect such as wee call earth-wormes, and misers, who minde nothing but the earth, and are alwaies seruilely plodding thereabout, and couetously seeking how they may increase their worldly pelfe: or in another kinde, those that through pouertie are distracted in their mindes, about necessary prouision: but our Sauiour speaketh likewise, to those that are of a more liberall disposition; warning all to take heede, that they doe so limit their cares, yea euen their lawfull cares, in busying themselues, or taking account of others, in surueying of their lands, in perusing their euidences of writing, &c. that in the meane while, they be not hindered from reading the holy Scriptures of God, the euidences of our eternall inheritance: or from the sanctification of his holy Sabbaths, &c.

The richer sort, they are rather to take care, how they may religiously husband and imploy that which they haue alreadie, like good Stewards of God, then couetously to hunt after more; like vassalls of their owne lusts: according to that more full instruction of our Sauiour, Luke, chapter 16, verses 9, 10, 11, 12, 13. a most excellent doctrine, though the wicked Pharisies, who were couetous, mocked at it, as it followeth in the same Text. And the poorer sorte, are to quiet their mindes in the Lorde, vsing their diligence, and staying themselues, through faith in his fatherlie prouidence, according to that other most comfortable and plentifull instruction of the same our Sauiour, *Matthew*, chapter 6 from the 25. verse, to the ende of the chapter.

Hetherto of the first part of the speech of our Sauiour, recorded by Saint *Luke*; wherein hee sheweth, what are the common dangers, which are to be watched against, lest the iudgement of God should fall vpon vs at vnwares: insomuch as he telleth vs plainely, that *it shall come as a snare, vpon all that dwell on the face of the whole earth*; whosoeuer shall suffer their hearts to be oppressed with voluptuousnesse, or their mindes to be snared with the cares of this life, that they will not regard to seeke after the freedome of the Spirit of God, that so they may haue libertie to seeke after his heauenly kingdome.

The second parte of the speech of our Sauiour, sheweth (as was saide, and as it is plaine by the wordes themselues) what wee are to pray for, in regard of the danger which all of vs are in, without watchfulnesse and prayer, yea without continuall and constant watching in prayer, according to that which was before obserued: and as it is notably set downe by the Apostle *Paul*, Colos. 4. 2. *Continue in prayer, and watch in the same, with thanksgiuing.*

The meaning of our Sauiour, in this part of his admonition, is this: that wee doe continually remember in our prayers, instantly to intreate the Lord

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Lord our God and heauenly Father, to giue vs grace, that we be neuer found like the careleſſe people of the world, ſuch as were in the dayes of *Noah*, and in the daies of *Lot*, vpon whom his fearefull iudgement fell, while they lay ſecurely in their ſinnes, and in the contempt of that warning which God gaue vnto them: but that wee may be like *Noah*, who beleeuing the warning of God, and moued with reuerence and feare of the iudgement threatned, prepared not onely the Arke, but himſelfe firſt, and ſo eſcaped the wrath of God. And that we may be like *Lot* in *Sodome*, mourning to behold the wickednes of the world, that ſo wee may eſcape, when the world ſhall be condemned: yea, that we may eſcape all thoſe things, whereof our Sauiour hath giuen warning. And therefore, that in our prayers to God, we be alwaies mindfull to beſeech him, to ſtrengthen vs ſo by his holy Spirit, that neither common troubles in the world by warres, &c. nor more proper troubles of the Church: whether perſecution by aduerſaries, or falling away of brethren, or the ariſing of falſe Chriſtes, and falſe Prophets, doe neither intice vs to imbrace any erroneous, and hereticall opinion and religion, nor feare vs from the profeſſion and obedience of the truth of the Goſpell of our Lord Ieſus Chriſt.

And that wee continuing thus faithfull before him, to the end of our liues, whether we die before, or liue till the comming of our Sauiour to iudgement: may, of his infinite mercie, be for Chriſtes ſake accounted worthie to ſtand with comfort, before his iudgement ſeate, when as the wicked ſhall not be able to endure, but againſt their wills, to ſee him in ſo great glory, whom they haue moſt vilely eſteemed, and moſt preſumptuouſly diſhonoured, as if hee had beene no better then a baſe and contemptible man. For verily, like as when the traitours and rebels of an earthly Prince are found out, and brought before the Iudge to be examined, they are confounded, and cannot without inward terrour, looke the Iudge in the face: ſo, nay infinitely much more terrible ſhall it be to all wicked ſinners, and rebels againſt our Sauiour Chriſt, at the day of his appearing, when hee ſhall come in flaming fire to render vengeance: howſoeuer, vntill that day (which they put farre from their thoughts) they imbolden themſelues, to commit all kind of iniquitie, both in life and religion, without all feare or remorſe.

Thus farre, concerning the gratious admonition, and warning of our Sauiour, in more ſimple, and direct ſpeech, without any parable or continued figure.

IT remaineth, that wee doe henceforth, conſider how he continueth the ſame his moſt gratious and neceſſarie admoniſition, vnder diuers and ſondrie lightſome and familiar parables, full of excellent inſtruction. The which he doth no doubt, add to the former part of his ſpeech, to the end it might take the more deepe and firme impreſsion: it being ſo exceedingly neceſſary, and profitable for vs.

Let not therefore, that which our Sauiour ſeeth to be little enough to awaken and ſtirre vp our dull and drowſie hearts, ſeeme too much vnto vs: neither let that which hee laboureth to make lightſome, and pleaſant vnto vs, be accounted of vs tedious and irkſome, to our owne further woe and ſmart. For aſſuredly, moſt extreame woe, ſhall be to all ſuch, as will not take their warning, from this ſo plentifull an admonition, which our Sauiour doth, of his aboundant grace, with ſo great varietie of inſtruction, inlarge and beautifie, that it might be the more gratefully accepted of vs. Let vs therefore, with willing hearts proceede to theſe parables, which our Sauiour vſeth. There are diuers of them: one taken from the *Maſter of the Familie* keeping at home: two, from the *Maſter of the Familie* going from home, giuing his ſeruants their charge, and committing his goods vnto them: and one from a Bridegroome being to ſolemnize his mariage, which is vſually called the *Parable of*

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the tenne virgines. Of these let vs consider, in the same order and manner, which the holy Euangelists haue recorded the same.

Question. And first of the parable of the Master of the Family, abiding at home, Howe doth our Sauiour contriue that, to stirre vs vp to watchfulnes?

Answer. *Thus wee reade in our text of the Euangelist Matthew, chap. 24. verses, 43. 44.*

43. *Of this be ye sure (saith our Sauiour) if the Master of the house knewe at what watch the thiefe would come, he would surely watch, and not suffer his house to be digged through.*

Or we may read it, with some change of tense in our language, thus, If the Master of the house had knowne at what watch the thiefe would haue come, hee would haue watched, and not haue suffered his house to be digged through.

44. *Therefore be ye also readie: for in an houre that ye thinke not, will the Sonne of man come.*

Explication. In these words of our Sauiour, we haue both the first parable, and also the vse of it, so plainly expressed, that we need not vse many words, for the interpretation or application of it: saue only because of the diuerse translation, or reading, mentioned in the answer. For if we read it, as it is first set downe, according to our Englisth translation, & as M. *Beza* hath translated the Greek & *Tremellius* the Syrian text into Latine in our present text; as if our Sauiour ment to shew, what a man would doe, if he should before hand vnderstand the purpose of a thiefe: namely, that he would then surely watch, &c. then the reason of the parable, inferreth the vse thus: that insomuch as no gouernour of a Familie is so careless, but hee would watch and defend his house in such a case of imminent danger, both to keepe his goods to his owne proper possession and vse, and also his family in safety, and from perill of their liues: then much more ought wee to watch for our soules, against the danger of eternall destruction: yea, euery one, that hath any care and tuition of other, should be speciallie carefull ouer them also, with this care, that as much as lieth in him, they might be saued with him for euer. Such is the meaning of the vse, in the first sense.

But if wee reade it, as if the parable were framed of a thing alreadie past, to shew the euill euents which followed, for want of former watchfulnes; namelie, that the secure mans house was digged through, &c. as Master *Caluine* translateth the parable, and likewise Master *Tremellius* as we reade in his translation out of the Syrian, Luke, 12. 39. where the same parable is set downe in the same Greeke forme of speech: and as *H. Stephanus* translateth in his marginall notes, both vpon Luke and Matthew. *Si scivisset, &c. vigilasset & non sivisset perfodi domum suam*: and as the *Geneua* translation is in Luke: then the vse of the parable should be this; that insomuch as the losse of outward thinges, breedeth such repentance in men, when it is too late, that they had rather then any thing, they had wanted that nights sleepe: infinitely much rather then, ought euery one of vs to watch, and that continually, in regard of the safetie of our soules eternally; seeing we haue so faire a warning giuen vs, of that continuall danger which wee are all in, without continuall watch and ward, both in respect of our selues, and also in respect of others, committed to our charge.

Ei eidei, &c. egregoresen an, cai ouc an eiase, &c.

And thus doth the parable seeme to fit most aptly, both to the wordes going before, and also to those that followe in our text, concerning the vncertaintie, at what time our Sauiour will come, though it is reuealed vnto vs, that it is most certaine, that he will come: and therefore that it lieth vs in hand, to be continually watchfull. Yea, and to this end, our Sauiour baulketh not so to sute the parable, as it falleth out that hee compareth himselfe in regard of the same vncertaintie of his comming, to the secret and vnknowne comming

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ming of a thiefe to rob and spoile. But so as it may stir vs vp to watchfulnes, he is content to beare this disparagement of the similitude, for his part. And againe, Reuelation, chapter, 16. verse, 15. *Behold I come as a thiefe. Blessed is hee that watcheth and keepeth his garments* (to wit, lest they be stolen) *and lest he walke naked, and men see his filthines*: that is, lest a man be found in his sinnes through his neglect of faith and repentance. And so doth the Apostle Paul to the same end, put the Thessalonians in minde of it, with a little qualifying of the harshnes of it. 1. Epistle, 5. 1. 2, 3. But of the times and seasons brethren (saith the holy Apostle) ye haue no neede that I write vnto you. For ye your selues knowe perfectly, that the day of the Lord shall come, euen as a thiefe in the night. For when they shall say, peace, and safety, then shall come vpon them sodaine destruction, as the trauell vpon a woman with childe, and they shall not escape. Read also, 2. Pet. 3. 10.

Thus much shall suffice concerning the first parable of the *Master of the familie, keeping at home.*

LEt vs nowe come to the second, which is the first of those, which our Sauiour giueth forth of the *Master of a Familie*, which vpon occasion, goeth from home, and giueth his Steward charge to ouer-see, and to keepe his family in good order.

Question. In what words is this parable set forth vnto vs?

Answer. *It followeth thus from the 45. verse, of the 24. chap: of S. Matthew.*

45. *Who then is a faithfull seruant, and wise, (saith our Saiuour) whom his Master hath made ruler ouer his household, to giue them meate in season?*

46. *Blessed is that seruant, whom his Master, when hee commeth, shall finde so doing.*

47. *Verily, I say vnto you, he will make him ruler ouer all his goods.*

48. *But if that euill seruant shall say in his heart, my Master doth deferre his comming.*

49. *And begin to smite his fellowes, and to eate and drinke with the drunken.*

50. *That seruants Master, will come in a day, when he looketh not for him, and in an houre that he is not ware of.*

51. *And hee will cut him off, and giue him his portion with hypocrites: there shall be weeping and gnashing of teeth.*

Explicatiõ For the more cleare opening of this Parable, it shall be good for vs, to haue our recourse to the Euangelist Luke, who chapter, 12. 35. (though not in the historicall order of the time) sheweth the occasion of these words. For whereas our Sauiour had (as wee reade) propounded this exhortation to watchfulnes, in these wordes, *Let your loines be girded about, and your lights burning. And ye your selues like vnto men that waite for their Master, when hee shall returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediatly. Blessed are those seruants, whom the Master when hee commeth shall finde waking: Verily, I say vnto you, hee will gird himselfe about, and make them to sit downe at table, and will come forth and serue them. Now if hee come in the second watch, or come in the third watch, and shall finde them so, blessed are those seruants.*

Then followeth that of the housholders watching against the comming of the thiefe, as we haue seene alreadie, from the report of the Euangelist Matthew. Which, after the Euangelist Luke hath set downe, verses, 49. 40. of this 12. chapter: then it followeth thus, verse, 41. &c. *Then Peter saide vnto him, Master, tellest thou this parable vnto vs, or euen to all? And the Lord saide, Who is a faithfull Steward and wise, whom the Master shall make ruler ouer his household, to giue them their portion of meate in season? Blessed is that seruant, &c.* as we haue seene before, how it followeth in S. Matthew.

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But S. *Luke* continueth the speech of our Sauiour further then S. *Matthew* doth, as it followeth in the 47 & 48. verses, in these words, *And that seruant that knew his Masters will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes. But he that knew it not, and committed things worthie of stripes, shall be beaten with few stripes. For vnto whomsoeuer much is giuen shall much be required, and they will aske the more of him, to whose trust they haue committed much.*

So then, by comparing *Matthew* with *Luke*, we see that whereas our Sauiour requireth diligent preparation and watchfulnesse of all christians, and therewith wisedome also from his word, that they be neither ignorant, nor slothfull, as he signifieth by the girding vp of their loines, after the maner of that countrie, when any were ready to take their iourney: and by the lights burning in their hands, lest they should loose their right way: by occasion of *Peters* question, he applieth this admonition, chiefly, to the Ministers of the word, whom hee compareth to the Stewardes of the house, in whom is required speciall wisedome, to the ordering of their Masters affaires, and speciall faithfulnesse, in the performance of those duties which they stand bound vnto, according to that of our Sauiour, at another time, *Be ye wise as serpents, and simple as Doues*: and as the Apostle Paul writeth in the name of our Sauiour Christ. 1. Cor. ch. 4. 1. 2. *Let a man so thinke of vs, as of the Ministers of Christ, and disposers of the secrets of God. And as for the rest, it is required of the disposers, that euery man may be found faithfull.* Whereunto also, our Sauiour in this text annexeth a warrant of blessing and reward to all faithfull seruants: and of curse and punishment to all wicked, and vnfaithfull ones, who shall haue their portion with hypocrites and vnbeleeuers. Yea, and this our Sauiour sheweth to be equall, euen among men: and therefore wee cannot thinke that either the iustice or mercie of God, the Father of the whole family both in heauen and in earth, is inferiour; but rather infinitely exceeding, both in the one respect, and also in the other: that is, in the grieuousnes of punishment vpon transgressors, and in the bountifulnes of the reward of his mercie, vpon those that be dutifull and obedient.

The vse of this parable therefore, is answerable to the former, for to admonish all sorts, but specially the Ministers of the word, to be diligent and faithfull in their callings, against the comming of the Lord: that then they may receiue, from the mercifull hand of God, a most blessed reward: according to that. 1. Peter, 5. 4. When as on the contrarie, the most fearefull wrath and vengeance of God, shall fall sodainly vpon all the wicked, which shall not regard the iudgement of the Lord: specially vpon such, as being in place and office of guiding and admonishing others, be themselues most out of frame, and as vnwatchfull as any of the rest: as the Lord complaineth against the Shepheards of Israell, Ezek. 34. verse, 4. And yet so as our Sauiour giueth to vnderstand, that not onely such carelesse, blinde, and vnconscionable guides, shall be punished: but also such as will suffer themselues to be misled by them, and doe contrarie to the admonition of the Lord in that behalfe, willingly following their euill example. For *if the blinde leade the blinde, both fall into the ditch*, as our Sauiour telleth vs, in another place. Matth. 15. 14.

Thus much briefly, of the second parable, concerning the Master of a Familie, that goeth from home, and tarrieth somewhat longer, then he was looked for.

NOw like vnto this, is the next parable, as it followeth in the Euangelist Matthew, though set downe vnder the name and example of women, yea of tender virgines, or damsells. Let vs heare the wordes of our Sauiour.

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Quest. How doe they followe, from the beginning of the xxv. Chapter?

Anſ. 1. *Then (ſaith our Sauiour) the kingdome of heauen ſhal bee likened vnto tenne Virgines which tooke their Lampes, and went to meete the Bride-groome.*

2. *And fiue of them were wiſe, and fiue fooliſh.*

3. *The fooliſh tooke their Lampes but tooke no oyle with them.*

4. *But the wiſe tooke oyle in their veſſels, with their Lampes.*

5. *Now while the Bride-groome tarried long, all ſlumbred and ſlept.*

6. *And at midnight, there was a cry made, Behold the Bride-groome commeth: goe out to meete him.*

7. *Then alſo thoſe Virgines aroſe, and trimmed their Lampes.*

8. *And the fooliſh ſaide vnto the wiſe, giue vs of your oyle, for our Lampes are out.*

9. *But the wiſe anſwered, ſaying, we feare leſt there will not be enough for vs and you: but goe ye rather to them that ſell, and buy for your ſelues.*

10. *But while they went to buy, the Bride-groome came, and they that were ready, went in with him to the wedding, and the gate was ſhut.*

11. *Afterward came alſo the other Virgines, ſaying, Lord, Lord, open to vs.*

12. *But he anſwered and ſaide, verily I ſay vnto you, I knowe ye not.*

13. *Watch therefore, for yee knowe neither the day, nor the houre, when the Sonne of man will come.*

Explicatiõ Here we haue a third parable, like to the former, and of like vſe. For that was of ſeruants, whoſe dutie was ſaide to be, to watch and attend their maiſters comming from the wedding: this is of Virgines appointed to atend vpon the Bride-groome, to the mariage ſupper. Wherein, notwithſtanding our Sauiour frameth his parable, according to the cuſtome which was among the people, which was not onely to haue their mariage feaſt at night, but alſo, that the Bride-groome ſhould be brought to the Bride, by a traine or companie of maidens, the daughters of his neare friendes: Yet I doubt not, but he doth of purpoſe choſe to giue forth this parable, vnder the name and example of womankinde, yea euen of yong and tender maides: to admoniſh them, as well as men, that as they are appointed of God, to bee heires of the ſame grace and ſaluation: ſo they may knowe, that the ſame dutie of watchfulneſſe, and conſtancie in the faith, and in all good fruites thereof, is to be performed of them, in their places and callings as well as of men. Yea, the yonger are hereby admoniſhed, as wel as the elder: *yong men and maides alſo old men, and children*, as it is in the 148. Pſalme.

No youth, or tenderneſſe of thoſe that bee of diſcretion, muſt exempt vs, from vſing all good diligence, and painefulneſſe, in ſeeking after the kingdome of heauen. Wee knowe the curſe which the Lord threateneth, whereof euen the daintie anddelicate both men and women, that will ſcarcely ſet their foote on the ground, ſhall bee partakers, as well as the reſt: for their want of care to obey the Lawes and commandements of God, Deut: 28. verſe 54. and 56. Let vs therefore, all without exception knowe, that it is our dutie, to watch diligently, and carefully to prepare our ſelues, againſt the day of the Lords iudgement, whenſoeuer he ſhall come. For otherwiſe, as our Sauiour telleth vs, *The Kingdome of heauen ſhall be likened to ten Virgines*: to wit, as touching this point, of admitting and receiuing thoſe onely, that b: carefull to prepare themſelues aright, and of excluding and reiecting all the reſt.

The particulars of this parable, are thus to be vnderſtood and applied.

The Bride-groome, ſignifieth our Sauiour Chriſt, in reſpect of that ſpirituall mariage, which hee mindeth eternally to celebrate and ſolemnize with his Church, at the ende of the worlde: the which hee hath alreadie eſpouſed to himſelfe, as it is moſt plentifully and delightfully deſcribed

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cribed in the most holy and excellent songe of songes, by King *Salomon*. In which respect also, *Iohn* Baptist calleth our Sauiour the bride-groome, and professeth himselfe to bee for his part, a friend of the bride-groome. Iohn 3.29.

And our Sauiour calleth his twelue, the *children of the marriage chamber*, and himselfe as the bride-groome, for the time he was present with them, Mat: 9. 14. 15.

The tenne Virgines, doe represent the visible Church of God, here in this world. Of the which, some regard onely the external calling, and the outward profession of the Gospell, so farre as it hath praise and allowance of men, and these are but hypocrites: other doe not rest themselues in the outward calling, and profession, but seeke after inward truth, & the power of godlines, through the sanctification of the spirit of God. And these alone, are the true members of the visible church: insomuch as they onely, appertaine to the secret election, and internall calling of God.

As touching the equall number of fiue of the one sort, that is the wise; and fiue of the other, who are saide to bee fooliſh; it is not to bee stood vppon, as though that were intended by our Sauiour: insomuch as wee knowe what hee hath saide other where; to wit, that *many are called, but fewe chosen*. Yet this is certaine, that euery true member of the Church, is truly wise, seeking after inward truth, as was saide: and that all other are fooliſh, how many soeuer they are, who looke no further then to an outward profession, albeit they heare daily, that God maketh no reckoning of the outward man, though that seeme to be neare, when the heart is remoued farre from him.

The long staying of the bridegroome, noteth the distance of time, betwixt his ascension vp into heauen, and his comming to iudgement, at the ende of the world: which proueth longer then men would haue thought. For so it falleth out oftentimes, in matters of great solemnitie, that many occasions breede delay, aboue that the attendants doe knowe off. And verily, many great workes of God, were to be wrought, betwixt our Sauiours leauing of the world, and his returning to it againe: which required, as wee haue experience, a long tract of time. And it is of the infinit mercie of God, that there is such a delay to the end, that none of his elect might perish, but in his due time, come to the knowledge and faith of their saluation.

The fayling of the oyle in the lampes of the fooliſh, noteth the detection and discouerie of their hypocrisie, and that they were not grounded, and truly rooted in Christ. They had a certaine historical knowledge: but not the graces, and gifts of sanctification, neither sought they after them.

The full supply of oyle, which the wise furnished themselues withall (as it were against a deare yeare) noteth their inward truth and stedfastnesse of faith and godlines: they hauing their lampes, as it were vnder the two oliue trees of God, for the continuall cherishing, and feeding of the light thereof: as we read, Zech: 4. 1. 2. Yet not so, but the wise haue their infirmities, and failings, as if they were not better then the rest in inward truth, who seemed to be as good, as they, in outward shewe: but their inward truth reuiueth all, when as the best motions of the rest, doe quickely vanish quite away.

The sudden comming of the bridegroome, noteth the sudden comming of our Sauiour to iudgement, when the time of his stay is once expired. Nevertheles, that iudgement which shall be the condemnation of the fooliſh, it shall be the saluation of the wise. For this, as was saide in the beginning, is signified by the shutting of the gate against the rest. The which no noubt, shal be as dolefull to those, which shall be depriued of this feast, as it shall be ioyfull to those, that shall be made partakers of it, according to that, Reuel. chap: 19. 7. *Let vs be glad and reioyce, and giue glory (to the Lord our God) for the marriage of the Lambe is come*. And verse, 9. *Blessed are they that are called to the Lambes supper*.

Finally, in this parable, it is most heedfully to be marked of vs, that when the

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opportunitie of accompanying this Bride-groome to the mariage feast, is once past, that there is no recouering of it, for euer after. And not to prepare and furnish our selues throughly, is in a manner all one, as if we neuer set foote out of doores. Wherefore as we began, so let vs end. Take we heed, that we be prepared, and that we may be found watching alwaies, because we knowe not the day nor the houre, when the Sonne of man will come.

THe last parable is yet behind, tending to the same end, with the former: as it is plaine, by the manner of the inferring, or knitting of it with the same, as it followeth in the text.

Question. How is that?

Answer. 14. *For (saith our Sauiour, verse 14 and so forth to the 31.) the kingdome of heauen, or the Sonne of man: or with a more short supply of wordes thus, For (so it is, to wit: in this case) that as a man going into a strange countrie called his seruants, and deliuered to them his goods.*

15. *And vnto one he gaue fiue talents, and to another two, and to another one, to euerie one after his habilitie, and straite way went from home.*

16. *Then he that receiued the fiue talents, went and occupied with them, and gained other fiue talents.*

17. *Likewise also, he that receiued two, he also gained other two.*

18. *But he that receiued the one, went and digged in the earth, and hid his maisters monie.*

19. *But after a long season, the maister of those seruants came and reckoned with them.*

20. *Then came he that had receiued fiue talents, and brought forth other fiue talents, saying, maister, thou deliueredst vnto me fiue talents: behold I haue gained with them other fiue talents.*

21. *Then his maister saide vnto him, It is wel done good seruant and faithfull, thou hast bin faithfull in litle, I will make thee ruler ouer much: enter into thy maisters ioy.*

22. *Also he that receiued two talents, came and said, maister, thou deliueredst vnto me two talents: behold I haue gained other two with them.*

23. *His maister saide vnto him, It is weil done good seruant and faithfull. Thou hast beene faithfull in litle, I will make thee ruler ouer much: enter into thy maisters ioy.*

24. *Then he which had receiued the one talent, came and saide, maister I knewe that thou wast an hard man, who reapest where thou sowedst not, and gatherest where thou straweast not.*

25. *I was therefore afraid, and went and hid my talent in the earth: behold thou hast thine owne.*

26. *And his maister answered and said vnto him, Thou euill seruant and slouthful, thou knowest that I reape where I sowed not, and gather where I strawed not.*

27. *Thou oughtest therfore to haue put my monie to the exchangers: and then at my cõming I should haue receiued mine owne with aduantage.*

28. *Take therefore the talent from him, and giue it vnto him which hath tenne talents.*

29. *For vnto euery man that hath, it shall be giuen, and he shall haue aboundance, and from him that hath not, euen that which he hath, shall be taken away.*

30. *Cast therefore that vnprofitable seruant into vtter darknes: there shall be weeping and gnashing of teeth.*

How much a talent was according to our present coine, thoug it bee not easie to estimate, yet this is certaine, that it contained a great summe. It may appeare, in that, one talẽt of gold was sufficient in quantitie, to make that goodly branched & bowled Candlestick for the holy Tabernacle, with the snuffers and snuffe dishes for the same. Exod, 25. verse, 31. &c. 39. This talent was indeed the talent of the sanctuarie, but the talent in common vse among the people of God was in quantitie halfe so much; that is about 60. pound, whẽ the greater was 120. pound in weight. *vide Iunij annot: in eum locum Exod. 25.*

Explicatiõ Before we come to the interpretation of this parable, if wee would see it more briefly propounded, we may read it, as it is contracted by the Euangelist Mark. ch: 13. 34. 35. 36. 37. with a short supply of wordes after this mãner. For *the Son of man is as a man going into a strange countrie, & leaueth his house, and giueth authoritie to his seruants, and to euery man his worke, and commandeth the porter to watch. Watch therefore, (for yee knowe not when the maister of the house will come,*

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at euen, or at midnight, at the cocke-crowing, or in the dawning), lest if hee come suddenly, hee should finde you sleeping. And those things which I say vnto you, I say vnto all: See that ye watch. This, as it seemeth, is a briefe contraction, not onely of this last parable, set downe at large by Saint *Matthewe*: but also of the other, recorded both by *Matthew*, and *Luke*. And the generall vse of them all, is here expressed most fully at once: which is, to stirre vp all without exception, to be watchfull; lest wee or other should be found vnprepared, when God shall call vs to an account.

The Euangelist *Luke*, setteth downe the same parable, in as large a discourse as *Matthew* doth, vsed of our Sauiour to the same end, though with some difference in certaine circumstances. And it may be also at another time, before this most large speech of his, concerning his second comming: for it was before his last fare-well to the Temple: as wee may read, 19. chap: from the 12. verse to the 28. Neuertheles, as touching the ende and scope of the parable, it is plaine to be the same, from the 11. verse in these wordes. *While they heard these things* (saith the Euangelist *Luke*) that is to say, while the Disciples heard those cõfortable speeches, which our Sa: spak concerning *Zaccheus, that saluation was that day come to his house, &c* (*For the Sonne of man is come to seeke and to saue that which was lost*) *our Sauiour* (as Saint *Luke* saith) *continued and spake a parable, because he was neare to Ierusalem, and because also they thought that the kingdome of God should shortly appeare. He saide therefore,* (as it followeth in the 12. verse) *A certaine noble man, went into a farre countrie, to receiue for himselfe a kingdome, and so to come againe. And he called his tenne seruants, &c.*

But of the difference of the circumstances, we will speake afterward. Let vs first consider of the substance and matter of the parable, as it is contriued and disposed, in the Euangelist *Matthew*.

By the going of the man (the noble man as it is in *Luke*) into a farre countrie, our Sauiour representeth himselfe, in respect of his leauing of this world, and of his ascending vp into heauen, and of his abode there, till his comming againe at the ende of the world. The which though it should be vncertaine all waies, and sudden whensoeuer it should be: yet hee doth giue to vnderstand, that it should not be so soõne as his Disciples were readie to conceiue, and as our Sauiour knewe how the mindes of some would ouercarie them: as we may perceiue accordingly how it came to passe, 2. Thes: 2.1.2,3. Neither doth our Sauiour so speake of his leauing of the world, as though he ment not after his departure, to be any way present in it: but he speaketh onely of his bodily absence. For by his spirit, hee is, and so alwaies intendeth to be present in his Church, according to his promise, *I will be with yee to the end of the world*, as hee spake a litle before his ascension: and likewise before that, *wheresoeuer two or three are gathered together in my name, there am I in the middest of them.*

And so doth the effect it selfe declare, and confirme diuerse wayes: in that since his ascension, euen shortly after, and thenceforth to this day, he hath established offices and callings in his Church, furnished them with gifts, made them effectuall, to the winning of thousands, and tenne thousands of soules, to the faith of his Gospell, &c. Onely the full perfiting of all things, is reserued till his owne comming, at the end of the world.

Nowe, that the meaning of our Sauiour, is not vtterly to relinquish the Church till that time of his comming, it is euident by that which followeth in the parable. For by the Lord, or maister of the family, his calling of his seruants, and his distributing and deliuering vnto them his goods, to some more and to some lesse, in a diuerse measure and degree, with a commandemẽt that they should imploy the same to his aduantage, till he should come againe to take account of them: he giueth plainly to vnderstand, that though he be bodily absent, yet he ruleth and gouerneth in his Church continually, by his most holy and soueraigne spirit: giuing to euery one such an office, and such a measure of gifts in his Church, as hee thinketh meete: Rom. 12,3,4,5,6,7. And

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1. Cor: 12, 3, 4, 5. Touching the imploiment of which his gifts, hee will call euery one to giue an account. For that is the occupying, which our Sauiour shadoweth out, in the parable.

The gaine also, which is intended, by the parable, is the winning of soules vnto God: when, by the preaching of the Gospell, and by all other spirituall meanes, both publike and priuate: they are brought to faith and repentance, and furthered therein by the same, more and more, from day to day.

The praise and reward, which the maister giueth his good and profitable seruants; representeth that eternall reward, which our Sauiour will giue vnto euery one that shall be found faithfull, in the imploying of their gifts: to the glory of God, and profit of his Church, in their seuerall places and callings.

The maisters ioy, (that is, the place of the maisters ioy, whereinto the good and faithfull seruants are receiued) is the kingdome of heauen, euen the most ioyous place of heauen it selfe: and all the blessed ioyes of the same.

The inequalitie or excellencie of the reward, infinitely exceeding the seruice (for a talent, though it bee a good round summe to bee valued, yet it is saide to be but a small thing in comparison of the ioy that followeth) may well expresse vnto vs, that the reward is of bounteous mercie from God, and not of any merite or worthinesse in man. For if God should enter into a a straite account with vs, wee should be found but vnprofitable seruants: and so we are alwaies to account our selues, Luke, 17. 10. For wherein can wee be profitable to God, as *Elihu* saith to Iob, chap: 35. 7. to beate downe all conceite in mans owne righteousnes? It is onely of mercy, that God vouchsafeth to accept of any seruice from vs: yea, or of our selues, to bee his seruants.

And therefore also, when it is saide, that to euery one is committed this and that measure of gifts; or this or that calling, according to his abilitie: it is not meant, of any naturall abilitie, which any hath of himselfe; but of that power and abilitie, whereby they are fitted through the grace of God, to performe such offices and duties, as hee hath appointed them vnto. As Iudg: 6. 34. *The Spirit of God came vpon Gideon*, (or as the word *labshah* signifieth *clad or clothed him*. That is, as *Trem*: and *Iunius* well interprete. *Instruxit eum voluntate & faculate ad hanc expeditionem pertinente, tanquam armis conuenientissimis.* i. Hee furnished him with will and abilitie such as belonged to the dispatch of this seruice, as it were with most conuenient weapons. The same metaphore is vsed in the new Testament, sondry times to the like purpose, concerning the spiritual gifts and graces of the Gospel. Luke, 24, 49. *vntill ye be indued with power from on high*, (*heos hou endusesthe.*) and Rom: cha: 13. v. 14. & Gal: 3. 17. Thus much, of the faithfull seruants, and of their reward.

On the contrarie; the hiding of the talent, noteth the not imploying, of those spirituall gifts & graces, which God hath giuen to any: nor themselues in their calling; whether in magistracie for iustice, or in the ministerie for the Preaching of the Gospell, to such endes, as God hath giuen and ordained the same. And therefore, herein is described, the euill propertie of all ydle loiterours in the Lords vineyeard: that is, of all such as hauing knowledge, and other gifts, will not vse them to the glory of God, nor to the profit and edification of the Church, the which the Lord doth account to him a great losse. This no doubt, is a grieuous sinne in them; and therefore cannot but in the iustice of God, bee seuerely punished, as it is here described: *Cast that vnprofitable seruant into vtter darknes: there shal be weeping & gnashing of teeth.* Now if they that be vnprofitable in hiding their gifts, are thus punished: what may harmful hinderers & destroiers (such as peruert all whatsoeuer knowledge they haue, and euery other gift, to the dishonour of God, and hurt of his Church) what I say, may they iustly looke for?

Neuertheles, let vs well marke, that vnprofitablenes goeth not alone, in ydle and slouthfull persons: but it is accompanied with other foule sinnes, as our

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Sauiour noteth, in that they carrie in their hearts an euill opinion of God, as if it were in vaine to serue him: like as the wicked are described, to haue growne to that extremitie. Mal: 3, 14. Which is cleane contrarie both to the nature of God described, Exod. 34, 6, 7. and also to that faith, which euery one ought to haue of him, and in him. Heb: 11. 6. *For he that commeth to God, must beleeue that he is, and that he is a rewarder of them that seeke him.* But the euil seruant goeth further, and according to his wicked misconceiuing of God; or rather of meere slouthfulnes, and for want of loue to God, and his glory: he goeth about to lay the blame vpon God; and to blaspheme him, to the iustifying of himselfe. But what gaineth he in the end? Hee is condemned, and that iustly, euen from his owne mouth. For if I be like to a hard man (saith the Lord) *then oughtest to haue put my money to the exchangers, that I might haue receiued mine owne with aduantage.* It is therefore a vaine thing, for any to goe about, to make their plea against God. But what? Is vsurie lawfull? yea verily, this kind of vsurie, is the onely lawfull vsurie: to bring glory to God, and profite to his Church, by the vse of those gifts, which he hath lent vnto his seruants.

It is such an vsurie, as the borrower is sure to goe away with the gaine. As touching all other byting and deuouring vsurie, which eateth vp those that take it to loane: there is no allowance of it in this place, no more then there is of theft in the first of his parables, because our Sauiour compareth himselfe, in respect of his vncertaine comming to iudgement, to the comming of a thiefe in the night. But they doe well to dispute the matter now; prouided they would speedily moderate, and determine the question well: before the time of the account here spoken of doe come. For assuredly, then the terme will be out, and no further day granted for any disputation about the matter. And happie shall they be, that shall turne all their care to practise that vsurie, which our Sauiour hath commended: as being the onely lawfull and blessed vsurie, which bringeth sound and durable gaine with it; euen to as great abundance, as may be desired. *For to him that hath* (saith our Sauiour) *shall be giuen, and he shall haue abundance*: when as on the contrarie, that shall be taken away, which the vnprofitable seruant, refuseth to make any vse of.

Thus much of this parable, as it is recorded by Saint *Matthew*. Whereunto, (as was said) that other in the 19. chap: of S. *Luke* accordeth, touching the substance and scope of it. As for the circumstances of ten seruants, answerable to the number of the 10. virgines in the former parable: & of the *Mina*, or pound a great deale lesse summe of mony giuen to euery one, in stead of the talents, in diuers proportions deliuered to the rest: they doe nothing preiudice, the same substance and drift of either parable. No more doth the diuerse proportion of the gaine: or diuerse measure of the reward. This onely is to be materially obserued in *Luke*, which is not set downe in *Matthew*: that the noble man going into a farre countrie, was hated of his Citisens, who after his departure rebelled against him: though all in vaine. For at his returne, the noble man doth execution vpon all those rebells. Euen so shall it bee, at the ende of the world. None of those, that refuse to submit themselues to the regencie and gouernment of our Sauiour Christ here in this world, shall escape his reuenging hand: according to the conclusion of the parable in these wordes. *Moreouer, those mine enemies, which would not that I should raigne ouer them, bring hither, and slay them before me.* The Lord Iesus himselfe, will see the execution done vpon all those that rebell against him, and his Gospell: by the ministerie of his holy Angels, immediately vpon his sentence & iudgement, pronounced against them at the last day. Mat: 13, 41, 42. and verses 49. 50.

The consideration of all these things, must needes be of great force, to awaken all that shall duly weigh and beleeue the wordes of our Sauiour, to bee faithfull and true: to be continually watchfull, that at the last iudgement, they may be found good and faithfull seruants to God.

And I doe hartily pray God, that the same good effect may be wrought in our hearts,

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hearts, who haue heard these things, thus plentifully laide forth vnto vs, and that also in so great varietie of perswasion, as our blessed Sauiour, hath (in wonderfull desire of our saluation) commended the same vnto vs: that whether we dye before his comming, or liue till his comming; wee may be found such as wee ought to bee. For (as hath beene often saide) it commeth all to one reckoning in effect, whether wee liue to that day or no. For as wee dye now, so shall we be found then: either iust, or vniust, true beleeuers, or hypocrites.

Wherefore, seeing our death is as vncertaine to vs, how soone it shall be, to euery one of vs for our parts; as the comming of the Lord, shall be to the whole world: let not any of vs stop our eares, or harden our hearts, against the gracious warning, which is giuen vnto vs. And the rather, because, though the day of our death is not farre off, when it is at the furthest: yet we haue experience, by the sodaine deaths of many, that it may be nearer then we can thinke. For sometime (as we see) the summons, and arrest, and the execution of death, come all at once vpon others. And why may not death vse the like expedition, in the cutting off of our dayes? It may fall out so, for any thing that any of vs doe knowe. Let vs therefore, I pray you, euen all and euery one of vs; let vs (I say) watch, that none of vs, may at any time be taken vnprepared to our destruction: but that we may be in a readines, to meete the Lord with comfort, to our eternall saluation. *Amen.*

And thus farre, for the ground of the Article of our faith, concerning the comming of our Sauiour, to iudge both the quicke and the dead, out of the holy Euangelists: both for the time thereof, and concerning the signes, so farre as they may bee discerned of vs; and also touching the place, from whence, and whither he shall come; and in what manner he shall shewe himselfe; and who they are whom he shall iudge.

Moreouer, wee haue herewithall, seene diuerse of those vses, both for comfort, and also for dutie which we are to make from the doctrine and faith of this Article. Wherein, though we haue somewhat broken our order, to the end we might not breake the course of our text, which is more to be regarded then our order: yet if neede be, we shall very well salue it againe, because by how much we haue (as it were) increased the burthen here; wee shall goe away the lighter, and make the more expedition there.

IN the meane while, let vs proceede to that which followeth, (and that also, in as good and commodious a course, as wee may attaine vnto) touching the order of our Sauiours proceeding, in the execution of his last iudgement: euen as he himselfe, hath likewise foretold, and described the same.

This followeth, in our text of the Euangelist *Matthew*, from the beginning of the 31. verse, to the end of the chap: Let vs heare the words of our Sauiour.

Question. Which are they?

Answer. 31. *And when the Sonne of man commeth in his glory (saith our Sauiour) and all the holy Angels with him, then shall he sit vpon the throne of his glory.*

32. *And before him shall be gathered all nations, and he shall seperate them one from another, as a shepheard seperateth his sheepe from the goates.*

33. *And he shall set the sheepe on his right hand, and the goates on the left.*

34. *Then shall the King say to them on his right hand, Come yee blessed of my Father: inherit the kingdome prepared for you from the beginning of the world.*

35. *For I was an hungred, and yee gaue me meate, I thirsted, and yee gaue me drinke: I was a stranger and ye lodged me.*

36. *I was naked, and ye clothed me: I was sicke, and yee visited me: I was in prison, and ye came vnto me.*

37. *Then shall the righteous answer him, saying, Lord when saw we thee an hungred and fed thee? or a thirst, and gaue thee drinke?*

38. *And when saw we thee a stranger, and lodged thee? or naked, and clothed thee?*

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39. *Or, when saw we thee sicke, or in prison, and came vnto thee?*
40. *And the King shall answer and say vnto them, verily I say vnto you, in as much as ye haue done it vnto the least of these my brethren, ye haue done it to me.*
41. *Then shall he say vnto them on the left hand, Depart from me ye cursed into euerlasting fire, which is prepared for the Diuel and his Angels.*
42. *For I was an hungred, and yee gaue me no meate: I thirsted, and yee gaue mee no drinke.*
43. *I was a stranger, and ye lodged me not: I was naked, and ye clothed me not: sicke and in prison, and ye visited me not.*
44. *Then shall they also answere him, saying; Lord when saw wee thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?*
45. *Then shall he answer them, and say, verily I say vnto you: in as much as yee did it not to one of the least of these, ye did it not to me.*
46. *And these shall goe into euerlasting paine, and the righteous into life eternall.*

Explication

In this last portion, of the large speech of our Sauiour, concerning his comming to iudgement: he is more plaine and full, then in any part of his speech before, touching the manner of his proceeding, and ordering of the same: wherein, after that by a certaine close referring, or pointing backe, to that which he had saide before, for the manner of his appearing, chap: 24. verse 30. and also concerning the persons, who are to be iudged by him: he doth now furthermore shewe, in what manner hee will addresse himselfe to giue iudgement: and what his sentence shall be: and by what rule or law the same shall be directed: and finally, he foretelleth that the execution of the sentence, shal take place, forthwith vpon the pronouncing of it.

So that partly looking backe to that which hath beene touched alreadie; and partly by reason of that further addition which our Sauiour maketh: we haue many things to consider, concerning the full laying forth of this last and most graue and reuerend iudgement.

Question. Rehearse you them: Which are they?

Answer. *First, who the Iudge is.*

Secondly, in what manner he shall shewe himselfe, when he commeth to iudgement.

Thirdly, how hee shall addresse, and dispose of himselfe, to pronounce the sentence.

Fourthly, who the persons are, whom he shall iudge.

Fiftly, what the sentence shall be.

Sixtly, the reason of the iudgement, or by what rule, or lawe, the sentence shall be giuen: together with an explaning of that which might seeme strange therein.

And last of all, what the execution shall be.

Explication. All these things, are necessarie to the execution of any solemne iudgement. For there must be a iudge. It is meete also, that he shewe himselfe in some reuerend manner, that he be not despised or contemptible. There must be a meet seate, or throne of iudgement. There must be persons, and causes to be iudged. There must bee a lawe or rule, for the ordering of the iudgement. And after iudgement is giuen, there must follow execution: or else all that went before, is made vaine and frustrate. These things therefore are to speciall good purpose expressed, in this most graue, and reuerend iudgement which is most high aboue all other.

But how commeth it to passe, that wee heare no mention made of the producing of any witnesses, of impanelling of *Iuries*, &c.

Question. What reason may there be of this?

Answer. *This last iudgement, shall not be, to make inquirie into mens innocencie or guiltines: but to manifest who are to be acquited, and who to be condemned.*

Explication, and proofe. It is true. And for the same cause it is, that without any mention of inquisition, our Sauiour Christ saith, that there shall be forthwith, and all at once, a seperation made betwixt the one, and the other sort: as we haue further occasion

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to consider anone, and as we haue alreadie seene heretofore. Matth. 13.49. and chap. 24.30.

As for witnesses, or Iuries; there shall be no neede of them, to the furthering of this iudgement: because hee that iudgeth, knoweth the secrets of all hearts, and is perfectly priuie to euery mans waies. Reuel. 2.23. And beside this, euery mans owne conscience, that is guilty, shall be in stead of a thousand witnesses, and as a booke of inditements against himselfe. So we read Rom. 2.15. 16. And 1. Cor. chap. 4. ver. 5. And Reuel. 20.12. *The bookes were opened, &c.* To the which end also, serueth that saying of our Sauiour, that whatsoeuer is bound on earth, it is also bound in heauen, and so remaineth before hand (as it were vpon the file) till that day.

Question. BVt let vs come now to the particulars aboue mentioned.
And first concerning the Iudge: who is he?

Answer. *This iudgement is committed to our Sauiour Christ, not onely in respect of his Godhead, but also in that he is the Sonne of man.*

Explicatiō So in deede wee reade in our present text: and it hath beene often mentioned by our Sauiour Christ in his doctrine, concerning this his comming to iudgement. Namely, Iohn, 5.22. *The Father hath committed all iudgement to the Sonne.* And verses, 26.27. *As the Father hath life in himselfe, so likewise hath he giuen to his Sonne to haue life in himselfe, And he hath giuen him power also, to execute iudgement, in that he is the Sonne of man.* And the Apostle Paul. Act. 17.31. *God hath appointed a day, in the which he will iudge the world in righteousnes, by that man whom he hath appointed, whereof he hath giuen assurance to all men, in that he hath raised him from the dead.* Thus then, it is manifest, that our Sauiour Christ is the Iudge of the world: euen in that he is the Sonne of man.

Question. But can you shew any reason why this should be so?

Answer. *Yea (as I haue beene taught) there are many very great and weightie reasons of it.*

First and principally, because God hath in his owne most sacred and holy counsell, so determined and appointed: as was euen now alledged, out of the 17. Chap. of the Acts of the Apostles.

Secondly, that the former prophesies, giuen forth for declaration of the same most holy counsell and purpose of God, might be fulfilled: according to that which wee reade in the Epistle of Iude, concerning the ancient prophesie of Enoch. Behold, the Lord commeth with thousands of his Saints, to giue iudgement of all men. And Zech. 12.10. And Iohn, 19.37. They shall see him whom they haue pierced. According to that also of our Sauiour himselfe, Matth. 26.64. yee shall see the Sonne of man comming in the clouds of heauen. And Reuel. 1.7.

Thirdly, it is iust with God, that in so much as he was on his owne behalfe, in the time of his humiliation, vniustly reiected, and murthered, as touching the malice of men, both Iew and Gentile: hee should now, in his most high and worthy aduancement, shew himselfe a iust Iudge, in the condemning of so many of them, as did not repent thereof; and all other also, that shall at that day be found in their sinnes.

Finally, it shal be so, for the comfort of all true Christians: seeing they shal behold him to be ordained their Iudge, who was before, anointed to be their euerlasting redeemer, and Sauiour.

Explicatiō & proofe. These indeede are very sufficient reasons, to let vs see why it should be so. And they are no other, then such as haue good warrant from the holy Scriptures: like as you haue alledged, concerning the former three. Touching the last reason; that is, the comfort of the faithfull: we shall haue further occasion, to consider of it afterward.

Neuertheless, albeit the iudgement is committed to our Lord Iesus Christ, euen in that he is the Sonne of man: we must not think, that the Deitie is excluded, either of the Sonne of God himselfe: or of the Father, or of the holy Ghost: but the iudgement shall proceed from the whole Trinitie, though the Sonne onely, is the administratour and pronouncer of it.

Let this suffice for the first point, who the Iudge is.

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Question. THe manner of his comming is next. How is it described that it shall be?

Answer. *The Sonne of man (saith our Sauiour) shall come in glory, and all the holy Angels with him.*

Explication. This glory, which our Sauiour speaketh of, is the glory of the onely begotten Sonne of God: that is to say, a most diuine glory, euen the glory of God the Father, as he himselfe spake before. Math. 16.27. *For* (saith he there) *the Sonne of man shall come in the glory of his Father, with his Angels.* Here in this place, our Sauiour calleth it his owne glory, because it is due vnto him, euen in that he is the Sonne of man, by the gift of the Father, who elsewhere is called the Father of glory. Ephes. 1.17. and the God of glory. Act. 7.2. and the King of glory. Psal. 24.7.8.9.10. that is most glorious in himselfe, and also the fountaine of all true honour and glory to all other. It shall be the perfect declaration of that glory, which the disciples saw some bright glimses of: as we read, Iohn, 1.14. Math. 17.2. and 2. Pet. 1.17. It shall be that glory, which our Sauiour praied for, Iohn. 17.5. *Now glorifie me thou Father, with thine owne selfe, with the glory, which I had with thee, before the world was.*

Now according to this glory, euen the diuine glory of our Sauiour: shall that power be, wherewith hee shall come: that is to say, it shall be the very almighty power of God: according as we haue seene before affirmed, by our Sauiour himselfe, Math. 24.30. and Luke, chap. 21.27.

The same glory and power of our Sauiour Christ, is further illustrated, for a helpe of our weakenes, to conceiue the more gloriously of it: from the attendance of the holy Angels, who shall at that time accompanie him, as his seruants, with all their glory and power, to the execution of this his iudgement. And for this cause, they are called his Angels, Math. 16.27, like as the glory, is in our present text, called his owne glory. Now verily, this we may be sure of, that the glory of our Sauiour must needes be an exceeding great glory, which shall exceede all the glory of the thousands, yea the myriades and tenne thousand thousands of the Angels, which shall accompanie him: more, no doubt, then the Sunne excelleth all the starres of heauen in brightnes and glorie.

Thus therefore, as the Iudge of the Assise, when he commeth in his circuite to execute iudgement from the Prince, is for honours sake, accompanied with the high Sherife, and the honourable and worshipfull of the Country: so, yea by infinite oddes, shall our Sauiour Christ comming to execute this iudgment of all iudgements, that we now speake of; be accompanied with such a glorious traine, as neuer any Iudge was, or shall be accompanied withall, from the beginning of the world, to the end of the same.

The vse of this exceeding glory, shall be this: euen to procure the more reuerend estimation from the godly: and also to the end that the very wicked may be constrained to tremble before the same.

And in this respect also it is, that according to the words of our Sauiour, mentioned before. Math. 24.31. the holy Apostle Paul, doth likewise make mention of some other things, as signes and appurtenances to this most excellent maiestie and glory: as we reade, 1. Thess. 4.16. 1. Cor. 15.52. saying, *The Lord himselfe shall descend from heauen with a shoute, and with the voice of the Archangell, and with the trumpet of God.* Yea, and that no doubt in farre more glorious and magnificent manner, then it sounded at the giuing of the law, Exod. 19.19. though the sound of the trumpet at that time, was long, waxing lowder and lowder. And though the law was giuen by the ministerie of Angels, Gal. 3.89: yet it was with lesse appearance of glory, then there shall be at the comming of our Sauiour Christ to iudge both by the law, and also according to his Gospel, as the same Apostle testifieth. Rom. 2.12.16.

Thus much of the manner of the appearance of our Sauiour, when he shall come to iudgement, at the end of the world.

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Question. NOw in the third place. How shall hee addresse and dispose of himselfe, to the pronouncing of this most reuerend and glorious iudgement?

Answer. *Then (saith our Sauiour) the Sonne of man shall sit vpon the throne of his glorie.*

Explication. What manner of throne, this throne of glory shall be, it is better to suspend our iudgement, then to imagine any particular likenes of the Maiestie of it in our mindes: till in due season we shall be the beholders of it, with our bodily eyes. Neuertheless, this wee may be as sure of before hand, as if we saw it presently with our eies: that it shall answer to that description of the throne of God, whereof we read Dan. 7. ver. 9. 10. And Reuel. 20. 11. Where the Apostle Iohn saith, *That he saw a great white throne, and one that sate vpon it, from whose face fled away both earth and heauen, and their place was no more found.* Which throne no doubt shall be infinitely more glorious, then the yuorie throne of K. *Salomon*, not onely white as that was, but most bright: answerable to the purity and righteousnes of that iudgement, which shall be pronounced by the Iudge that shall sit downe vpon it: according to that we read, Psal. 45. 6. and Heb. 1. 8. *O God thy throne is for euer and euer, the Scepter of thy Kingdome is a Scepter of righteousnes. Thou louest righteousnes and hatest iniquitie, &c.* According also to the like testimonies, which haue their finall prospect toward this last iudgement, Psal. 5. 4. and Psal. 7. 11. and 9, 7, 8. and 94, 20. Read also Gen. 18, 25. Rom. 2, 5, 6, And Eccles: 3, 16, 17. and chap. 5. 7.

But there is yet another thing set downe, concerning our Sauiour his addressing of himselfe, to the pronouncing of this his last sentence. And that is, that by the Ministerie of his holy Angels, he will gather all those, whom he wil iudge, before him: and seperate the good from the bad. The which, because it belongeth to the fourth branch of our inquiry, let vs consider both that, & this, together, as they are linked together in our text,

Question. In what words is that done?

Answer. *Before the Sonne of man (saith our Sauiour) shall be gathered all nations, and he shall seperate them one from another, as a shepheard seperateth the sheepe from the goates. And he shall set the sheepe on his right hand, and the goates on the left.*

Explicatiõ Here indeede is one part of the preparation to the iudgement, linked with a declaration of the persons, who are to be iudged.

Of the which: first, that the Angells shall be the instruments of our Sauiour, to gather all before him, and to make the seperation of the one sort from the other, wee haue seene before, Matth. 13. 49. and chap. 24. 31. And this sheweth, that by the swift ministery of the holy Angels, that this iudgement of our Sauiour, shall be with most singular expedition, considering the maine greatnesse of the iudgement: according to that of the Apostle *Paul*, 1. Cor. 15. 51, 52. *Behold, I shew you a secret thing, we shall not all sleepe, but we shall all be changed. In a moment, in the twincklīg of an eye at the last trumpet, &c.* Neuertheless, thogh the holy Angells shall do it, yet because they doe it as the seruants of our Sauiour therin: therfore our Sauiour doth ascribe it to himself. In which respect it is, that as he is often cõpared to a sheepheard, in feeding and preparing his flocke, that is to say, the elect of God, against the day of his appearance: so now, hee doth likewise from the same similitude, describe the seperation which he will, at that day, make betwixt the sheepe, that is, all that belong vnto him, and the goates, that is, the wicked and reprobate, as they are compared Ezekiel 34. insomuch as these kindes of cattell, are very contrary in many things, as there appeareth. The sheepe are harmeless, the goates are harmefull: they are a more sweete kinde of cattell, this more stincking and vncleane, &c.

Thus much of the preparation to this most reuerend iudgement, concerning the ministerie of the holy Angels, touched in these last wordes of our Text.

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NOw secondly, concerning the persons, that are to be iudged; the which is the fourth point of our inquirie (as was said.)

Question. Whom doth our text describe, that they shall be?

Answer. *All mankinde without exception: both high and low, young and old, rich and poore, learned and vnlearned, Iew and Grecian, Barbarian and Scythian, English and French, bond and free, good and bad, Prince and people, inferiour Magistrate and all subiects, Iudges themselues, and all vpon whom they haue at any time giuen iudgement. Ministers of the word, and their seuerall flockes and charges, Apostles, Prophets, Euangelists, Pastours, and Teachers, Martyrs and their persecuters: Captaine and Souldiar, Husband and wife, Parents and children, Master and seruant. All whosoeuer haue receiued life, moning, and beeing, at the hand of God, in all generations, from the first man Adam, to the last that shall be found liuing, vpon the whole face of the earth, at the end of the world.*

Explication. This is plaine, from the generall speeches of the holy Scripture, concerning this matter. Our present text saith in the wordes of our Sauiour, that all Nations shall be gathered before him. And the Apostle Paul, 2. Cor. 5. 10. *We must all appeare before the iudgement seate of Christ.* And againe, Rom. 14. 10, 11. 12. *We shall all appeare before the iudgement seate of Christ. For it is written, I liue saith the Lord* (he bindeth it with a sacred oath) *and euery knee shall bowe to me, and all tongues shall confesse vnto God. So then, euery one of vs shall giue accounts vnto God.* And Gal. 6. 5. *Euery man shall beare his owne burthen.* Read also Reuel. 1. 7. *Euerie eye shall see him.* And chap. 20. 12. *I sawe* (saith S. Iohn) *the dead both great and small stand before God, &c.* Neither can any man appeale from this Iudge to another. Neither is there any place of Sanctuarie, priuiledged to stay the course of it.

But it will be said of some, How can this be, seeing all the generations of the world, from the beginning thereof, to that age, wherein our Sauiour shall come to execute this iudgement, shall be dead and rotten touching their bodies: yea, and manie thousands of them drowned, and burned to ashes?

Question. What shall we answer to this?

Answer. *All that are alreadie dead, and all that shall henceforth die before that day, shall be raised vp againe with the same bodies, wherein they liued and died.*

Explication & proofe. It is very true. For so we read. Act. 24. 15. *The resurrection of the dead, shall be both of iust and vniust.* And Iohn, 5. 28. Our Sauiour himselfe affirmeth, that the houre shall come, *in the which all that are in the graues shall heare his voice, and come forth.* Yea, and as it was shewed to S. Iohn, by speciall reuelation, by the same our Sauiour, Reuel. 20. 13. *The Sea shall giue vp the dead that are init, and death and hell shall deliuer vp the dead that are in them.* And thus it is to be vnderstoode, that our Sauiour shall iudge both the quick and the dead, Act. 10. 24. Rom. 14. 9. 1. Pet. 4. 5.

Neither let any, out of his faithlesse heart, giue place to any contradictorie speculations, as though this were impossible, that all should be raised vp: & that they should stand in any horizon, or space of the heauen or of the earth determining our sight. For God who hath made the world of nothing, and by his word hath and wil propagate the whole increase, and off-spring of all mankinde, from the beginning to the end: he both can and will, by the same his almightie power, raise vp, gather together, and bring all to giue an account before him. He knoweth also without vs, in his infinite wisedome, how to doe it; and what compasse of the earth will containe the whole number: so that we may well leaue all our proportions, either arithmeticall, or geometricall, to measure & determine this matter, which infinitely exceedeth al humane reach. And if the present compasse of the earth would not suffice: God could in a moment stretch it out, & inlarge it to the full capacity, ten fold more then it is.

But casting aside all such curious and faithlesse speculations: let vs proceede to those necessarie points, which are yet behinde. And namely, that we may

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may make way to the sentence of that iudgment, which our Sauiour will giue.

Question. Shall all arise from the dead in the same manner, and to the same ende?

Answer. *Nothing lesse.*

Question. How then?

Answer. *Onely the faithfull, such as are, and shall be dead, vntill the appearing of our Sauiour Christ, shall rise againe with bodies made glorious and spirituall: and such of them, as shall be found liuing at the time of his blessed appearing, shall immediately be changed into the like glorie: whose iudgement, giuen as well of one, as of the other, shall be their acquiting and iustifying for euer and euer.*

But as touching the wicked, which haue and shall die in their sinne and vnbeliefe before that day, though they shal rise againe with their bodies: and the rest which shall be liuing, shall appeare before the iudgement seate of Christ: yet shall their bodies abide stil in their naturall dishonour and sinfull corruption: onely fitted to indure that iudgement which shall be awarded against them; euen their condemnation to perpetuall & most extreame torment and miserie.

Explicatiõ & proofe. This difference of the resurrection, is made manifest in many places of the holy Scriptures. As Dan. 12. 2, 3. *Many of them that sleepe in the dust of the earth* (saith the holy Prophet) *shall awake, some to euerlasting life, and some to shame and perpetuall contempt. And they that be wise, shall shine as the brightnesse of the firmament: and they that turne many to righteousnesse, shall shine as the starres for euer and euer.* And Iohn 5. 29. After that our Sauiour Christ hath affirmed, that *the houre shall come, in the which all that are in the graues, shall heare his voyce,* (as was before alledged) he addeth these words. *And they shall come forth that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.* We reade also, concerning the state and condition of the faithfull, apart by themselues: 1. Cor. 15. 51. and 1. Thes. 4. 14. and Luke 13. 29. And concerning the condition of the wicked apart, Matth. 24. 30. as wee saw before. And Reuel. 1. 7. And chap. 6. 15, 16, 17.

But let vs stay principally vpon this our present Text, wherein the difference is most liuely expressed: and that also diuers and sundry waies.

First, in the seperation of the sheepe from the goates: that is to say, of the faithfull and godly from the wicked: and the same also with a most charie and sheepheardlike care, answerable to the prophesie of Ezek. chap. 34. And Ier. chap. 31. 10.

Secondly, the difference is expressed in the setting of the faithfull and godly on the right hand, for honours sake: and the wicked on the left hand, to their perpetuall reproach.

But most of all, the difference is manifest by the contrarie iudgement, which our Sauiour hath already determined and foretolde, that hee will giue vpon them.

THis sentence or iudgement of our Sauiour; let vs nowe in the fift place, come to consider.

Question. And first: What is that part of the sentence, which our Sauiour will giue, for the finall acquiting, iustifying, and sauing of the faithfull: euen of all such as shall be set on his right hand?

Answer. *The King* (saith our Sauiour) *shall say to them, Come yee blessed of my Father, inherite the Kingdome, prepared for you, from the foundations of the worlde.*

Explicatiõ There being two diuerse, yea contrary parts of the iudgement of our Sauiour; according to the contrary estate and condition of the persons to be iudged: we haue three things to be obserued in either part.

First, the sentence it selfe.

Secondly, the reason of the sentence, or rather the law, whereby our Sauiour will giue his sentence.

Thirdly,

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Thirdly, an explication of that doubt which ariseth from the reason or rule of the sentence, to the iustifying thereof: both to the eternall consolation of the godlie, and also to the eternall conuiction of the wicked.

The first part of the sentence we haue alreadie before vs. It is a most gratious sentence, of the most soueraigne and supreame King and Iudge; concerning those that doe belong vnto him: let vs accordingly, with all holy reuerence, consider of it. For whereas the words of Kings and Princes here vpon earth, are not to be neglected; speciallie when they sit in place of iudgement, hauing God before their eyes: much more is this sentence of the King of heauen himselfe, euen the King of all Kings; to be regarded of vs. And the rather, because it conteineth such a sentence, as no King but hee; may presume to giue. No earthly King, or Monarch, hath euer had, or shall euer haue so large an authoritie, as this ouer all the world is: much lesse ouer all the generations of the earth; and that from the beginning to the end of the world. None euer had, or shall euer haue, so great and high authoritie, as to giue iudgement vpon bodie and soule, and that for euer and euer: but onely our Lord Iesus Christ, the sole Monarch of the whole world.

In this sentence, our Sauiour being thus the soueraigne Lord and King of all: hee doth first, most notably open and reueale to his Church before hand, (for the common instruction of all the faithfull) what is the onely supreame and chiefe efficient cause of their perfect saluation and glory; which hee will at that day bestow vpon them. This cause of their saluation and glory; is not their owne worthinesse, either for excellencie of their nature, or for merit of their workes: but it is, as our Sauiour giueth plainely to vnderstand, the onely free grace and fauour of God. In regard whereof, and of the fruits and effects of it, he calleth them first, *the blessed of his Father*. Secondly, he putteth them in possession of the kingdome of God: not by purchase, but in way of inheritance; and the same also not by naturall descent, but by adoption onely. And thirdly, our Sauiour telleth vs, that this inheritance, whereof hee giueth the faithfull the possession; is such an inheritance, as God had prepared for them before they were: and therefore could in no wise, be merited and deserued by them. All which considerations, are so many notable reasons; as well against the prowd opinion of mans merit, as for the magnifying of the most free and deserued mercy of God: saue onely, as our Sauiour hath deserued mercie for vs at his hands.

And it is well for vs, that our saluation is not fitted answerable to our merit; though it were so, that wee could deserue any thing to be paide, as a wages, or due debt vnto vs. For euen as the gifts of earthly Princes of great estate, which proceed from them of meere fauour and bountie, are greater then those which they giue in a proportion of this or that seruice done vnto them. (Of the which we may take the great King *Ahashuerosh* for an example, Est. chap. 6. verse 6. *What shall be done* (saith *Ahashuerosh*) *to the man whom the King will honour?* *Haman* forthwith conceiuing in his minde, that this should be a speciall honour; seeing the King minded to declare his royall magnificence and gratuitie therein: he therefore describeth such an exceeding honour as hee himselfe aspired after, though he had no desert, whereby he might presume that it should be due vnto him. And chap. 7. 2. of his princely bountie he sheweth himselfe ready to grant *Ester* her request, to the halfe of his kingdome. Where as if she should haue stoode vpon her worthinesse, hee would not haue yeelded her so much as one of his hundreth and seuen and twenty Prouinces.) So no doubt, the reward and aduancement which proceedeth of the most free and infinite bountie of the Lord our God, to the setting forth of the most perfit glorie of his grace, it is infinitely aboue that which any man (though he had a meritorious faultie and power) were able to deserue at his hands.

We are the rather thus to admonish, and ground our selues from the present wordes of our Sauiour; to the end we may the better vnderstand, that which follow-

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followeth in the reason, or rule of this part of the iudgement: and that we may not be misled, by the false interpretation of any, that contend for iustification by the merit of works.

Neuertheleſſe, before we goe from theſe words, *Come ye bleſſed of my Father*: we are to ſtay a while longer, to obſerue other moſt ſweete and comfortable inſtructions from the ſame.

And firſt, in that our Sauiour ſheweth, that hee will moſt louingly call and incourage thoſe that be of his ſheepfold, to come vnto him, and to take poſſeſſion of the kingdome prepared for them: he ſheweth, that he will be then of the ſame gratious minde which he was of, while he was vpon the earth, in that he incouraged all humbled and diſtreſſed ſoules to come vnto him, as wee reade Matth. 11, 28. *Come vnto me all ye that are wearie and laden, and I will ease you.* For as he promiſeth, ſo will hee then performe, to call all ſuch to the eternall poſſeſſiō of that reſt, which he promiſed to beginne in thē here. And it is to ſingular purpoſe, that our Sauiour certifieth vs, that he will in this gratious manner, inuite and incourage all true beleeuers, to the poſſeſſion of this glorious kingdome: becauſe he knoweth, that they will retaine this conſtant iudgement of themſelues, that they are vtterly vnworthy of it, ſaue onely from the free grace and mercie of God, through the alone worthineſſe of their Sauiour.

This therefore ſhall be the accompliſhment of that incouragement, which he gaue to his Diſciples before, as we read, Luke 12, 32. *Feare not, little flocke: for it is your Fathers pleaſure to giue you the kingdome.* Yea euen that kingdome, which is onely in truth & in full perfection, worthie the name of a kingdome: becauſe all other kingdomes here in this world, though they be rich, and haue many pleaſures, yet they are full of manifold griefes and vexations, euen to the Kings themſelues; & they are alſo ſubiect to impoueriſhment, & to all calamitie and deſolation. Onely this kingdome of our Sauiour, ſhall be repleniſhed with true, durable, and perfect, riches and glorie, for euermore.

And furthermore, that this moſt glorious and incomparable kingdome of God ſhall be giuen to all true beleeuers, of the free gift of God, in way of inheritance, through adoption, & not of purchaſe or by any deſert: it is euery where confirmed in the holy Scriptures, according to this teſtimonie and canonicall direction of our Sauiour. And namely, Acts 26. 18. *That they may receiue forgiueneſſe of ſinnes* (ſaith our Sauiour to *Paul*) *and inheritance among them which are ſanctified by faith in me.* From the which ground and warrant, ſaith the ſame Apoſtle *Paul*, Rom. 8, 15, 16, 17. *Ye haue receiued the Spirit of adoption, whereby we crie Abba, Father. The ſame ſpirit beareth witneſſe with our ſpirit, that we are the children of God. If we be children, we are alſo heires, euen the heires of God, and heires annexed with Chriſt, if ſo be that we ſuffer with him, that wee may alſo be glorified with him. For I account that the afflictions of this preſent time, are not worthy of the glorie which ſhall be ſhewed vnto vs.* Now if the ſufferings of martyrdome, for the teſtifying of the truth, be not worthy: what obedience of any other worke, may be accounted worthy? It is therefore by inheritance, and that by adoption, as the Apoſtle teacheth. For the holy ſpirit of God, is the proper aſſurance of it vnto vs, and not any worthineſſe of our ſelues, or our workes. Epheſ. 1. 13, 14. and chap. 4. 30. and 2. Cor. 1. 22. Reade alſo Gal. 3, 18. *This inheritance is not of the law, but by promiſe.* And Coloſ. 3. 24. it is the *reward of inheritance by the gift of Chriſt*, and not the reward of a hired ſeruice. And 1. Pet. 3. 9. The children of God are called *to be heires of bleſſing.* Likewiſe, Heb. 1. 14. And chapter 9. 15. *Through the death of Chriſt, they are called to receiue the promiſe of the eternall inheritance.* This inheritance, to the liuely hope whereof, we are, of *the abeundant mercie of God, the Father of our Lord Ieſus Chriſt, begotten by the reſurrection of Ieſus Chriſt from the dead: it is an inheritance immortall and vndefiled, which fadeth not away, but is reſerued in heauen for vs.* 1. Pet. 1. 3, 4. The riches of this inheritance is glorious, aboue that we can fully conceiue. Epheſ. chapter 1. verſes 18, 19.

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From hence therefore wee may conceiue, in what sense our Sauiour calleth the children of God, *the blessed of his Father*: not in respect of the outward blessings of this life, either riches, or honour, &c: but in regard of the inward graces of the holy spirit bestowed vpon them; and because of this heauenly inheritance which is prepared for them: according to that in the same chapter of the Ephesians, verses 3, 4. *Blessed be God, euen the Father of our Lord Iesus Christ, who hath blessed vs with all spirituall blessings in heauenly things in Christ... As he hath chosen vs in him, before the foundation of the world, that wee should be holy*, &c. as it followeth most notably in that chapter.

And whereas, it was of the great mercy of God, that it pleased him to create all outward blessings for mankinde at the beginning; before hee created them: O how much more infinite was his mercie, that he knowing that man would soone forfet all his present blessings, prepared for him, & for many thousands of his lost posteritie, a heauenly kingdome, repleni shed with all spirituall happinesse, and blessing, laid vp in store for them! Verily, wee cannot worthily blesse God; neither shall all mankinde be euer able, to yeeld him condigne and proportionable praise: no not in all eternitie, for this his blessing; which is not onely to be infinite in continuance, but also vnmeasurable in the greatnes and excellency of it.

Hetherto of the first part of the sentence, or iudgement of our Sauiour, for the acquiting and clearing of all true beleeuers; against all both accusations of their owne consciences, whereby they cannot but iudge themselues, to be in themselues vtterly vnworthy of the glorious kingdome of God, and to be but vnprofitable seruants, &c: as also against the malitious accusations of the diuell, our most malignant aduersarie; not without cause called *the accuser of the brethren*: and finally against the accusations of the children of this world, who when they can conuict them of no grieuous iniquity, whereof they haue not truly repented them: yet doe vsually condemne them as hypocrites.

NOw let vs come to the reason, or rule of this first part of the sentence, or iudgement of our Sauiour, concerning them of his right hand.

Question. Which is that?

Answer. *For* (as our Sauiour telleth vs, hee will say) *I was an hungred, and yee gaue mee meate: I thirsted, and ye gaue me drinke: I was a stranger, and ye lodged me: I was naked, and ye clothed me: I was sicke, and yee visited me: I was in prison, and ye came vnto me.*

Explication. These words of our Sauiour (as was said euen now) conteine a reason, and therein also, that rule or law, according to the which, our Sauiour frameth his iudgement. Let vs therefore consider of them, in either respect.

And first, in what sense they are to be accounted a reason of that part of the iudgement, which our Sauiour hath expressed.

Question. How is that?

Answer. *They may well be so accounted in diuers respects.*

First, in that they argue from a speciall instance, of the manifold effect and working of Gods grace, in the hearts of those, whom hee calleth the blessed of his Father, that they are so indeede: and that the kingdome of God is prepared for all such.

Seconaly, in that they shew, that the Father of our Lord Iesus Christ; and our Sauiour himselfe, doe so greatly esteeme mercifulnesse, and the fruits thereof, toward his needie and afflicted ones; when they proceede of true faith and obedience to God: that hee will of his infinite mercie, reward such as yeelde and practise them, with no lesse reward then eternall life.

Thirdly, in that they containe a direction to the elect children of God, what way they must take and walke in, to the end they may first glorifie God here in this world, and then be partakers of this glory of his heauenly kingdome for euer afterward.

Finally, in that they shew the children of God, how they may comfortably assure themselues from the fruits and effects of their faith, that they are true beleeuers, the very e-

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lect of the Father, and heires of his eternall kingdome, prepared for them from the beginning.

Expli. In all these respects indeede, well may these latter words of our Sauiour, be a reason of the former part of his sentence or iudgement, concerning the godly: as may be proued by many testimonies of holy Scriptures.

But before wee come to the proofe of the particulars of this respectiue reason: to the end we may carry the matter more plainely before vs, wee are to consider in a few words, both the kinde of the workes here mentioned by our Sauiour, and also the kindes of those persons, to whom they are to be performed.

The kinde of the workes, are of true christian mercy, pitie and compassion. Our Sauiour mentioneth foure particulars: first, *feeding*, which may well comprehend the giuing both of meate and drinke: secondly, *lodging*: thirdly, *clothing*: fourthly, *visiting*: the which agreeth both to the shewing of mercie vpon the sicke, and also vpon such as be in prison. Some make sixe of them: 1. giuing of *meate*: 2. giuing of *drinke*: 3. *lodging*: 4. *clothing*: 5. *visiting of the sicke*: 6. *visiting of prisoners*. But we are not to stand much vpon the number, which was a thing that our Sauiour himselfe stoode not vpon. For whereas there be other duties of mercie besides these: we may be sure that he meant not to exclude any one of them. By the rehearsall of some, hee pointeth to all the rest: making choise of those that are most sensible and familiar, euen such as are to be most generally practised among his people.

The persons to whom these works of mercy are to be performed: they are (to speake generally) all such as stand in neede of the reliefs and succours mentioned. We may reduce them to three heads. First, those that be ordinarily in want: to wit, the poore which are euery where dispersed among the rest of the people of God: of whom our Sauiour hath said before, *The poore ye shall alwaies haue with ye*. And that also, by the very appointment of God: according to the holy Prouerbe, which saith, *The poore and the rich meete together, the Lord is the maker of them all*. For as it is said elsewhere, the Lord maketh poore, and he maketh rich, he maketh high, and he maketh low. Of these speaketh our Sauiour, Luke 14. 12. *When thou makest a dinner or supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbours, &c: but call the poore, the maimed, the lame and the blinde. And thou shalt be blessed, because they cannot recompence thee: for thou shalt be recompensed at the resurrection of the iust.*

The second sort, may be vnderstood of those, that through persecution, are driuen from house and home, for Christ & his gospels sake: concerning which sort, our Sauiour speaketh, saying, *When they persecute you in one Citie, flee to another*: he vnderstanding it of such, as for whose escape God so prouideth; that they doe not by their flight, dishonour his name, or discourage and daunt the weake brethren.

The third sort, are of those, to whom God denieth the opportunitie of fleeing: or in their flight, or otherwise, be apprehended by the enemies of the Gospel, and cast into prison: according to that saying of our Sauiour, Luke, 21. 12. *They will deliuer you into prisons*. Of the which three sorts, the first, though they haue housen and lodging, (such as they are) may easily suffer hunger and thirst, and also want clothing for them and their children. The second sort, though they haue clothing, and (it may be, for a while) money in their purses; yet shall they want safe & comfortable lodging in their trauell, if good christians doe not entertaine them: yea in short time they may grow into their tatters, & want mony also to pay for victuals necessary for them. The third sort, though they cannot be lodged at home; yet vnlesse the case be very straight, they may be visited and relieued with such things as they want, though they be shut vp in prison. Finally, some of euery sort, are sometimes sicke: and then haue need of speciall visiting and looking vnto. And of all these, stand the richer sort bound, to haue a christian care to minister vnto them, according to their necessities; lest they

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should faint, and be discouraged vnder their afflictions. Yea so doe the richer sort stand bound, that without the practise of these duties, they shall neuer be able to stand with comfort before the Lord, in the great day of his iudgement: as we shall more fully see afterward, when wee shall come to the other part of the sentence, which containeth the condemnation of the wicked.

Now touching the particular considerations of the reason, which our Sauiour annexeth to the present part of his iudgement, for the acquiting of the godly.

First, that the duties of compassion and mercy, which he mentioneth, are speciall testimonies, declaring who are the blessed of God, for whom the inheritance of the kingdome is prepared, (euen from the effects or working of Gods holy grace in them, to their sanctification) it may appeare, Gal. 5. 21. *The fruit of the Spirit is loue, &c: goodnes, faith, &c: against whom* (saith the Apostle) *there is no law.* And Iames 2. 13. *Mercy reioyceth against iudgement.* Moreouer, it may appeare by that we reade in the former Apostle, Colos. 3. 12. *Now therefore, as the elect of God, holy and beloued, put on tender mercy, kindnesse, humblenesse of mind, &c.* And thus (saith our Sauiour himselfe) *shall* men shew themselues, *to be the children of the most high.* Luke, 6. 35, 36.

Secondly, that mercifulnesse, and the fruits thereof, are of exceeding regard & acceptance with God; it is euident in other places of holy Scripture: though most notably in our present Text. Namely, it is euident in that the Lord saith by his holy Prophet, *I will haue mercy, and not sacrifice: Hos. chap. 6. verse 6.* And our Sauiour himselfe sheweth it plainely, where he promiseth assuredly, that a cup of cold water, *giuen to any of his Disciples, in the name of a Disciple,* (that is, because he is a Disciple) *shall not be vnrewarded.*

Thirdly, that the practise of the duties of mercy, is both the way to glorifie God, and also to attaine to his kingdome of glorie: it cannot be doubted of those, that know how earnestly, and often, these duties are commanded vnto vs, euery where in the holy Scriptures. For a taste whereof, reade Exod. chap. 22. verses 21, 22, 23, &c. 27. Deut. 15. 7, &c. Prou. 19. 17. Isai. 58. 6, 7, &c. Ezek. chap. 18 7. Micah. 6. 8. and Zech. 7. verses 8 9, 10. Luke 16. 9. *Make you friends with the riches of iniquitie,* (riches being so called, because they are vsually either gotten by fraude and oppression, or vniustly detained from the relieuing of the poore) *that* (saith our Sauiour) *when ye shall faile,* (to wit, when life shall faile ye) *they may receiue ye into euerlasting habitations.* That is, that you walking in this way of exercising the duties of mercy, may through the infinite mercy of God, be receiued into the kingdome of heauen.

Finally, that the conscionable care, and ready practise of those fruits of mercie; are comfortable assurances to them that practise them, that they are the children of God, for whom he hath prepared his eternall kingdome: we may be assured of it, from that saying of our Sauiour, Matt. 5. where he pronounceth *the mercifull blessed,* and promiseth, *that they shall obteine mercie.* Likewise, by the testimonie of Saint Iohn, 1. Epist. 3. 14. *We know that we are translated from death vnto life, because wee loue the brethren.* The fruites of which loue, hee doeth describe, to be in a principall parte, the actions of mercie and compassion, in relieuing such as want, with their worldly goods. verses 17, 18, 19.

Thus then we may perceiue, how in sundry respects of great vse & moment vnto vs, the words of our Sauiour, *(For I was an hungred, and ye gaue me meate, &c)* may well be accounted a reason of the former part of his sentence, for the acquiting of the godly.

As for those that can see no reason of this allegation of our Sauiour, but the merit of the workes there mentioned: they shew themselues more then purre-blinde. And though they seeke for helpe, both from Grammar, and also from Logicke: yet neither of them, nor any of their riotous rhetoricke will relieue them, in the pride of their opinion.

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The causall coniunction in Grammar, doth indeed serue to shew the reason of a former sentence: but it doth not necessarily shew a reason from the cause of a thing; but as often from the effect, and from other kinde of arguments likewise, as from the cause. And Logicke also, teacheth that there be diuers kindes of causes, principall and lesse principall, &c. And of the principall and chiefe causes, euery one hath a sufficient power, granted of God, ordinarily to produce the proper effect. Yet that there should be a meritorious cause, it cannot in the naturall proprietie of speech, which it vseth, allow of it. And least of all, can it allow, that the lesse principall cause, should in any reason beare the name of merit, &c: such as are the workes of the most righteous, in comparison of their eternall saluation, though we ascribe the most we may vnto them.

Hetherto of the words of our Sauiour, in such sense as they may be accounted a reason: and that in diuers respects, without any the least aduancing of the merit of mans workes.

THe same words of our Sauiour, may likewise be esteemed, as a law or rule, whereby he will frame or order his iudgement.

Question. How may this be?

Answer. *It may euidently appeare from hence, that our Sauiour will order his iudgement, according to his law and Gospel.*

Explicatio & proofe. It is true that you say. For the faithfull shall be acquited by the Gospel, wherevnto the law giueth witnesse: as we reade, Rom. 3.20, 21, 22. *By the works of the law, shall no flesh be iustified in his sight*: (that is, in the sight of God) *for by the law commeth the knowledge of sinne. But now is the righteousnesse of God made manifest without the law, hauing witnesse of the law, and of the Prophets.* To wit, *the righteousnesse of God by the faith of Iesus Christ, vnto all, and vpon all that beleeue.* And the wicked shall be condemned by the law, *which the Gospel establisheth*: as Rom. 2, 5, 6, &c to the 18. verse. And chap. 3.31. Reade also Matth. 5, 17, 18, 19, 20. And Iohn 3.18, 19, 20, 21. And chap. 12. 47, 48. And Heb. 4. 12, 13.

This is plaine in our text, both on the behalfe of the godly to their saluation, and also to the condemnation of the wicked. For to the one, (as we haue alreadie seene) hee giueth the praise of well doing, in obedience to the law of God: which requireth mercie aboue sacrifice. And the Gospel (as we know) pronounceth the mercifull blessed: and promiseth, (as was alledged before) that they shall finde mercie. But contrariwise, (as wee shall haue further occasion to consider, in the other part of the sentence or iudgement of our Sauiour) hee sheweth that the vnmercifulnesse of the wicked, which both the lawe and the Gospel do condemne: is a great part of the cause of their condemnation. For as we reade in the new Testament, (beside the curse, which the law of God awardeth) *there shall be iudgement merciles, to them that shew no mercy.* Iam. chap. 2, 13,

Thus much concerning the words of our Sauiour, containing the reason or rule of the first part of his iudgement, as was said.

It followeth now in the third place, that we come to those words of our Sauiour, wherein he cleareth a doubt or scruple, which might arise from the same words of the reason: in that he saith not to the godly; *The poore haue beene hungrie, and yee fed them, thirstie, and yee haue giuen them drinke, &c.* but thus; *I was hungrie, and yee fed mee, &c.* For how might this seeme to be so, insomuch as our Sauiour, while hee was here vpon earth, was not in such poore estate, as is here described? Much lesse, can hee be thought to be in any want now, or euer since he ascended vp into heauen. And besides, if it had beene so, that our Sauiour had beene in continuall distresse and neede of succour, while he was in this world: yet could not this succouring of him be performed by any, but such as were of that age wherein he liued.

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To the clearing of this doubt therefore, our Sauiour doth (in way of a *prosopopei*, or figure of speech, as it were) put the question into the mouthes of the faithfull: and then he himselfe answereth to the same.

Qu. In what words doth he this?

An. *Then* (saith our Sauiour) *shall the righteous answer him*, (that is, they shall answer himselfe the King) *saying, Lord, when saw we thee an hungred, and fed thee? or a thirst, and gaue thee drinke?*

And when saw we thee a stranger, and lodged thee? or naked, and clothed thee? Or when saw we thee sicke, or in prison, and came vnto thee?

Explication. These are the words of the scruple or doubt. And they are the words which our Sauiour ascribeth to the righteous: that is, to those who being iustified by a true and liuely faith, are also in some measure fruitfull in the workes of mercie, which are sometime called by the name of righteousnes in the holy Scriptures. Neither need it be any maruel vnto vs, that they shuld vse these words of strãge admiration, for the reasons aboue mentioned. And furthermore, who would not maruell to heare a Prince, being in royall estate, to make report of great succour to haue been yeelded him by such or such a poore subiect of his, when the same his subiect did litle knowe vnto the present day, that it was his Prince, whom he saw and tendered finding him in so pitifull distresse, had not he himselfe acknowledged it? Wherefore much rather may the righteous, whom our Sauiour speaketh of, haue great admiration, we supposing they did litle thinke that the person whom they succoured, was the Lord Iesus himselfe: or that he would esteeme it as if it had beene done to himselfe in his great neede.

This speech also, may well shew, that the disposition of those that be truly godlie, is not to stand much in the remembrance of the good things that they haue done already: but rather to iudge themselues vnprofitable, because they haue done no more good. And being thus humbled in themselues, it is their propertie to rest onely vpon the comfort of Gods free grace and mercy: and not vpon the worthinesse of any thing, that they themselues haue done.

Answer. But let vs heare the answer of our Sauiour. Which is that?

Question. *Then* (saith he) *the King shall answer, and say vnto them, Verily I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.*

Explication This King, whom our Sauiour speaketh of, is (as we know) our Sauiour himselfe. Let vs therefore, consider so much the more reuerendly of that which is saide: as of that which containeth matter both of necessary information, and also of singular comfort, to all such as he speaketh of. And the rather also; because he vttereth that which he speaketh, in the person of the great king of heauen. For (as we obserued before) when the words of Kings and great Princes of the earth, are vsually of great note; but especially when they sit down iudicially to heare and giue sentence: then surely, the wordes of this King of Kings, and that concerning the most weightie and reuerend iudgement of all others; are worthy, not onely in these words, but also in the whole description and course of the iudgement, to be most reuerendly regarded of vs.

And touching the present words, though they may well take away the former scruple and admiration touching the manner of the speech of our Sauiour, *I was an hungred, &c.* Yet may they iustly put vs into another admiration like to the former, that he should (as hee saith) account so highly of all that is done to the poore and afflicted for his sake, as if hee himselfe were in like necessitie and alike afflicted here on earth, and had the same things done to him for his reliefe: and that therewithall, he doth remember them more exactly then we our selues, either can, or ought to do: yea that he doth this, though we doe them not, in so perfit a measure, or manner, as we ought to doe them for his sake. Verily these considerations ought to ingender very earnest thoughts and purposes in vs, to be more in loue with these duties, and more to tender such distressed persons then euer yet we haue done.

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And herewithall we must needes confesse to our owne great reproofe, and likewise be heartily sorie, that wee haue not thought so earnestly and fully of this matter, as we ought: that wee haue not practised these excellent duties, in such manner, or measure, as wee should haue done: that wee haue not beheld the face of our Lord Iesus Christ, in the persons of the afflicted & poore Christians: and that wee haue not loued them with such a deare loue, as our Sauiour is to be loued, and imbraced of vs. Wherefore, for our further reliefe against our pouertie; and failing in this behalfe: let vs weigh the golden words of our Sauiour, with more trie skoles and balance, then we haue done.

First, wee may easily perceiue that our Sauiour is very earnestly desirous, that we should receiue this point with strong apprehension: for therefore hee doth not barely speake it, but with serious asseueration thus, *Verily, I say vnto you.*

Secondly, he expresseth his kinde acceptation of these duties, by a particular account of the performance of them, not onely in a generall summe as it were: but euen from one to one. For our Sauiour saith, *Inasmuch as ye haue done it to one of these, ye haue done it to me.*

But not content with this; we see how (and I pray you let vs well consider) that he addeth in the third place, that he doth not onely accept of that succour, and reliefe, which is yeelded to Christians of speciall calling and grace (such as shine as starres among the rest) but of that also, which is performed, euen to the least of any of those, that doe professe his name: whether least in calling, or least in measure of gifts and graces, whosoeuer be true hearted vnto him.

Finally, that nothing might be wanting, which might incourage to these duties of mercie and compassion toward euery one of his poore and afflicted ones: our Sauiour honoureth, euen the least of them, with the honourable title and name of his brethren. O how gratious is this benignitie, of our most blessed and glorious Lord and Sauiour! Blessed be his name for euer. Whom would not these words effectually moue, being duly considered (whether on their part that yeeld reliefe, or on their part that doe indure affliction for Christ his sake) to shew all good faithfulnes vnto him, and to reioyce in him with vnspeakable ioy, in what estate and condition so euer; seeing wee may well perceiue that the one sort, as well as the other, are highly and pretiously esteemed of him?

For he that so dearely loueth, and so highly esteemeth those that shew mercie to any for his sake; cannot but beare like loue and affection, to those to whom the mercie is shewed: in as much as they suffer that affliction, which they endure, in the cause of our Sauiour. And indeede, of both, they doe performe the more excellent duty, and seruice to our Sauiour: whosoeuer are content, (need so requiring) to want all worldly comfort, yea to indure all torments, for him, and his truthes sake.

Thus therefore (as was saide before) we may easily perceiue, that our Sauiour is very earnest in commending the works of mercy and compassion, such as he hath mentioned: yea, and all other of the same, or like kind, no doubt.

For (as hath beene alreadie obserued) our Sauiour in mentioning these for instance, did not minde to exclude any other. And beside that; insomuch as there are many other duties, of other sort and kind; and the same also more excellent then these, in that they do more immediatly, and directly concerne the Maiestie of God, and are as the roote of those: to wit, the true knowledge, faith, feare, and loue of God in Christ Iesus: these also will our Sauiour assuredly crowne in his seruants. And on the contrary, insomuch as the condemnation of the wicked, shall not proceed against them, onely because of their vnmercifulnes; but also for all other of their sinnes: as may appeare, Mat. 5. 22. where angrie and vnaduised words come into iudgement, and chap. 12. 36, 37. euery idle word, and Eccles. 11. 9. all youthfull pranks, and chap. 12. of the same book,

in the last verse. *Euery secret thing*, & 2. cor: 5. 10. *all that euery man hath done, whether it be good or euill.* How then cometh it to passe, that our Sauiour maketh expresse mention, onely of the mercifulnes of the godly, with the actions thereof, to their praise here: as afterward, of vnmercifulnes onely, to the reproofe and condemnation of the wicked?

Question. What may be the reason hereof?

Answer. *First, because through selfe-loue, which is naturally most deeply rooted in vs; we are very hardly drawn to the performāce of these duties of loue to our neighbours: yea most hardly to the duties of christian loue to our christian afflicted, and impouerished brethren; howe sharpe soeuer their afflictions be, though it be hunger, (a very sharpe sause, as wee all may knowe,) or nakednes, or any other.*

Secondly, because these duties, are the most familiar and plaine testimonies, of an vpright heart toward Christ: whereas it is most vsuall with hypocrites to rest in the externall ceremonies of the worship of God, without any further regard.

Thirdly, because as the children of God are more mercifull; and in the fruits of mercie, more plentifull & constant, to the succouring and helping of their needie and helpelesse brethren here vpon earth: by so much the more liuely, they do represent the diuine image, and likenes of God their heauenlie Father.

And contrariwise, because where vnmercifulnes is, there doth easilie lodge crueltie, and all other sinne. And for that, as any are more vnmercifull and cruell, so are they not onely more vnlike to God: but also more like to their Father the diuell, who beareth this brand, that hee is a murtherer from the beginning.

Explication. & proofe. These reasons may well suffice: and they haue good warrant from the holie scriptures of God.

For first, as touching the difficultie: the vncessant instructions, rebukes, and exhortations, with so many & often repeated promises & threatnings, tending this way set down in the holie scriptures, are a plentifull & demōstratiue proofe of it. *Tergiuersatrix nostra caro est: & ad benefaciendū pigra.* Alas our sluggish nature shukketh at it, when it cometh to any matter of contribution, from the purse to almes, or to any other holy vse: albeit we would seeme to be with the forwardest in hearing, or talking of the word, & in commending of well dooing, &c.

Secondly, that these duties are of all other, the most familiar and plaine testimonies of an vpright heart toward our Sauiour Christ: it may likewise be euident from the holy scriptures, because fewer of such haue bene charged and detected of hypocrisie, then of the other: as may appeare by the vsuall practise of the holy Prophets, who haue from the want of these duties improued the religion and worship of those, that were zealous in outward ceremonies: but neuer conuicted any of hypocrisie, who haue proued themselues by the works of mercie, to be mercifull men. And in this respect, well saith a learned man, that *Nulla re alia, ita declaratur generaliter, animus erga Christū sincerus, atque ista dilectione propter Christū. Musculus.* *sinceritie of heart toward Christ, is in no other thing so generally declared, as in brotherly loue for Christes sake.* For whereas loue may be declared these two wayes, either to the parties themselues who are loued, or to others for their sake: this latter, is a more sure confirmation then the former, in so much as hee that will doe this, will much more doe the other, if opportunitie shall serue: but it followeth not so strongly, on the other side. Whereupon verie well concludeth the same learned man. *Non potest igitur certius declarari qua simus erga Christum fide, & charitate, quàm in iis qui ad Christum pertinent, & maximè illis qui contēptissimi sunt.* It cannot be more certainely declared, howe faithfull and louing we are toward Christ, then by our dealing toward them, that belong vnto him, and chieflie to them, that are most contemptible among the rest.

Now thirdlie, that by mercifulnes, and the workes thereof, we doe speciallie resemble the image of God our heauenly Father, it may appeare by calling to minde the speach of our Sauiour, mentioned not long before, out of the 6. of *S. Luke*, verses 35. 36. and Colos: 3. 12. And on the contrarie, that the vnmercifull and cruell men, doe thereby shewe themselues the children of the Diuell, and to beare his image: that one place of our Sauiour is verie plaine, *Ioh*: 8. 44.

Thus

Beliefe in God the Son, who shall come from heauen to iudg both the quicke and the dead.

The ground of the Article.

Thus therefore, all the reasons mentioned, why our Sauiour standeth so purposedlie vpon the workes of mercie, haue their warrant from the holie Scriptures.

And herewithall, we may see a liuely representation of the state of the whole true Christian Church here vpon earth, in that it standeth in these two sortes of people; either those that are poore and afflicted for Christ, and his Gospell sake: or those that haue a mercifull regard of such, whosoeuer, for the time, are in prosperitie themselues. Likewise, we may see on the contrarie, what the state and condition of the false or malignant church is, in that it consisteth of such, as either do persecute the true faithfull Christians, or at the least, do neglect them, being persecuted. Let vs therfore be carefull to shew our selues, while wee are at libertie, members of the true church of God, in pitying and relieuing those that be in want, and in trouble, according to this excellent doctrine of our Sauiour: and as we are admonished, Heb. 13.2.3. *Let brotherlie loue continue. Be not forgetfull to lodge strangers. &c. Remember them that are in bondes, as if yee were bound with them: and them that are in affliction, as if ye were also afflicted in the bodie.* Yea, let vs be prepared to suffer our selues, if so God shall shew it to be his good will, by calling of vs forth, therevnto. But in no wise, let vs be like them that giue themselues to pleasure without all fellow-feeling of the afflictions of *Ioseph*, according to that reproofe of the Prophet *Amos*, chapt: 6. verses, 1. 2. 3. 4. 5. 6. 7.

But yet one thing more. In so much as our Sauiour, in all his speech of mercie, may seeme to make no mention of any, to whom that mercie, which he will reward, is shewed: but of such as are Christians, euen such as hee calleth his brethren.

Question. Doe wee not stand bound to relieue any other but such? or if wee doe, is there no promise of reward belonging therevnto?

Answer. *The Apostle Saint Paul, who both spake and wrote by the spirit of our Sauiour Christ, saith plainely, that it is our dutie, to doe good vnto all, but specially to them of the household of faith, as we read, Gal: chap: 6. the 10. verse.*

Explicatio It is true; All are to be succoured, yea euen our enemies, according to euery mans abilitie, and as iust cause is offered: with such caution alwaies, as it must be to winne them to the Lord: and so as the faithfull in like necessitie, alreadie gained and wonne, must haue, as it were, the double portion.

But to speake fullie of the right manner of exercising the fruits of mercie and beneficence, it would require a larger treatise, then now were meete to be stood vpon, I will referre you therefore, to that treatise, which is alreadie written of this argument: and published to be read of you, at your best leisure. Onely, this let vs briefflie put our selues in minde of, that for want of due discretion in the exercise of these duties, the mercies of manie are of no reckoning before the Lord. As for example, when of blinde deuotion, or ignorance, anie are beneficiall to Papistes, and other heretickes: or of a fond pitie to vagrant and vagabondly persons, as though such were cõmended to our care, by our Sauiour. And so they are indeed, but to such a care, as wherin it is of late yeeres well prouided for them, that they should be caused to leaue their wandering life, and to liue so, as they may in a better course and order be prouided for. In which course, God of his infinite mercy grant, that they may be duely looked vnto. And as touching the present instruction of our Sauiour, wee may be sure, that they are no such disordered persons, whose relieue from dore to dore, he will so highly commend, and reward, at the last day.

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Wherefore, that we deceiue not our selues, in mistaking the workes of mercie, which our Sauiour, according to this his holy doctrine, will then reward: these things hereafter following, are very requisite.

First, that they themselues, who doe shew mercie, be true beleeuers, and not loose and carnall professors of the Gospell. For the workes of mercie, either of heathen men, or of hypocriticall Christians, come not into this high reckoning before God.

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Secondly, that they haue ſpecial regard of the faithfull, in the exerciſe of their mercie: and that, of loue which they beare, not ſo much to them, as to our Sauiour himſelfe, who profeſſeth himſelfe, to be an hungred, when they are hungrie, &c.

Thirdly, that they be not wearie of well doing, for one or a few good works: as our Sauiour giueth to vnderſtand, by his multiplying of many works together. Neither that we ſtay in the duties expreſſed, neglecting the reſt: but that we ioyne all other of like kinde with theſe. Such as are inſtruction to the ignorant, counſell to the vnſtable, conſolation to the feeble minded, remitting of debts to thoſe that haue not to pay, lending to preſerue thoſe from debt, & the danger therof, who are readie to fall into it, preſeruation out of any other danger, as of impriſonment, if we may by any lawful means deliuer any that they fal not vniuſtly into it: finally praier, that alone, if we cānot be otherwiſe helpfull.

Fourthly, that they be not onely beneficiall to the Chriſtians of greater note, and common eſtimation in the Church; but alſo euen to the meaneſt and leaſt among them: for ſo ſaith our Sauiour expreſſly.

Fiftly, that they put no confidence in their works, how many, or how great ſo euer they be in their owne priuitie, or in the eye and iudgement of any other man. And ſuch a diſpoſition doth our Sauiour ſeeme to reſpect, when he deſcribeth them ſaying, *When ſaw we thee an hungred and fed thee? &c.*

Sixtly, that they doe not thinke, that theſe workes of mercy, doe priuiledge them, that they ſhould be negligent, and careleſſe in any other duty of true Chriſtian loue and godlines. For as we read, Math. 5. 19. 20. *Whoſoeuer breaketh any of the leaſt commandements (of God) he ſhall be called the leaſt in the kingdome of God.*

Finally, that we doe no waies miſconſtrue this deſcription of our Sauiours laſt iudgement, we may not thinke that there ſhall be any long time graunted, for men to plead for themſelues, after the manner vſed here belowe, in earthly aſsiſes and iudgements. For all thinges ſhall doubtleſſe, be both begun, and alſo finiſhed, with ſingular celeritie, and expedition: inſomuch, as the ſeperation (as we haue ſeene) is ſo made before hand, that the iudgement of one ſort, ſhal be the common iudgment of all of the ſame ſort, as wel touching the godly as the wicked. Onely the order is deſcribed, by our Sauiour, touching certaine of the circumſtances, in ſuch manner, as may beſt ſerue for the inſtruction of thoſe, that belong vnto him, how they are, euen to the end of the world, to prepare themſelues, that they may be ſaued, at his appearing: and how in ſubſtance and effect, it ſhall be accompliſhed, though otherwiſe, for the manner of it, it ſhall be ſo glorious and reuerend, as now we cannot fully conceiue of it, no more then we are able to looke vpon the Sunne, in the ſtrength of the brightnes thereof.

And thus farre be it ſpoken, concerning the former part of the ſentence of our Sauiour, for the acquiting of the faithfull: as well touching the ſentence it ſelfe, as the reaſon, or lawe, and rule: and alſo concerning the clearing of that doubt, which our Sauiour ſaw might ariſe from the ſame.

THe ſecond part of the iudgement, is yet behind.

Queſtion. Which is that?

Anſwer. *Then (ſaith our Sauiour) ſhall he (that is, the King) ſay vnto them on the left hand, Depart from me ye curſed, into euerlaſting fire, which is prepared for the diuell, and his Angels. For I was an hungred, and ye gaue me no meate: I thirſted, and ye gaue me no drinke: I was a ſtranger, and ye lodged me not: I was naked, and ye clothed me not: ſicke, and in priſon, and ye viſited me not.*

Then ſhall they alſo anſwere him, ſaying Lord when ſawe wee thee an hungred, or a thirſt, or a ſtranger, or naked, or ſicke or in priſon, and did not miniſter vnto thee?

Then ſhall he anſwere them, and ſay, Verily, I ſay vnto you: in as much as ye did it not to one of the leaſt of theſe, ye did it not to me.

Explicatiō. Our Sauiour hauing finiſhed the firſt part of the iudgment, he doth in theſe words,

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wordes, in like order describe the second: first setting downe the sentence or iudgement it selfe: secondly, the reason or rule of it, and thirdly the explication of the reason, to the iustifying of the sentence, against the excuse or plea of the wicked.

But before wee come to the wordes of this part of our text, two things may not vnprofitably be obserued of vs. First, the reason of the order, why our Sauiour Christ doth first iudge; that is to say, absolue and acquite, yea pronounce the sentence of perfect saluation and glory, concerning the godly: before he wil come to giue sentence of condemnation against the wicked. And secondly, to what end our Sauiour should thus diligently set forth, and describe this latter part of his iudgement, seeing the godly are free from the condemnation of it: and as for the wicked, they will not regard any thing that is said, to moue them to take the way to escape it.

Question. First therefore, what may be the reason of the order which our Sauiour vseth?

Answer. *This it a reall demonstration, that the Lord delighteth more in the saluation of the godly, then in the condemnation of the wicked, simply considered.*

Explicatiõ & proofe. It is so indeed. And therefore doth the Lord professe by his holy Prophet, that he doth not delight in the death of a sinner, but rather desireth that hee might repent, and be saued: as we read, Ezeck 18. This also doth the Lord account the perfection of his glory, to be a God of infinite mercie, to the saluation of all such as shall beleeue in the name of his Sonne, and vnfeinedly repent them of their sinnes: as Ephes: 1.6. *God the Father hath predestinated vs, to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will, To the praise of the glory of his grace.*

And beside this, insomuch as the Lord had appointed in his counsell, that his elect, as a part of their aduancemẽt, should iudge the world: the Apostles to sit vpon twelue thrones to iudge the 12. tribes of *Israel*, as we read, Mat: 19.28. and all other of the faithfull in their measure and degree, as 1. Cor: 6, 2, 3 and Reuel: 3.21. *To him that ouercommeth, will I grant to sit with me in my throne, euen as I ouercame, and sit with my Father in his throne.*

Neuertheles, this iudging of the world, by the holy Apostles, and all other the Saints of God, it is not so to be vnderstood, as if either the one or the other, should communicate with the soueraigntie of our Sauiour, which is onely properly & entirely belonging to himselfe: but that they should, after a sort iudge and condemne the world, by their acknowledging, & consenting to the righteousnes of our Sauiour Christ executed therein.

Thus much concerning the first point.

Now secondly, to what end doth our Sauiour describe his proceeding, which shall be against the wicked, as well as he hath done that which shall be on the behalfe of the godly? seeing (as was said) the godly are free from it, and the wicked reprobates wil not be reclaimed, or made careful to auoide it, by any thing that may be saide?

Question. To what end therefore, may our Sauiour be thought to doe it?

Answer. *Though it is certaine and true, that there is no condemnation to the godly, Rom: 8.1. neither will the wicked by any meanes growe to be wise, as we read, Isai: 26.10.11. Prou: 27.22. Yet it is of very good vse, in respect of either of them.*

Question. How may that be?

Answer. *First, in respect of the godly, who haue great neede both to be holpen against that securitie and carelesnes which is readie to creepe vpon them, if they should not be awaked by the consideration of the fearefull iudgements of God, and specially by the consideration of his last iudgement: who also haue like neede, to be comforted against the cruelties of the wicked, here in this life, by the consideration of the most contrarie state and condition, wherein they shall be, in the world to come. For one contrarie is made more lightsome and cleare, by comparing it with the other, as if white and blacke were laide together.*

And in respect of the wicked, there is likewise very good vse of the publishing of this their last iudgement.

For

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For although they will not learne hereby to repent, that happily they might escape it: yet it doth some thing restraine them from extremitie of wickednes, which otherwise they would the rather runne into.

And if it haue not this effect, yet shall they be the rather, left without all colour of excuse.

These things are so plainely agreeable to the holy Scriptures, that wee will not stand to alledge any particular proofes thereof at this time, None can, by any colour of reason, denie these vses of the description of the last iudgement, concerning the condemnation of the wicked.

And beside that which is alreadie saide, it is furthermore profitable to those of the children of God, who are lying yet in their sinnes: to the end their conuersion may be the more speedilie and effectually furthered thereby. For who, hearing, and beleeuing at any time, how wofull the state of the wicked shall be; and that also to continue for euer and euer: will not (if there be any the least grace) from this so fearefull an admonition, begin to withdrawe himselfe from the wayes of the wicked, that he may be deliuered from the partaking of their most terrible torments?

But let vs come to the wordes of our Sauiour.

Wherein, first concerning the sentence it self, let vs obserue the contrarietie, betwixt it and the former, in the seuerall branches of it. For in that; he calleth and incourageth the godly to come vnto him, saying, *Come vnto mee*: here he abandoneth the wicked from him, saying; *Depart from me*. There, he calleth the godly, *the blessed of his Father*: here, he calleth the wicked, *cursed ones*. There, he saith, that the kingdome was prepared before the foundations of the world, for the children of God: here, hee affirmeth that *Hell fire is prepared for the wicked*. There, he giueth to vnderstand, that the godly shall haue their communion with him, and the holy Angels: here, hee telleth the wicked, that they shall haue their fellowship with the Diuel and his wicked Angels.

The comparison thus touched; let vs now consider of the latter part of the sentence, more simply in the owne nature: according to the seuerall parts, or members of it.

We may consider of them in this order. First, who the persons be, that shall be condemned. Secondly, what the punishment is, wherevnto they are to bee adiudged.

The persons are saide to be such as are *Cursed*: and they are no doubt accursed of God. Nevertheles, our Sauiour doth not call them the *Cursed of the Father*, or *the cursed of God*: as he had saide of the godly, that they are the *blessed of the Father*. The reason may be, for that no man is simply cursed of God, but by reason of his corruption and sinne: whereby he maketh himselfe iustly subiect to the curse of God. For sinne is the proper and immediate cause of that curse, which falleth vpon any.

And the curse is the next forerunner of condemnation.

For this cause therefore, it may by good reason be conceiued, that our Sauiour Christ spareth the name of God, or of the Father, though hee had vsed it before; that euery man might finde the cause of the curse in himselfe: and the cause of blessing, to be in the free grace and mercy of God; who is the onely true and proper fountaine thereof.

Furthermore, touching the persons, of whom this sentence shall be principally pronounced: by the course and tenure of it, it is euident, that they are, and shall be such, as be professours of the Gospell, both Iewe and Gentile: yet hypocriticall Christians, because of their hypocrisie, are more accursed, then they that neuer heard of the Gospell: according to the saying of our Sauiour, that it *shall be easier for them of Sodom and Gomorrha*, at the day of iudgement, then for such.

Thus much for the Persons.

The punishment is to be considered, first in two seuerall parts and degrees; and

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and then in some further amplifications of it: setting forth, both the certaintie of it, and also the most hideous, and wofull vncomfortablenesse of it.

The first part of the punishment, is a seperation from Christ, and from the ioyes and glory of his heauenly kingdome for euer. *Depart ye from me*, saith our Sauiour.

As though hee should say. Howsoeuer yee haue presumed to boast of my name, and to promise to your selues, the kingdome of heauen (as wee knowe that the wicked are readie, both to thinke and to speake, that they looke to be saued as well as the best) yet, saith our Sauiour, *Depart from me:* ye haue no part in me, or in my comming, or with my redeemed. And as he saide before, to the foolish virgins, *I knowe yee not*: so doth he speake to the same effect, here in this place. This therefore, shall be the first degree of the punishment: that it shall be a frustrating of all hope of happines for euer. It may be called, the punishment of depriuation, or losse of the greatest good, that might possibly be obtained.

The second part, or degree of the punishment, may be called the punishment of feeling or smart: yea of the enduring of the greatest euill, or woe, that can befall any creature. This latter part of the punishment, is called fire, for the sharpnes of it: yea it shall be fire of such a kind, as God shall make a fit executioner of his most seuere wrath. For let vs not deceiue our selues, God is able as easily to doe both the one and the other: as hee hath alreadie giuen to euerie creature, that nature and disposition, which they doe presently enioy. The same punishment, is said to be euerlasting; because it shal be such a firie vengeance, as shall alwaies torment and burne: and yet neuer, either consume and wast it selfe, or the matter which it shall burne. This euerlasting fire, shall not onely torment the body, but also the soule. Yea the soule, not onely by the body; but properly, and in the owne nature. For it shall be such a fire, as shall torment the spirituall nature, of the very diuels themselues. Herein therefore, doth their iudgement exceed all humane iudgements, that euer were, or can be. For the most grieuous of them, are but bodily; they cannot touch the soule: they are but temporall; they cannot be prolonged for euer: nay, they cannot extend further, then the terme of the naturall life. O therefore, whatsoeuer the iudgement of man shall be of vs, or vpon vs: let vs be careful I beseech you, that we may escape this most heauie and euerlasting punishment, which shall proceed from the most terrible iudgment, of the diuine Maiestie of the eternall God. We doe not without cause, pitie those that run on in their sinnes, as it were hasting a pace to this destruction. Let vs learne to pitie our selues. And when we shall doe so; let vs magnifie the goodnes of the Lord our God and heauenly Father, in this behalfe: acknowledging, that he hath herein shewed on vs, his inestimable pitie, and compassion. For otherwise, wee should be as careles, as any other are.

But let vs proceed, to such further amplifications of this punishment, as the words of our Sauiour, doe point vs vnto: to wit, the certaintie of it; & the most wofull and hideous vncomfortablenes of it.

The certaintie of it, is argued from the cause; in that our Sauiour saith, that it is prepared for the wicked: yea no doubt, euen as certainly, as God hath prepared heauen for his elect children; according to the saying of our Sauiour in the 3. of Iohn. *He that beleeueth not, is condemned alreadie*: to wit, if he harden his heart in his vnbeliefe, against the doctrine of the Gospel. In the last verse of the 30 chap: of the Prophet *Isaiah*, the Lord threatening the destruction of the enemies of his Church (he alluding to a doolefull place, neare vnto *Ierusalem*, where, through outragious superstition, parents did most vnnaturally burne and torment their children, vnder pretence of sacrificing them to God: as wee read, 2. Chron: 28, 3, & ch: 33. 6. And Ier 7. 31.) the Lord (I say) in that place of the Prophet *Isaiah*, alluding to that doolful place of cruel superstitiō: he describeth the most doolfull destructiō of the enemies of his church for euer, in these words. *Tophteh* (or as the name of the same place is called *Topheth*, Ier: 7 31.

alledged

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alledged euen now, and likewise, 2. King. 23. 10.) it is (saith the Lord) *prepared of olde: it is euen prepared for the King: hee hath made it deepe and large: the burning thereof is fire and much wood; the breath of the Lord, like a riuer of brimstone doth kindle it.* Whence it grewe, that, Hell, the place of the eternall torment of the wicked, was of the godly (the haters of this horrible idolatrie) from the name of the possessor of that place: who was the sonne of *Hinnom*, called the vallie of *Hinnom*: according to that saying of our Sauiour, Mat: 5. 22. *Whosoeuer shall say Foole, shall be worthy to be punished with Hell fire.* The word which the Euangelist vseth, is *Gehenna*, with some little difference, or deflection from the hebrewe words (*Geh bhen-hinnom*) the valley of *Ben-Hinnom*. So then, we may say of Hel-fire & of the torment it selfe (as was saide of the place of the torment) that God hath certainly prepared it of olde, for the most miserable, and perpetuall torment, of all the wicked.

The last amplification of the punishment, which our Sauiour will adiudge the wicked vnto, is from an adiunct, as we may call it: namely, because therein, they that haue refused the communion of Christ, and his Church; shall haue their followship with the diuel and his Angels. That is to say, with the whole companie of all diuels, or wicked and vncleane Spirits. For so are these words of our Sauiour (*the diuel and his Angels*) to be vnderstood, according to that Reuel: 12. 7. *There was a battell in heauen, Michael* (that is to say Christ) *and his Angels, fought against the dragon* (that is the diuel) *and the dragon fought, and his Angels*, that is to say, al the rest of the diuels. For so the holy Scriptures speak of them, as being subiect after a sort, to one principall. Mat: 12. 24. But herein, we must take heed that we be not ouer curious. Onely, these two points, are worthy our consideration. First, that seeing this punishment of euerlasting fire shall be so great, as it shall torment the diuels (according to that, Mat: 8. 29. and 2. Pet: 2. 4. &c, Iude verse 6.) it must then needes bee of that force, that it shall make the stoutest among men, to tremble and quake vnder it. Secondly, that insomuch as in our iudgement (whatsoeuer the wicked thinke) it is a very vncomfortable estate, to be yoked with *Idolaters, Blasphemers, Traitours, Murtherers*, and such like (for miserable comforters are they all) much more hideous shall it be, for the wicked to haue their ioynt portion of torment with all the diuels of Hell: whose temptations they haue followed, in their wicked lusts, and sinfull pleasures all their life time.

Hetherto of the latter part of the iudgement of our Sauiour against the wicked: to wit, of the words of the sentence it selfe.

Question. NOw followeth the reason, or rule and lawe of the same.
What are the wordes thereof?

Answer. *For (saith our Sauiour) I was an hungred, and yee gaue me no meate: I thirsted, and yee gaue me no drinke.*

I was a stranger, and ye lodged me not: I was naked, and ye clothed me not: sicke and in prison, and ye visited me not.

Explication. This reason, or rule and lawe, whereby the iudgement is ordered; is to be vnderstood, as containing in it a full and sufficient cause of the condemnation of the wicked. For euen vnmercifulnes alone, is of it selfe very damnable. *There shal be iudgment mercilesse, to them that shewe no mercy*, saith Saint *Iames*. And yet we may well vnderstand (as was touched before) that it goeth not alone. For any sinne, will easily lodge in the heart of the vnmercifull man: neither shall any other sinnes of theirs bee neglected in this iudgement, though this onely be expressed. For (as wee knowe, and as it hath beene obserued before) all angry and vnaduised words shall come into iudgement, Mat: 5, 22. yea euery ydle and vaine word: chap: 12, 36. 37. Likewise all youthfull prankes, Eccles. 11. 9. And chap: 12. the last verse. *Euery secret thing shall come vnto iudgement.* Yea, 2. Cor: 5. 10. All things are reckoned within the compasse of the last iudgement. All failings in the duties of our seuerall callings: and all transgressions

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sions of the lawe of God, whatsoeuer. The reason why our Sauiour made choise of this sinne of vnmercifulnes, for the conuiction of the wicked: hath beene alreadie rendered, when wee spake of the contrary vertue of the godly, in the other part of the iudgement.

That also which was alledged before, to the praise of the godly, for their fruites of mercie, through the gratious acceptation of our Sauiour: it serueth here, in his iustice, to shew the indignitie of the vnmercifulnes of the wicked; insomuch as he taketh himselfe to be neglected, when as any needfull or afflicted Christian is not relieued.

Question. But what? Shal al those be condemned, that do not practise the duties of mercy, here expressed?

Answer. *The reaso of this latter part of the iudgemēt, is onely against such, as hauing this worlds good, doe shut vp their compassiō, & close vp their hands, from their distressed brethren.*

Explicatiō & proose. It is so in deede: the reason of our Sauiour is so to be vnderstoode. For it is euident and cleare, that euen of those that are needie and distressed themselues, our Sauiour hath his blessed number: though they be such as be so farre from relieuing other, that they cannot succour themselues. And besides, sometimes, euen those that gladly would relieue those Christians, that are shut vp in prison: cannot be permitted to haue accesse vnto them, or to send that succour, which they desire they might. Some also, are so vnapt to comfort those that be in distresse, either in prison or in grieuous sicknes. &c. that they should in visiting of them more discomfort, then comfort them: much like vnto those, to whom the Apostle said, *what doe ye weeping and breaking my heart?* Act: 21, 13. Neuertheles, this we may be bold to say, that none of those doe belong to the kingdome of heauen, but shall be condemned by this sentence of our Sauiour: whosoeuer haue not an vnfeined willingnes and desire, according to their abilitie, and according to that iust occasion which God giueth vnto them, to feede the hungry, to cloth the naked, &c. Or if they cannot themselues, haue no care to stirre vp, and perswade others therevnto, that are able. Or if being able for wealth, and though vnfit in some other respect (as was mentioned euen now) if they should not send their good will and the fruite thereof, by others that are meet to be imploied in such cases. Or if not able to doe any thing else, they should not be careful, to pray for the afflicted, as the church did for *Peter*: when none might come at him, but his armed enemies and keepers. Act: 12. 5.

Such as should thus farre faile in mercy, should shewe plainely, that they haue no true loue to Christ, according to this his sentence here: nor any truth of religion in them, as we may perceiue by that which the Apostle *Iames* saith, chap: 1, 27. *Pure religion and vndefiled euen before God the Father, is this, to visit the fatherles, and widowes, in their aduersitie, and to keepe himselfe vnspotted of the world.*

Here therefore (as wee see) is most vrgent and necessarie cause offered, that euery one should suffer themselues to be earnestly admonished; yea that euerie one, should most seriously admonish & warne themselues, to take heede, euen vnder paine of damnation; how he doe neglect to practise the duties of mercy: and namely those cōmon & familiar duties, which our Sauiour doth by name, thus often, rehearse and report vnto vs. Let euery one take heed, how he say, or think himself not to be able; when God knoweth he is, & may wel spare some portion this way: if not much, yet of a litle, to spare a litle. And if the meaner sort, be not to be excepted: much lesse are the richer; and least of al, such as haue greatest aboundance. It is one principall dutie wherewith the King standeth charged: *to iudge, deliuer, and saue the poore & needy, and him that hath no helper, and to be merciful vnto him*, Psal: 72. v. 4. 12. 13. 14. And Ps: 82. 3. 4. Neither let such as be greatly rich, thinke that it shall excuse then, to giue some small or dribling portion this way; when they are excessiuely prodigal & expensiue in their own diet, & in feasting of their rich friends: likewise in costly apparel, & buildings: in gaming & pastimes, &c. and some euen in superstitious idolatrie to dumbe images, to dead Saints, with neglect of the liuing.

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Finally, insomuch as all such as do not feed the hungrie, nor cloth the naked, nor lodge the harbourles, &c: shal euē for their omissiō of these duties, be damned for euer to Hell fire; yea though it may be, they haue gotten their goods in lawfull courses of trading, or otherwise by inheritance, &c: how may any of those thinke, that they shall escape; whosoeuer, not onely of pride, and squaimish daintines, will not visite or looke once vpon the sicke and forlorne; but of contempt and hatred, doe shewe themselues worse then the rich man, whose soule was thrown downe to hell, for not feeding and clothing poore *Lazarus*, as we read, Luk, 16. 19. 20. &c? In so much as by their cruell oppressions, and fraudulent courses, they famish such as had bread; strip and leaue naked such as had clothing; take the beds from such as had lodging; in that they themselues will neither relieue the seruants of God, nor willingly suffer others that would, to doe it, &c. Assuredly, the case of such, must needes proue most woefull, at the day of the last iudgement.

But it may be, they are not perswaded, that there shall bee any such iudgement, as we speake of. Be it that they are not perswaded: yet they heare what our Sauiour saith. Wherefore, if they were wise; although it were but a matter doubtfull: they would make sure, and not hazard themselues so deeply, as they doe. Hetherto of the reason, or rule & law, of this latter part of the sētence.

Now let vs proceede to the clearing of this reason, against the reply of the vnmercifull. And first, let vs heare the words of our Sauiour againe.

Question. Which are they?

Answer. *Then (saith he) shall they also answer him, saying, Lord when sawe we thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?*

Then shall he answer them, and say, verily, I say vnto you: in as much as ye did it not to one of the least of these, ye did it not to me.

Explication. Here haue we both the reply of the vnmerciful, & also the answer of our Sauiour, to the clearing of his foremer reason: and to make it, as it were, currant against them. Let vs consider a litle of either of them.

And first, touching the reply of the vnmerciful; the very change of the forme of speech, in the more incitate contracting of it, in comparison of the former speech ascribed to the righteous and mercifull: it giueth vs iust occasion to obserue the diuerse, yea the contrary affection & spirit, wherewith they speake.

The righteous (as we saw before) spake with admiration, & with a modest minde & spirit: but these speak hypocritically, as if they had bin reuerendly affected toward our Sauiour, with a mind, willing & ready to iustifie themselues: as if forsooth; they would neuer so greatly haue failed Christ, if they had at any time, seene him; either an hungred, or a thirst, or naked, &c. And they goe away very roundly with the matter, as if it were like to goe wholly on their side, or else they must haue wrong &c. So that the speech is fitted, so as it may well be ascribed to all *Iustificiaries*, & superstitious persons, who (like enough) seeme to themselues, to be in nothing, failing to Christ: seeing they giue liberally to the maintenance of the Images, and pictures, & false worship of Christ, and of his Saints departed this life: and it may be that some of them doe giue liberallie to the superstitious poore, to make to thēselues beads-men, & to confirme them in their blind deuotion, and to augment their owne merit, &c.

But our Sauiour, quickly strippeth all such of whatsoeuer they may pretend; dispatching them with this answere, as it followeth in the second part of our present text: *Verily, I say vnto you: in as much as ye did it not to one of the least of these* (our Sauiour pointing as it were with the finger to his holy Saints, & martyrs, and to all poore godly Christians, appearing before him) *ye did it not to me*: saith our Sauiour. Yea though it may be (as was said of vs before) they shewed their superstitious, & iustificiarie mercy, to many of their own brood, both almse-mē & vagrāt people. For this is the nature of all the wicked, that they wil choose to shew their mercy and liberalitie (such as it is) to any: rather then to those, that do truly feare God, and withdraw themselues, from all their wicked superstition and idolatrie.

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And this maketh all their deuotion, and mercie, thus vile and contemptible in the sight of the Lord, that he will not once make mention of it.

And thus with one answer, and that in very serious manner; our Sauiour doth at once, both discouer the vaine confidence of hypocrites, and also, as it were cloth the godly poore, euen the least of them, with singular honour: in that he doth professe that he will account himselfe neglected, when they are not duly tendered and regarded.

The which may worthily incourage vs, and all other, euen to the ende of the world: patiently and ioyfully, to endure euerie kinde of triall, wherewith it shall please God to exercise vs, for the testimonie of his holy truth and Gospell.

Thus farre of the iudgement of our Sauiour Christ in either part of it: both for the acquiting of the godly, and also for the condemnation of the wicked.

IT remaineth onely, that wee doe consider of the execution of the sentence, both concerning the one sort, and also the other.

Question. In what wordes is this contained?

Answer. *And these (saith our Sauiour) shall goe into euerlasting paine, and the righteous into life eternall.*

Expõcatiõ These wordes, concerning the execution: our Sauiour speaketh indeede, by way of prediction and prophesie, vntill the time, that they are to bee fulfilled.

Neuertheless, it is as sure and certaine, that they shall in due season, take their effect, according to the holy counsell and purpose of God: as if they were alreadie perfectly accomplished: according to the more full description thereof. Matth: 8. 11. 12. and Luke 13. verses 23. 24. 25. 26. 27. 28. 29. 30. Where, by occasion that one saide to our Sauiour: *Lord are there fewe that shall be saued? Hee saide to them* (that is, to him that asked the question, and to the rest that were present) *Striue to enter in at the straite gate: for many I say vnto yee, will seeke to enter in, and shall not be able. When the good man of the house is risen vp, and hath shut to the doore, and ye begin to stand without, and to knocke at the doore, saying, Lord Lord open to vs, and he shall answer and say vnto you, I knowe ye not whence ye are. Then shall yee begin to say, we haue eate and drunke in thy presence, and thou hast taught in our streates. But hee shall say, I tell you, I knowe yee not whence yee are: depart from me all yee workers of iniquitie. There shall bee weeping and gnashing of teeth, when yee shall see* Abraham, *and* Isaak, *and* Iacob, *and all the Prophets in the kingdome of God, and your selues thrust out of doores. Then shall come many from the East and from the West, and from the North, and from the South, and shall sit at table in the kingdome of God.* And againe, Matth: 13. 41. 42. 43. *The wicked shall be cast into a furnace of fire. There shall bee wailing and gnashing of teeth. Then shall the iust men shine as the Sunne in the kingdome of their Father. Hee that hath eares to heare, let him heare.* Likewise, Iohn, chap: 5. 29. And 2. Thes. 1, 6, 7, 8, 9, 10. According also to the holy Prophesie of Daniel, chap: 12. 2. 3. And thus we see, that there are diuerse testimonies, for the further confirmation, of the ful execution of either part of this last sentence, and iudgement, to be pronounced by our Sauiour.

But let vs weigh them seuerally and a part.

And first, whereas our Sauiour affirmeth, that it is most sure, that the wicked shall goe into euerlasting paine, yea euen into the furnace of fire: and therewithall also, into shame and perpetuall contempt, as the Prophet *Daniel* hath foretold; where shal be weeping and gnashing of teeth: where also, beside that the fire shall neuer be quenched (as our Sauiour affirmeth, Marke, 9. 43.) *the worme* (to wit, of a guiltie and conuicted conscience) *neuer dyeth*, but lyeth alwaies gnawing as it were, and nipping, or stinging as a serpent in the bosome, according to that, Isai: chap: 66. 24. where shall be no rest either day or

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night, Reuel: chap 14.11. where also, as wee haue seene before, shall be the most wofull and hiddeous companie and fellowship of the diuels: where also death, and torment shall beare their full sway: Reuel: chap: 20.10, and verses 14.15.

O therefore in all these respects, how heauie and fearfull shall this execution be! Heauie and feareſull I say: first, in that it is a separation of the wicked from him, in whose fauourable presence onely, standeth the comfort and happinesse of life. It were an vncomfortable thing, for a subiect to be banished for euer from the presence of a gracious Prince here vpon earth: as we may take the example from *Absalom*, 2. Sam: 14.32. concerning the bitternesse of his banishment, from the Court of the King his Father. But what is this, in comparison of that? The anger of an earthly King, is as the messengers of death: Prouerbs 16.14. how much more then, the indignation of the God of heauen?

Wee may feare the anger of any earthly King, more sometime, then there is cause; but our feare, can at no time, exceede the anger of God, whensoeuer it is kindled against vs: according to the Psalm: 7,6,7. *Thou, euen thou art to bee feared, and who shall stand in thy sight when thou art angrie?* And Psalm: 90, 11. *Thine anger is according to thy feare.* But specially, in the execution of this last iudgement, yea though we should consider it, but in this first degree of it: in that the wicked shall for euer be abandoned from euerlasting life, and from the glory thereof.

But it is yet more fearefull; in that they shall bee punished with vexation and torment, both bodies and soules; not for a certaine space of time, and so to end; but for euer and euer world without end: not to endure vexation and torment in some small measure, but in all extremities easeleſſe, and remedileſſe, as well as perpetuall and endleſſe. For hence it is, that it is compared to fire, yea to euerlasting fire; and the same also so violent, that it shall make the mightie diuels to bewaile their estate vnder the reuenging hand of God, in the middest of it: as wee may perceiue by that which we reade, Matth: 8.29. and in the 6. verse of the Epistle of *Iude*, as was alledged before: it being such a fire, as though it haue a consuming nature; yet shall it neuer consume and deuoure this fuell of Gods wrath, which shall bee once cast into it.

A long lingering griefe (as wee knowe) though it bee not exceeding sharpe: yet it is, by reason of the continuance, very tedious. Much more tedious therefore, must it needes be, if it be both grieuous, and also of long durance. When King *Saule* had his deaths wound, hee accounted his miserie the greater, because his armour-bearer refused to kill him out of hand, 1. Sam: 31.4. And Deut: 28, 65.66.67. It was threatened, as a heauie punishment of God vppon the *Israelities* (if they would not obey the commandements of God) that they should haue no rest, but bee combred with a trembling heart, both night and day: so that in the morning they should say, *Would God it were euening, and at euening, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.* But what is all this, and all the most grieuous diseases and torments of this life; though they were continuall by the colicke or gout, or any other: yea, though they met altogether in one man, in comparison of the eternall torments and dolours of Hell? Wherefore, deare brethren, let vs by all meanes, take warning by this doctrine of our blessed Sauiour: that we may be carefull to auoide them. Verily, the miserie shall be aboue all our vnderstanding, so wofull: that wee may iustly account our selues happie, and blessed of God, if wee may escape it; whatsoeuer fiery affliction wee endure here in this world: yea though it should be all the dayes of our life; and the same also, prolonged neuer so many yeares.

Neither, let any wicked man, abiding in his sinnes, flatter himselfe, when

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when he heareth these fearefull things: saying, *God forbid*; as the wicked Pharisies said to our Sauiour, when he spake to them of this iudgement of God, Luke, 20. 16. For this part of the iudgement, shall be as certainly executed, as that other which followeth in the next place: concerning the euerlasting, and most happy life of the godly.

Wherefore, to the end we doe not weaken the comfort of our faith, concerning the eternity of the blessed life: let vs in no wise giue place to any doubting, or lessening of the terrours and torments of the eternall and cursed death. For doubtlesse, the doubting of the one, would vndermine, and weaken the assurance of the other.

If any aske, when this execution shall be: hee may easily learne from this description of our Sauiour, that it shall follow immediatly vpō the pronouncing of the sentence by him; whensoeuer that shall be.

The going of the wicked into that euerlasting paine, which our Sauiour speaketh of; shall not be with their good will, but no doubt, altogether against their wills: like as the thiefe or traitour goeth to the Gallowes, or to any other place of execution. Or rather, infinitely more vnwillingly, then they goe: though they be most iustly adiudged vnto it. For they may be yet in some hope; that God will at the last haue mercie vpon them: but these can haue no hope. All time of mercy, is vtterly expired, and ended with them. Let this suffice, touching the first part of the execution, concerning the condemnation of the wicked.

The second part of the execution, which was the first of the sentence, or iudgement: that is now to be weighed of vs; in that our Sauiour saith, that the righteous shall as certainly goe into life eternall, as the wicked shall goe into euerlasting paine. But they shall not goe vnwillingly (as was said euen now of the wicked) but most willingly, and ioyously, and thankfully to God, for so inestimable an aduancement: as Reuel. 19. 7, 8, 9.

The time when they shall goe, shall be immediatly after the sentence giuen: that is to say, before the sentence shall be giuen against the wicked. Wherby it may be euident, that our Sauiour doth not here speake of the order of the execution: but of the certainty of it. And the reason why he mentioneth the execution of the latter part of the sentence first, is onely according to that method, or order of an *hysteroſis*, very familiar in the holy Scriptures.

But leauing these points of circumstance; let vs come to the matter it selfe: to the end wee may conceiue aright of the excellencie of Gods eternall mercie, toward the godly, in this inestimable blessing of eternall life.

To this purpose, it shall be good for vs, to know first of all, that it is a distinct blessing, from that life of God, which hee communicateth vnto vs in this world; though it pleaseth him to giue vs a taste of eternall life, by the first fruites of his holy Spirit: according to that Heb. 6. 4. 5. For that which the vnregenerate, and vnsanctified, haue onely in tast; the children of God haue not onely in tast, but also (as we may say) in sound and nourishable digestion, in some measure: to their preseruation, and strengthening, to the full fruition of euerlasting life, in the Kingdome of heauen. And therefore it is, that this euerlasting life, is called the life to come: to put a difference betwixt the present life; yea, euen betwixt it and that part of it, which wee doe liue here, after that wee are borne againe, and regenerated by the holy Ghost, to newnes of life. As we read. 1. Tim. 4. 8. and chap. 6. 19. Read also Mark, chap. 10. 29. 30. And therefore also it is saide, that although *Christ doe liue in vs*: to wit, by his Spirit, Gal. 2, 20. Rom. 8. verses, 9, 10, 11, and 2. Cor. 5. 17. Yet (as we read Colos, 3. verses, 3. 4.) the same Apostle saith againe, *Our life is hid with God in Christ*. Yea, so as it shall not be fully reuealed, in the glory of it: vntill the same our Sauiour Christ *shall appeare in glory*. And chap. 1. 5. Hee calleth *it the hope which is laide vp in heauen*: Heb. 6. 18. According also to that of the Apostle Iohn, 1. Epistle, 3. 2. *Dearely beloued, now are wee the Sonnes of God, but yet it doth*

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not appeare what we shall be: and we know that when he shall appeare, we shall be like him: for we shall see him as he is.

Finally, 1. Cor. 15. 19. *If in this life onely* (saith the Apostle Paul) *we haue hope in Christ, we are of all men the most miserable.*

Thus then, we are to distinguish betwixt the present life, which we now inioy; yea, that part of it which we liue here in the Spirit: and betwixt that eternall life, which our Sauiour will perfectly performe to the godly, at the last day.

Neuertheless, the distinction is rather in the measure and degree of the happines and glory of it: then in the nature and kinde of it. And yet againe, it is as much differing in the excellencie of it, as a thing of the same kinde and qualitie may be. So that as we say of a man, that is growne vp from meane estate, and small gifts, to a high degree, and to great learning; that hee is nowe another man then he was before: in like manner, may we say of eternall life, in comparison of the present life, yea euen of the life of the most godly; that it is another life.

The which, that we may yet the more clearely perceiue, wee are further to vnderstand; that beside our naturall life, which is no better then a death in sinnes and trespasses, and so of a cleane contrarie nature: there are three degrees of that spirituall life, which God bestoweth vpon his children.

First, that life, which they liue in this world, after that he hath regenerated and borne them againe, by the holy Ghost: which yet is alwaies vnperfit, and failing in godlines; and consequently, in spirituall and heauenly comfort.

Secondly, the life of the soule, seperated from the body, by the naturall death: which is thenceforth perfitly freed from sinne, and from the combrance of the corrupt body, and inioyeth some measure of a glorious and perfit rest. Heb. 12. 23.

Thirdly, the life both of body and soule, reunited againe at the resurrection of the body, at the last day. And this life, shall be most perfitly glorious and happy: and is that which our Sauiour speaketh of in this place. For as the soule shall at that time be perfitly glorified; so also shall the body be: and therefore shall it be no hindrance to the perpetuall and full comfort and ioy of the soule, as it is alwaies here in this life, through the distemperature therof; like as the soule it selfe, is not perfitly cleansed and sanctified, so long as it remaineth in the corrupt body.

Furthermore, that we may yet helpe our selues to the knowledge of eternal life, what it is, in some measure; though in the perfection of it, it exceedeth all our knowledge: we are to consider of it, as consisting in these three heads.

First, in the perfect knowledge of the most gratious wisedome, and holy will and counsell of God in Christ Iesus; so farre as it is meete for the creature to know, and to be made priuie vnto it: according to that saying of our Lord Iesus Christ himselfe, Iohn, 17. 3. *This is life eternall* (that is to say; it is both the way and meanes to attaine vnto eternall life, and also that wherein it doth in a great part consist) *that they know thee to be the onely true God, and whom thou hast sent Iesus Christ.* But this knowledge shall be more perfit in the life to come, then it can be here in this present life. For as the Apostle Paul saith, concerning the time of our life here, *We know in part, and we prophesie in part. But when that which is perfit is come, then that which is in part shall be abolished.* 1. Cor. 13. 9. 10. And verse, 12. *For now we see through a glasse darkly, but then we shall see face to face. Now I know in part: but then shall I know euen as I am knowne.* In which respect also, well may we vse the words of the same Apostle, in the same Epistle, ch. 2. 9. *The things which eye hath not seene, neither eare hath heard, neither came into mans heart, are those which God hath prepared for them that loue him.* And againe, 2. Epistle, chap. 12. verses, 3. 4.

Secondly, eternall life consisteth in the perfect fruition of the most glorious goodnes, and blessed felicity of God; so farre, as it is meete for the creature to

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The ground of the Article.

be partaker thereof. In which respect it is, that our Sauiour saith, that we shall then be like vnto the *Angels of God in heauen.* Math.22.30. And that the Apostle Peter saith, *Wee shall haue a heauenly inheritance, immortall, and vndefiled, and which fadeth not away, reserued in heauen for vs.* 1. Epist.1.4. And in this respect also it is, that (as the Apostle Paul saith) *We shall be inriched with a most rich, spirituall, and heauenly treasure, aboue that we can conceiue.* Eph.1.18. And further, that we shall be crowned *with a glorious and incorruptible crowne.* 2.Tim,4.8.1.Pet.5.4.Reuel.2.10.and ch,3.11.and verse, 21.

Read also Iohn.17.21.22.23.24. Where our Sauiour, by his most holy and heauenly praier, giueth vs to vnderstand, that wee shall then be in a singular manner one with God, and with our Sauiour himselfe: that is to say, so farre forth, & so neare, as the creature may be one with the Creator; the adopted child with the heauenly Father; the seruant with the Lord, or a friend with his most neare friend, &c: minding, willing, speaking, doing, & delighting in the same things, with a most sweet, holy, & heauenly consent: answerable (in some measure) to that consent, which our Sauiour shewed to be in him with God the Father, in minding, speaking, & doing his will, with all chearefulnes, while hee was here in this world: and as he doth now in the kingdome of heauen.

So that in the third place, well may we say, that the blessed estate of eternall life, consisteth in most willing, ioious, & perfect obedience to the will of God, to the perfit glorifying of his name, in & through our Lord Iesus Christ; so far forth, as it is possible for the redeemed creature, to yeeld meete glory & obedience to the Creator and Redeemer of it. As may appeare by that which is written Reuel.ch.4.10.11.& ch.5.verses,8.9.&c. For then (as we know) shal sinne, as well as death, and all corruption, be vtterly destroied. So we read.1.Cor.15.53.54.55.56.

The benefit being thus great; yea, euen aboue all estimation: and the same also so to continue without all interruption, or the least decrease, & failing for euer: according to that Re.21.1.2.3.4.5.6.7. Let vs vncessantly, be so much the more carefull, to lay sure hold of it by faith; and to take the right way & course, whereby we may most vndoubtedly attaine vnto it: according to the direction of our Sauiour, Luk,13.24 &c. as was alledged before. And as we read ch,12.33.34. and againe, ch,16.9. likewise Math.6.19.20.21. According also to the like direction of the Apostle Paul.1.Tim.6.verses.11.12.and verses, 17.18.19.

It is surely a great comfort here, to a man that must leaue his present place of abode, & all that he hath about him, & go into a far country: if he know, that he shall go to take possession of a far better inheritance there. But that cõfort is nothing to this, if we be sure, that so soone as God shall take vs out of this world: he will giue vs a most rich & glorious inheritance, in his heauenly kingdome.

And now for conclusion, this must all that be desirous of this most blessed estate, wel remember & assure themselues of; that the way vnto it, is not by pampering of our own bellies, with delicious & dainty fare, nor by clothing of our own backs, with rich & costly garments, nor by getting to our selues soft bedding, and rich hangings for our chambers, &c. as if we would make our owne houses our paradise, &c. There is no promise of blessing to this course: but of necessitie (as our Sauiour teacheth vs) we must feede the hungry, clothe the naked. &c. Thus then the wicked, shall through the iust iudgment of God, & of our Lord Iesus Christ, go into euerlasting paines; & the godly into euerlasting life, of the free grace and mercy of God: he crowning their vnperfit obedience; that is, the worke of his owne grace in them; according to that saying of the holy Apostle, Rom.6.23. *The wages of sinne is death, but the gift of God is eternall life, through Iesus Christ our Lord.*

Heher to of the ground of this Article of our faith, cõcerning the cõming of our Lord Ies: Ch: euen of God the Son from heauen, to iudge both the quick & the dead. Whence; now it shal be the more easie, after so large a discourse: more briefly to gather together the other points remaining, touching the meaning of

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The meaning of the article.

the Article; the promise of our Sauiours comming; the vses of it, both for comfort, & also for dutie; and finally, the danger of not beleeuing it. Of these things therefore, let vs henceforth inquire, and that, euen as briefly as we can.

Question. And first, what is the meaning of the Article?

Answer. *This Article teacheth me, and euery Christian, that we ought vndoubtedly to beleeue, that our Lord Iesus Christ the onely begotten Sonne of God, who in our humane nature ascended vp into heauen, and hath there taken his seat at the right hand of God, in most high Maiestie and glory: shall at the end of the world, euen in the same our humane nature, descend in the clouds from heauen, in the same his most high and heauenly Maiestie and glory, to call all mankind before his iudgement seat: both raising vp all those that shall be dead before his comming, and also gathering together all that shall then be liuing; and so shall giue righteous iudgement vpon all, and euery one, so presented before him. That is, he shall for euer perfectly acquite, iustifie, and glorifie the godly: and eternally condemne, and punish the wicked.*

Explication. & proofe.

This in deed is the true meaning of this Article.

The which, because it is euident, from the holy Scriptures already interpreted: it shall not be needfull, to stand vpon any further confirmation of it.

The promise.

LIkewise also, the *Promise of the comming of our Sauiour* to the execution of this his last iudgement, hath beene sufficiently confirmed from the same Scriptures, which haue already beene alledged and interpreted.

And namely in that our Sauiour himselfe hath expressly assured vs, that the Sonne of man (that is, that he himselfe) both *shall, and will come in his glory*, to this very end and purpose. Math. 24. 30. and chap. 25 31. And againe, Iohn, 14. 3. and chapter, 21. verse. 22. and in sondry places beside. Moreouer, the Apostle Peter in his 2. Ep. chapter, 3 doth mightily confirme it, against the mockers of these last daies of the world: of whom hee propheſied long before, that they would contemptuously reiect this doctrine of the second comming of our Sauiour, saying, *Where is the promise of his comming.*

The Apostle Peter (I say) doth there, mightily confirme: that the same promise, shall most assuredly be performed, to the intollerable terrour and smart of all such prophane and vngodly Atheists. *The Lord* (saith he) *is not slack concerning his promise (as some men count slacknes) but he is patient toward vs, and would haue no man to perish, but would all men to come to repentance. But the day of the Lord will come as a theefe in the night.*

The Comforts.

THus therfore, insomuch as the promise is so euident, from that which hath alreadie beene obserued: let vs, without any further delay, come to the vse of this Article.

Question.

And first, for the comfort of our faith (which requireth yet some further explication) what may be from hence, the comfort thereof?

Answer.

The comfort hereof, is exceeding great to all true beleeuers, euen in the expectation of it: but infinitely much more comfortable shall it be, when this promise of his comming to iudgement, shall be performed. And that in diuers respects.

Question.

It both is, and shall be thus comfortable in deed, diuers waies, Shew therfore how this may be. Which are those diuers respects, that you speake of?

Answer.

First, it is very comfortable (as touching the expectation) so often as we thinke of it: insomuch as no other shall be our Iudge, but he that hath ioned vs so dearely, that he hath giuen his life for vs; and will for euer, be our most mercifull Sauiour.

Explication & proofe.

This consideration ministereth very great comfort in deed. And in this respect it is, that as we haue seene before: our Sauiour, after that he hath spoken at large of those fearefull signes, the fore-runners of his comming to iudgement; he doth neuertheleſſe comfort his disciples, saying, as we may remember, Luk, 21. 28. &c. *When these things begin to come to passe, then looke vp, and lift vp your heads: for your redemption draweth neare.*

To the which purpose also, serueth that sweet parable, which he vseth to describe

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The Comforts.

scribe the greatnes of this comfort: in that all the fearefull signes of his cōming, shall be but as the tokens of a most welcome summer, after the colde and troublesome stormes of winter. *For then* (saith our Sauiour) *know ye, that the kingdome of God is neare*: yea, euen that kingdome of glory and felicitie, wherein all the faithfull shall not onely be deliuered from all reproach, and miserie; but also be partakers of all happinesse and glorie. So that, like as the faithfull subiects of a louing Prince, are greatly comforted against the present oppressions, and cruelties, which any (risen vp in rebellion) do exercise vpon them and their goods; so soone as they heare, that their Prince hasteth to come with his royall army, to suppresse the rebels: (yea though their trouble continue yet many daies, before all things can be wel quited:) so likewise, yea infinitely much more cōfortable to the godly, may the expectation of the comming of our most gratious and mightie King and Sauiour be; which here we speake of.

The Prophet *Malachie*, chap. 4. verse 3. compareth this time to the comfortable rising of the Sunne. *For behold* (saith he) *the day commeth, that shall burne as an ouen, and all the prowd, yea and all that doe wickedly, shall be stubble, &c. But vnto you that feare my name, shall the Sunne of righteousnesse arise, and health shall be vnder his wings, &c.* And Psal. 49. verse 14. (as the verses are commonly distinguished) the same time of the last iudgement of our Sauiour, is compared to the chearefull morning, after a tedious, darke, and vncomfortable night. For then (saith the holy Prophet) *shall the righteous haue dominion ouer the wicked, in that morning. Illo manè.* Vpon which words, *F. Iun*: noteth, as much as was said before, in the allegation of the Prophet *Malachie*. *Illo* (*inquit*) *manè, quo resurgunt pij, quasi ex nocte sepulchri, cum videlicet Sol iustitiæ oritur Christus, secundo suo aduentu. Mal.* 4. In that morning (saith he) in the which the godly doe rise againe, as it were from the night of the graue: that is to say, at such time as Christ the Sunne of righteousnesse shall arise at his comming. And vpon the same words, Master *Caluin* saith likewise, *Aduentus Domini, instar aurorę erit, qua tam electi, quàm reprobi, suo modo euigilent: priores scilicet, quia excussa tarditate & pigritia, ac cussis etiam nebulis, claro intuitu, facie ad faciem, Christum Solem iustitiæ, & in eo plenum vitæ fulgorem cernent, &c.* That is: The comming of the Lord shall be like the breaking of the day, in the which, as well the elect as the reprobate, shall awake after their differing manner: to wit, the former hauing shaken off all sluggishnesse, and scattered away all clowdes, they shall cleately behold Christ, the Sonne of righteousnesse, face to face, and in him the full brightnesse of life, &c.

The Apostle *Peter* calleth this time, *the time of refreshing from the presence of the Lord, and the time of the restoring of all things*. Act. 3. 19, 20. The Apostle *Paul* speaketh of it, as of the time of the reuelation of the sonnes of God: what manner of ones they shall be, at their inioying of the full fruits, not onely of the redemption of their soules; but also of their bodies. Rom. 8 18, &c. 23. Reade also to the same purpose, Philip. 3. 20, 21. Colos. 3. 4. And the Apostle Iohn, 1. Epist. 3. 2. Likewise, Reuel. 21, 1, 2, 3, 4, 5, 6, 7. And verses 9, 10, &c. It is compared to the time of a most ioyfull marriage. And at that day, the faithfull, not onely Ministers of the word, but also all other, shall be *crowned with the crowne of immortal glorie*. 1. Pet. 5. 4. and 1. Thes. 2, 19, 20. and 2. Tim. 4, 8. They shall also be indued with a *most rich and euerlasting heauenly inheritance*, together with the same eternall glory and praise. 1. Pet. 1, 3, 4, 7.

Finally, (as was declared before) at this time; all the godly, though specially the Apostles of our Lord Iesus Christ, being the first in iudgement for their clearing: shal thenceforth, sit as it were vpon thrones with our Sauiour Christ to iudge the wicked. According to that which we reade first, concerning the twelue Apostles. Matth. 19. 28, 29. And then, more generally, concerning other Christians. 1. Cor. 6. 2, 3. and Reuel. 2. 25, 27. and chap. 3, 21.

Thus then, euen the very expectation of the *comming of our Lord Iesus Christ to iudgement*, may iustly be very comfortable: according as the Apostle *Paul* calleth

calleth *the hope of this time, a blessed hope*: Tit. 2.13. And whenas euen the first comming of our Sauiour into this world, in his taking of our nature, was comfortable, in the hope of these blessings, though the hope was more remote, as we may say; then much more comfortable may they be now, in that the hope is more neare: as wee may well vnderstand, from that saying of the Apostle, Heb. 9. 28. *Christ being once offered, to take away the sinnes of many, shall appeare the second time, to them that looke for him, without sinne vnto saluation.*

Now therefore, seeing the expectation of the comming of our Lord Iesus Christ to iudgement, is thus comfortable; in that he that shall be our Iudge, will be our Sauiour: and so much the rather, by how much the day draweth more and more neare: it must needes follow, that the comming it selfe, shall be most comfortable of all; to so many, as shall at that day, be found faithfull.

Question. But in what respects shall it be so?

Answer. *This is euident, from the due consideration of the ends of the comming: the which haue beene alreadie, (for the most part) mentioned, to shew the comfort of the expectation of him, in respect of the same his comming.*

Explication. They haue been so indeede. For whereas the accomplishment of the iudgement which shall be; consisteth partly, in the remouing of all anoiances and hinderances of the happinesse of the elect children of God, for euer: and partly, in the conferring of all good things in full perfection, both for measure, and also for the perpetuitie of them. These good things haue beene more fully rehearsed, and the euill things haue beene somewhat touched. But it shall not be amisse, for you to make a briefe rehearsall of either sort, that vpon a new occasion, wee may make some further supply, of that which is yet wanting.

Question. Which therefore are those ends, for the which our Sauiour will come to execute his last iudgement?

Answer. *The good things which he will then conferre and bestow vpon his Church, in full perfection for euer: shall be these.*

First, the eternall redemption and saluation both of the bodies, and also of the soules, of all the elect of God.

Secondly, the renewing both of the heauens, and of all the earth, according to the promise of our Sauiour, wherein shall dwell righteousnesse for euer.

Explication and proofe. These indeed, are the good things, in their seuerall kindes; which shall at that day, be conferred & bestowed vpon all the whole Church of God: as we may call to minde, from the 8. chapter of the Epistle to the Romans, alledged before: and Reuel. 21. 1, 2, 3, 4, 5, 6, 7. And then further, 9, 10, &c. According also to that which we reade, Acts, 3. 19, 20. And 2. Pet. 3. 12, 13.

Question. Now, which are the euill things, or anoyances of the Church of God, which our Sauiour will at his second comming, vtterly suppresse, and abolish: so as they shall not anoy his Church and people any more?

Answer. *At that day, our Sauiour will vtterly subdue and suppresse, euery cruell Antichrist and Tyrant from off the earth: yea and all the Diuells, with Sinne, Death, and Hell, that they shall thenceforth neuer haue any more to doe with any of the faithfull, whom he will perfectly redeeme and saue out of all their hands.*

Explication & proofe. That our Sauiour, will then vtterly, thus suppresse these aduersaries, to the welfare and saluation of the Church: it is plentifully testified, 2. Thes. 2. 8. *The Lord will consume the man of sinne, with the Spirit of his mouth, and abolish him with the brightnesse of his comming.* Yea so, as it followeth in the same place; that no power, or craft of the diuell, shall be able any longer to vphold him. And this being spoken of the chiefe Antichrist: much rather shall euery other be cast downe Reade also Reuel. 18. 1, 3, &c. And chapter 19. verses 20, 21. And chap. 20. 10. *The Diuell that deceiued them, was cast into a lake of fire and brimstone, where the beast and the false Prophet shall be tormented, euen day and night, for euermore.* And chap. 21. 4. *But as touching the godly, God will wipe away all teares from their eyes:*

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eyes: and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine: for the first things are passed. But (as it followeth, verse 8.) *the fearefull and vnbeleeuing, & the abominable, and murtherers, &c. shall haue their part in the lake which burneth with fire and brimstone, which is the second death.* So then, (as the holy Apostle St. *Paul* writeth, 1. Cor. 15.) *at that time shall be brought to passe, the saying that is written, Death is swallowed vp into victorie. O death where is thy sting? O graue where is thy victorie? The sting of death is sinne: and the strength of sinne is the law. But thanks be to God, who hath giuen vs victorie through our Lord Iesus Christ.* And well also may it be said then, according to that Isai. 25. verses 1, 4, 8, 9. *O Lord, thou art my God, I will exalt thee, &c. Thou shalt destroy death for euer, &c. Lo, this is our God, we haue waited for him, and he hath saued vs, &c.* For this day, shall to the godly, infinitely exceed all the ioy of the deliuerãce of the people of *Israel*, out of *Egypt*, or *of their return out of their captiuitie in Babylon, &c.*

Such therefore and so great, euen aboue all estimate, is the vse of this Article, for the comfort of faith.

NOw let vs examine likewise, of how great vse it is, to make that most mightie challenge, of speciall fruits of obedience, which it doth (as it were with the exceeding lowd and shrill blast of a trumpet) call and cry out for, at our hands: to the end we might be found meet partakers of so inestimable comfort for the present; and both of comfort and aduancement at the last day, euen for euer and euer. For herein the holy Scriptures are very frequent and often; and therewithall exceeding earnest, as the diligent Reader cannot, but he must easily perceiue: and as we (by the grace of God) will henceforth indeuour in a good part, to make it euident, that it is so; by calling to minde, those things which we haue obserued in this behalfe.

Question. Which therefore, (as well as you may remember) are the duties, which haue beene shewed out of the holy Scriptures, to belong herevnto?

Answer. *First of all, it hath beene declared, that it is the dutie of euery faithfull Christian, to comfort themselues, and one to comfort another, (in the expectation of the comming of our Saviour to iudgement) to goe on forward in the profession and obedience of his name and Gospel; against all grieuances and discomforts whatsoeuer: and namely, against all sinister iudgements, that any doe giue forth, or conceiue against vs; while we be sure that we walke with a right foote in the way of the Gospel.*

And secondly, we are to stir vp our hearts, to a longing, & loving desire; and that also euen with a patient waiting after this gratious appearance of our Lord Iesus Christ: to the righting of all wrongs, and to the establishing of all righteousnesse and iudgement, in his euerlasting kingdome.

Explicatiõ & proofe. That we are to comfort our selues, in the assured expectation of the comming of our Sauiour to his last iudgment: it may be perceiued of vs, from that incouragement and exhortation, which he himselfe gaue to his Disciples, that they should look vp, & lift vp their heads, as we saw before. And that we should one of vs comfort & incourage another; it is euident frõ that aduise which the Apostle *Paul* gaue to the Thessalonians, 1. Ep. ch. 4. 18. *The Lord himselfe shal descend from heauen, &c, Wherefore comfort your selues one another with these words.* And further, that we are from hence, to comfort our selues against the sinister iudgments of men, while we walk vprightly in our callings before the Lord: it may appear frõ the exãple of the same Apostle, in his own practise. 1. Cor. 4, 3, 4. *As touching me, I passe very little to be iudged of ye, or of mans iudgmẽt: no, I iudge not mine own self. For I know nothing by my self; yet am I not thereby iustified: but he that iudgeth me, is the Lord.* Neuertheless, we must not so vnderstand these words of the holy Apostle, as though he did simply condemne all iudgments of men: after the manner of wilfull & inordinate, or hauty persons; who care not what any man think of thẽ, though they walk in offensiue waies. No nothing so. But his meaning is, that he doth principally seek to approue himself, in keeping faith & a good cõsciẽce, in the sight of God: wherby he was so guided, that he could not easily giue any iust occasiõ, of any great offence in his conuersatiõ toward mẽ.

And

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And verily, of all courts and assises, whether ciuill or Ecclesiasticall; we haue all of vs, most neede to be chiefly carefull, what shall (at this last iudgement) be either alowed, or disalowed, before the iudgement seate of our Sauiour Christ. For if happily, wee shall keepe so good a course, that wee shall be approued then: it mattereth not, who in the meane while, haue iudged and condemned vs. And as touching those that shall be then disalowed and reiected, what shall it benefit them, though they haue preuailed in all other courts, so as euery man hath fallen before them?

The consideration of the righteous iudgement of God; euen here in this world, hath ground of much comfort: as we may see, by the practise of the seruants of God, who haue from the vniust sentences of men, prouoked to him as to the onely iust Iudge: as Psal. 4. 1. and Psal. 7. And Psal. 26. 1, and 35. 1, &c. 7. Reade also Iob, chap. 19. verses 22, 23, 24, 25, 26, 27. The reason is, because he is the *God of iudgement, & he to whom all iudgement doth cõtinually belong.* For as we reade Psal. 94. *He that planted the eare, shall not he heare? &c.* yea as *Abraham pleadeth rightly, Shall not the Iudge of all the world doe right?* But the full comfort dependeth vpon this finall iudgement, that now we speake of.

Now secondly, that we are to haue a louing & longing desire, with a patient waiting for this finall iudgement, and appearing of our Sauiour: it may appeare vnto vs, in that the Apostles doe describe the children of God by these properties. First, that they loue the appearing of our Sauiour. 2. Tim. 2. 8. Secondly, that they long after it. Reuel. 22. 17. and verse 20. Reade also Song of Songs, chap. 2. 16, 17. and chap. 8. the last verse, as *Tremellius* and *Iunius* doe translate and interpret those words, *Accurre, &c.* And thirdly, Luk. 12. 27. and Matth. 24. 46. they are pronounced *Blessed, that doe duly waite for it.* For the which propertie of waiting, see also 1. Cor. 1. 7. Philipp. 3. 20. Tit. 2. 13. And alwaies remember, that watching must bee euermore a companion of waiting.

But of this more anone. For to the end, that we may haue this louing and longing desire after the comming of our Sauiour Christ, with the comfort of a good conscience: diuers other duties are necessarie, as hath beene declared in our course of ministerie and preaching, concerning this Article.

Question: Now therefore which are they?

Answer. *To the end we may comfortably looke for the comming of our Sauiour to iudgment: the due meditation of it must moue vs:*

First, to the leauing and forsaking of all our sinnes, and the inordinate loue of this vaine transitorie world, with the fickle pleasures, profits, and cares thereof: with godly sorrow for all the sinnes, and follies, which we haue committed, through the abuse of Gods long sufferance and patience toward vs.

Secondly, to the carefull watching against all sinne, and vanity of heart and life: with all the tentations thereof, for all time to come.

Thirdly, it must moue vs to the diligent studie, and constant endeauour, to minde and practise all good and godly duties, in the religious feare of God: and namely of the duties of loue, and mercie, in the relieuing and succouring of poore distressed, and succourlesse Christians; and of pitie and compassion ouer poore sinners, in vsing all good meanes, such as are holy reproofes, instructions, counsells, perswasions, and prayers to God; if by any meanes they might with our selues, (specially those that belong vnto vs) happily escape the fearefull damnation; and be blessed partakers of the saluation of that great day.

Fourthly, it must moue vs to patience in all present sufferings: yea euen with ioyfulnesse, in the thought and meditation thereof.

Fiftly, it must restraine vs from all false, or rash and vncharitable iudgement against any.

Finally, the meditation of the last iudgement, must admonish and confirme vs, to hold fast the holy fellowship and communion of Saintes, among the rest of the faithfull seruants of God.

Explication. It is very true. O therefore that it would please the Lord our God, and heauenlie

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uenly Father, so to open the eies of our minds, & to touch our hearts by the finger of his holie Spirit, euen for our Lord Iesus Christ sake: that we might once throughly beholde & consider the terrour of that day, which shall assuredly befall the wicked: & on the contrarie, what that vnspeakeable ioye & glorie is which our Sauiour Christ the Lord of life & glory, will giue to all that belong vnto him. For then surely, it could not be, but the serious meditation & remembrance of it, would haue these blessed effects and workings in our hearts, which you haue spoken of.

Now therefore, to the end we may helpe our selues this way: let vs consider some testimonies of the holie Scriptures, which doe call vpon vs, to make such vses as haue bin mentioned, from the reuerend meditation & expectation of it.

And first of all, touching the leauing and forsaking of sinne, by reason of this iudgement of our Sauiour which is to come: let vs read and consider, Actes 3. 18, 19. *Amend your liues therefore*, (saith the Apostle) *and turne, that your sinnes may be put away, when the time of refreshing shall come from the presence of the Lord. And he shall send Iesus Christ, who before was preached vnto you.* Read also ch: 17. 30. 31. where the Apostle *Paul* indeuoured by this argument, to moue the *Athenians* to repent of their former grosse superstitions, and idolatries. And ch: 24. v. 26. where he vseth the same argument, to perswade vnhappy *Felix* (if possibly it might haue bene) to repent of his vniust and voluptuous life.

The which most weighty perswasion, because both the *Athenians*, and also *Felix* despised: nothing could preuaile to doe them good. We read not of any christiā church flourishing *at Athēs* in the Apostles daies, as were in many other cities, to whom they directed their epistles: & namely in *Thessalonica*, of which it is testified, that the citizens therof, hearkening to this doctrine, *turned to God from idolles, to serue the liuing and true God. And to looke for his Sonne from heauen, whom he raised from the dead, euen Iesus who deliuereth vs from the wrath to come.* 1. ep: 1. 9, 10. and so became one of the most famous Churches in all the world.

And for the leauing of the whole vanity of this world; euen to this purpose, that wee might set our hearts vnfainedly to walke in the feare of God: the conclusion of the book of the Princely *Preacher* (inferred vpon the whole discourse going before, in the book called *Ecclesiastes*) is very notable, from the weight of this argument. *Let vs heare the ende of all*, saith *K: Salomon, Feare God, & keep his commandementes, for this is all that pertaineth to man. For God will bring euery worke vnto iudgement, with euery secret thing, whether it be good or euill.* Read also Heb. 1. v. 10. 11. 12. & 1. ep: of Iohn. ch: 2. verses 15. 16. 17. & Philip: 3, 7, 8, 9, 10, 11.

Wherefore, that we may effectually awaken our selues out of our naturall securitie, it is to singular purpose, that euery one of vs do bethinke our selues earnestly, of the cōming of this Iudge, who is priuie to all our wayes, in the whole course of our liues, childhood, youth, mans age, middle age, and old age: & that both in our single life, & also in our married estate, whether in magistracie, or in ministerie of the word, &c: who also will iudge righteous iudgement, without respect of Person, &c.

If the malefactor would duely think of the cōming of the earthly Iudge, to go his circuite of *Assise*, how he shal come with the power & autority of the king; accompanied with all the Iustices of the Shire, &c: to assist him in doing of iustice: specially if he did know before, that he could not escape, but must be apprehended and brought before him; it would surely cause him to take heede of breaking the Kings peace. Much more, would the due meditation of the most glorious & fearfull appearance of the most high *K: of Kings our Lo: Iesus*, at the last day, be effectuall to stay vs from sinning against the diuine Maiesty of *God*: seeing we may be sure, that none shall possiblie escape this vniuersal iudgemēt of his. For what is the greatnes of any earthly Prince, in compariſon of the heauenlie Maiestie of this our diuine Iudge: such as it shall be at that time? what is their companie of Iustices, &c; to the traine of infinite thousandes of the holie Angells? And how little are their temporall penalties, in comparison of Gods infinite and eternall iudgement?

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Wherefore, to the ende wee may take the right course to escape this most fearefull iudgement of God: let vs in the meane while, euery one of vs for our parts, make our profitable vse of all those iudgements of God, which he bringeth forth daily; in that he sendeth warres, plagues, famine, &c For all of them, are sent as admonitors, remembrancers, and forerunners of that great and last iudgement.

For so (as wee haue seene before) doth our Sauiour giue to vnderstand; in his description of the foregoing signes of his comming to this iudgement. And it is that, which God hath after a sort, commonly imprinted in the hearts of men.

For when things fall out any thing strangely, euery one is ready to say. All things grow so ill, that I thinke, the world is neare to an end, &c.

Finally, we must wel consider concerning this first point; that we must leaue and forsake our sinnes past, with godly sorow for them: to the end we may escape this iudgement. For we knowe who telleth vs; that it is godly sorowe, which causeth true and vnfained repentance.

Now touching the second point, that is to say, watchfulnes against sinne, for the time to come; we may read how it is perswaded, from the consideration of this last iudgement: namely, from the vncertaine certainty of it. Marke, chap: 13. verse 32. For like as the death of euery man is most certaine, but the point of the time therof, vnknown: so is the day of the general iudgement. Yea so vncertaine, that (as our Sauiour himselfe saith in that place of Saint *Marke*) not onely the Angels of heauen, but also the Sonne of God himselfe, in that he is man, was before his resurrection ignorant of the day and houre of it: and that the Father onely, and no creature beside, was to that time priuie to it: though we should grant that our Sauiour since his glorification doth know it euen in that he is man; all other remaining as ignorant of it still, as euer before. Wherevpon our Sauiour warneth and exhorteth all that they doe watch, lest they should be found vnprepared: as we read, from the 33. verse, to the ende of that chapter; & as we haue seene at large before. And Luke 21. 34. *Take heed to your selues* (saith our Sauiour) *lest your hearts should be oppressed, &c. For as a snare shall it come, &c. Watch therefore, and pray continually, that ye may be vouchsafed worthy to escape all these things.* Furthermore, touching watchfulnes against sinne, from this argument of the last iudgement: reade also, 1. Thes. 5. verses. 6, 7. *Therefore let vs not sleepe as doe other, but let vs watch and be sober, &c.* And Reuel: 14. 9. 10. 11. And ch: 16. 15. *Behold, I come as a thiefe: blessed is he that watcheth and keepeth his garments, lest he walke naked, and men see his filthines.*

Thirdly, for diligent studie, and constant practise of godlines, in the feare of God; how this is vrged from the force of the same argument: read 1. Ioh: 2, 28. 29. *Litle children* (saith the Apostle) *abide yee in him, that when he shall appeare, wee may be bold, and not be ashamed before him at his comming. If ye know that he is righteous, knowe ye that he which doth righteously, is borne of him.* And chap: 3, verses 2. 3. *Dearly beloued, now are we the Sonnes of God, but yet it doth not appeare, what we shal be: & we know that when he shal appear, we shal be like him: for we shal see him as he is. And euery man that hath this hope in him, purgeth himselfe, euen as he is pure.* Read also, 1. Tim: 6. 13. 14. and 2. Ep: 4. 1. 2. Where a most earnest charge is laide vpon the Ministers of the Gospel, that they be faithfull in their office; as they will answer it *at the appearing of our Sauiour, to iudge all flesh.*

This moued the Apostles themselues, to be carefull in the discharge of their dutie, in their Preaching of the Gospel, 2. Cor: 5. 9, 10. And generally, it ought to moue all, to the like care, in the duties of their seuerall callings, 2. Pet: 3. 11, 12. 13. 14.

To this end also, tend all the parables of our Sauiour, whereof we haue heard before, Matth: 24. & 25. and Luke 12. 35, 36. &c. And in other places of the Euangelists. Touching constancie in godlines; the holy Apostles did earnestly pray for it, on the behalfe of the Christians to whom they wrote: euen from this

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this consideration, as Philip: 1, 9. &c. And 1. Thes: 3, 12, 13. And chap: 5, 23. 24. For the obtaining of which grace of constancie; they giue all incouragement that they shall be partakers of it, whosoeuer will chearefully seeke after it: according to that, 1, Cor: 1, 8, 9. *Our Lord Iesus Christ shall confirme yee to the ende, that ye may be blameles* in his day. *God is faithful, &c.* And in the Epistle of Iude, verse 24. *God is able to keepe vs that we fall not, and to present vs faultles, before the presence of his glory, with ioy.* And 1. Thes: 5, 9, 10.

Of the duties of loue, and mercy toward Christians, being in outward want and distresse; how they are perswaded from the description of the last iudgement, by our Sauiour himselfe: we haue seene before. And that it is mightie to moue vs to pitie poore sinners that lye in their sinnes, to their extreme perill without repentance; whether they be our children, or seruants, or friends, or euen our very enemies: we may consider from the exhortation of the Apostle Iude, verses, 20, 21, 22, 23. *But yee beloued, edifie your selues in your most holy faith, &c. And haue compassion of some, in putting difference. And other saue which feare, pulling them out of the fire, &c.* We may consider it also, from the example and practise of the Apostles themselues, mentioned a litle before. 2. Cor: 5. *We knowing the terrour of the Lord,* (saith *Paul*) *doe perswade men, &c.* And Colos: 1. 28. *We Preach Christ* (saith the same Apostle, whom in the verse before, he calleth *the hope of glory*) *admonishing euery man, and teaching euery man, in all wisedome, that we may present euery man perfect in Christ Iesus, &c.* And who I pray you, can but rue to thinke in his heart, that either his wife, or his child, or his friend, yea or his enemies (as was said) should through any default, or negligence on his part, be throwne into endles, easeles, and remediles extremitie of vnspeakable torment?

Among other duties; it may not be forgotten of vs, that we do stand bound, to be very carefull to celebrate most gratefully, the memoriall of the death of our Sauiour Christ, by our often resorting to the table of the Lord, from time to time, in euery generation, euen till his comming againe: as we are admonished, 1. Cor: ch: 11. 26.

To conclude this point. The care of performing these duties, faithfully and constantly, in our seuerall callings, with regardfull remembrance of this comming of our Sauiour to iudgement: It doth cause exceeding ioy to the conscience of euery Christian, as may appeare from the example of the holy Apostles and of other Christians. For they hauing care to haue a good conscience, in the hope of the resurrection of the dead, &c. Act: 24, 15, 16. they did likewise obtaine exceeding peace and ioy to the same their consciences, in hope of the same at the last day: according to that which we read further, Phi: 3. 20. 21. 1. Thes: 2. 19. 20. *For what is our hope or ioy, or crown of reioycing? Are not you euen it, in the presence of our Lord Iesus Christ, at his comming? yes, yee are our glory and ioy.* And 2. Tim. 4. verses 6, 7. 8. A like notable place to the same purpose.

Now fourthly, concerning patience, with ioyfulnes in all present troubles, from the consideration of the same argument: beside the example of *Paul*, last alledged, 2. Tim: 4. 5. &c. wherein the same is euident: let vs hearken to the exhortation of the Apostle Iames, ch: 5. v. 7. *Be ye patient therefore* (saith he) *vnto the comming of the Lord. Behold the husbandman waiteth for the precious fruite of the earth &c.* Read also, Heb: 10. 32. 35. 36 And 1. Pet: 1. 3. 4. 5. 6. 7. 8. 9. And ch: 4 12. 13. Moreouer, wee haue the promise, that if wee suffer with our Sauiour Christ, we shall be glorified with him. Rom: 8, 17, 18. And 2. Tim: 2. 11. 12. *It is a true saying, &c.* And Luke 22. verses: 28. 29. 30. *Ye are they* (saith our Sauiour) *who continued with me in my tentations. Therefore I appoint vnto you a kingdome, as my Father hath appointed to me, That ye may eate and drinke at my table in my kingdome, and sit on seates, and iudge the twelue tribes of Israel.*

Fiftly, that the reuerend consideration of the last iudgement of our Sauiour Christ: ought to restraine vs from rash & vnaduised iudging of others: the Apostle *Paul* teacheth vs, Rom: 14. v. 10. &c. *Why* (saith the holy Apostle) *doest thou*

iudge thy brother? or, why doest thou despise thy brother? For we shall all appeare before the iudgement seate of Christ. For it is written; I liue, saith the Lord, & euery knee shall bowe to mee, and all tongues shall confesse vnto God. So then euery one of vs shall giue accounts of himselfe vnto God. Let vs not therefore iudge one another any more: but vse your iudgement rather in this, that no man put an occasion to fall, or a stumbling blocke before his brother. And Iames chapt: 4, 12. *There is one Lawgiuer, which is able to saue & to destroy.* Who art thou *that iudgest another man?* & 1. Cor: 4.5. *Iudge nothing before the time, vntill the Lord come, who will lighten thinges that are in darknes, & make the counsels of the hearts manifest: & then shall euery man haue praise of God.* It is the same precept, which our *Sauiour* himselfe gaue. Matth: 7. 1. *Iudge not, that ye be not iudged, &c.* & Luk: 6.37. *Iudge not, & ye shall not be iudged: condemne not, & ye shall not be condemned: forgiue, and ye shalbe forgiuen.*

As we are allwaies to beware of rashe & vncharitable iudging, & censuring of our brethren: so then especiallie, when wee are in the passions of anger, and displeasure conceiued against them. For then, as we are vsually most vnaduised: so are we most ready to condemne them of hypocrisie, & of all to naught. Euery man is partiall in his own cause. But our Sauiour will iudge all our iudgemẽts; yea euen *the iudgements of all thrones*: & he wil reuerse euery vniust iudgement.

Finally, concerning the last branch of the answer; that the meditation of the last iudgement, hath great force to moue vs to the care of nourishing, and holding fast, the holy fellowship & cõmunion of Saints: it may appeare by the exhortation & admonition of the Apostle to the Heb: ch: 10, 24. 25, 26. *Let vs consider one another, to prouoke vnto loue, & to good works. Not forsaking the fellowship which we haue among our selues, as the manner of some is: but let vs exhort one another, & that so much the more, because ye see that the day draweth neere. For if wee sinne willinglie, after that wee haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinnes, but a fearfull looking for of iudgement, and violent fire, which shall deuour the aduersaries.* And besides, it is a true saying, that out of the bosome or lappe of the true Church of Christ, there is no saluation: to wit, for those that may enioy the communion of Saints, and doe despise it. Ioel: 2, 32. Here also may the prouerbiall speech haue speciall good vse. *Looke where the dead corps is, thither will the Eagles flie,* Matth: 24.28. God therefore of his infinite goodnes, vouchsafe so to open our eyes, and so to touch our heartes, that wee may make these holie and blessed vses, from the reuerend meditation of the most glorious, and fearfull appearance of our *LORD IESVS CHRIST*, when he shall come to iudge the worlde. Amen.

Question. AND nowe, that wee may conclude the whole doctrine of this Article. What is the danger of not beleeuing; & of not yeelding this obedience of faith; in respect of this last iudgement, which our Sauiour shall giue vpon the quicke and the dead?

Answer. *All such shalbe taken at vnwares: neither can it bee, but they must needes perish most woefully, euen for euer and euer; from the most glorious presence of the Lord our God.*

And moreouer, we may affirme it of like certaintie, that they who doe not beleeue the second comming of our Sauiour Christ, according to the truth of the holie Storie, as yet to be fulfilled: haue no true faith, to beleeue that hee is already come.

Explicatiõ & proofe. It is very true. For they haue either of them, like warrant from the holy Scriptures of God. And this is as plainely foretold, that it shalbe; & also the manner of it how: as the other was, before it was yet performed. Yea, our Sauiour himselfe, in whom the former propheſies were fulfilled, doth most plainely foretell & assure his Church, of this: that it shalbe as visiblie & reallie performed, in the externall view of the world, as that was. Yea more vniuersallie, then that was. For as the holy Scriptures affirme, *Euery eye shall see him.*

Wherfore, most false and presumptuous is the hereticall doctrine which *H. N.* teacheth his *Familie of loue*: it beeing so directly contrarie to the doctrine of our Sauiour, concerning the same; that hee that runneth, (as they say) may see it, if wee compare them together.

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For first of all, as was said euen now; the comming of our Sauiour to iudgement shal be visible to all the world: the cõming which *H. N.* telleth his schollers of, is onely visible and apparant to those of his Familie; or rather, it is (as he teacheth) onely spiritually discerned, and inwardly felt of them.

Secondly, the comming of our Sauiour, shal be from heauen in the clowdes, according as he was taken vp into heauen by a clowde. The comming which *H. N.* fancieth is reallie and in truth, from the earth; or rather a strong delusion, from the lying spirit of the Diuell, out of hell as we may say: not from any of the clowdes of heauen, but from the most darke and clowdie conceit of his carnall braine; though with such a glorious shewe of words, as if he were taught it by an Angell of light, from the highest heauen.

Thirdlie, the comming of our Sauiour, shal be with an audible sound of the last trumpet, by the ministerie of an Angell from heauen; and with a showt as it were, and sensible mouing of all creatures: the comming of *H. N.* is by his base writings, which contrarie to the truth of our Sauiour Christ, seeketh to hide it selfe in darke corners. Neither doth it willingly shew it selfe, but to such as holde themselues in great secrecie and stillnesse, as hee himselfe prescribeth vnto them.

The true comming of our Sauiour, shalbe to raise vp all bodilie, out of their graues; yea bodilie to restore to life all the dead: whether buried in the earth, or drowned in the waters, or burnt in the fire, or any other way destroyed and consumed, from the beginning of the world, to the ende thereof: the counterfait comming of *H. N.* is according to the fantastical Trumpet of his doctrine, and by the hoarse sound therof; onely to raise vp the mindes of his Familie spiritually, while they doe remaine here vpon the earth, in, or with their bodies. That is to say, It is nothing else in truth, but by a spirituall illusion, from the false and blasphemous ground of his hereticall doctrine, to raise vp by his *gratious* word, as he calleth it (wherof he pretendeth himselfe to be a speciall Minister of God, and to that ende, raised vp from the dead) the godlie Nature, and very true Beeing of God, in all such as will imbrace the same his doctrine: the which verie true Essence and Beeing, (as hee saith) lay before dead in them, as it were in the graue of sinne.

As touching the wicked that are deade in their sinnes, and departed this life; or the godlie departed in the faith: *H. N.* by his comming hath no power to raise them vp at all, either bodilie or spirituallie.

Neither is hee so voyd of subtiltie, that he will professe anie thing in that behalfe, lest his forgerie should thence be easilie espied, euen of his simple and vnwarie Disciples.

Moreouer, as touching the godlie, both departed this life from the beginning of the world; and also such as shalbe found liuing at his comming, our Sauiour shall come to take them bodilie vp into heauen: the comming which *H. N.* boasteth of by his Ministerie, is onely to make them spirituallie happie; and to set them as it were in a Fooles paradice, by a speculatiue fancie, dreaming of an happie estate heere vpon this earth. And so he sheweth himselfe, to all those that haue grace to trie and examine his doctrine: to be a meere impostor, and a most dangerous seducer.

Finallie, the true comming of our blessed Lord and Sauiour, is yet to come: the comming of that false Christ, which *H. N.* teacheth, is (as he saith) allready at this day. Neither, if wee giue him any credit: (that is, if wee will beleeue a most false and fantasticall Hereticke) is there any other day to be looked for, as hee both writeth and affirmeth expressely in that his booke, which hee calleth *The ioyfull Message.*

The true comming of our most blessed Sauiour therfore, is not that comming which the most accursed *H. N.* would haue vs to beleeue, without anie further expectation or waiting for. Let vs therfore bouldlie reiect *N. H.* with all his false and heretical doctrine.

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But we are not to reiect him alone, but diuerſe other alſo, in reſpect of their falſe conceits, againſt the truth of this Article, in any branch of it: either concerning the bleſſed eſtate of the godly, or the curſed and wofull eſtate of the wicked for euer and euer, by vertue of this iudgement.

For it ſhall be in vaine, to dreame with the *Chiliaſtes*, as if after a thouſand yeares, the damned ſhould be deliuered from their torment: or with thoſe that are called *Miſericordes*, who vnder pretence of Gods mercie, imagine that he will condemne none to be puniſhed eternally, but will after a certaine time, releaſe them. Wherein, they making themſelues more merciſull then God: they doe thereby alſo, deſtroy his moſt glorious and eternall iuſtice.

Of which ſort of falſe interpreters of this laſt iudgement of our Sauiour Chriſt, we may read in *Auguſtine*, in his 21. booke *De ciuitate Dei*, cap: 8, 9, 10, and 17, 18, 19, 20, 21, 22.

Vnto whom alſo doe the popiſh ſort approch, in their fancies about *limbus*, and their purgatorie fire: as if ſinnes could bee otherwiſe ſatisfied for, then by the blood of Ieſus Chriſt; or otherwiſe bee apprehended then by a true and liuely faith; to perfect iuſtification, while men liue here in this world.

Neither are they to be regarded, that vainely diſpute of that euerlaſting fire, which is threatened for the puniſhment of wicked men, and of the wicked Angels: as though no ſpirit, were ſubiect to the feeling of fire, &c. For God knoweth well enough, to verifie euery iudgement that hee hath denounced: neither wil he be failing in the executiō of this the laſt of all; which ſhall be as a perpetuall ſealing vp, and ratifying of all the reſt.

Finally, moſt damnable are thoſe mockers which the Apoſtle *Peter* hath propheſied of; euen all they, in whom the ſame propheſie is at this day fulfilled: who account this doctrine of the comming of our Sauiour to iudgement no better then a fable; and therefore doe deſpiſe all whatſoeuer is ſpoken of it. But it is certaine, that they ſhall one day finde to their endles terrour and woe: that God will in good earneſt, bee auenged of all their mockings. For hee will ſurely come, and hee will bring his wages with him, as the holy Scriptures doe teach: at what time, the full paiment of the wicked, ſhall be no more delaied, then the reward of the godly ſhall: according to that which wee reade, Iſai: ch: 40, 10, and ch: 62, 11. and Reuel: 22, 12.

Yea, both holy Scripture, and alſo reaſon, and the conſcience of euery one, not ſeared as it were with a hote yron, and hardened: doe euict, that it ſhal and muſt be ſo. Touching the holy Scriptures, and the teſtimonie thereof, we haue ſeene it ſo plentifully auouched before, that we need not now ſtand to produce them againe.

And that it ſtandeth vpon good reaſon, euery man that will not put out his owne eyes, may eaſily ſee.

For ſeeing God is iuſt, it cannot be, but it muſt one day, goe thenceforth perfitly well with thoſe whom he loueth, and fauoureth, and whom he hath perfitly iuſtified in our Sauiour Chriſt. And likewiſe it cannot be, but perfite iuſtice muſt one day, and for euer, be executed vpon the wicked, according to their demerites.

The which, becauſe it is not in this world; which is a time of the long ſuffering of God: it muſt needs be in an other. And ſo the Apoſtle *Paul* reaſoneth, and teacheth vs to reaſon, to our comfort: euen as he taught the *Theſſalonians*, 2. Ep: chap: 1. verſes 4, 5, 6, 7, 8, 9, 10, 11, 12. *Your patient indaring of afflictions and tribulations which ye ſuffer* (ſaith he) *is a token of the righteous iudgement of God, that ye may be accounted worthy of the kingdome of God, for the which ye alſo ſuffer. For it is a righteous thing with God, to recompence tribulation to them that trouble you. And to you that are troubled, reſt with vs, when the Lord Ieſus ſhall ſhew himſelfe from heauen, with his mightie Angels, In flaming fire rendring vengeance, &c.*

And againe, 1. Cor: 15. 19. *If in this life onely we haue hope in Chriſt, we are of all*

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men the most miserable. But it is not so. And therefore shall that be generally accomplished, concerning all afflicted Christians; and against all the wicked, which is spoken of the rich man and *Lazarus*: *You in your life time* (will God say) *receiued pleasure, and the godly paines. Now therefore are they comforted, and you are tormented.* It is true, that as we read, 1. Pet: 4, 17, 18, 19. *Iudgement beginneth at the house of God. But* (as the same Apostle saith further) *If it first beginne at vs, what shall be the end of them that obey not the Gospel of God? And if the righteous be scarcely saued: where shall the vngodly and sinner appeare?*

Iustice also is accounted among men, to haue the due course; though the full iudgement and execution of those that are cõmitted to prison, be deferred til the daies appointed for the sessions & assises. And therefore, why should we not much rather, esteeme the iustice of God to be effectuall, though the finall and full iudgement day, which shall bee as it were the generall assises for the whole world, be deferred vntill the dissolution and end thereof?

And finally, the conscience no doubt of euery man, that is not grossely hardened; feeleth a kinde of summons in himselfe, concerning this last iudgement, as was saide: according to that saying of the Apostle *Paul*, Rom: 2, 15. their conscience bearing witnes, and their thoughts accusing one an other, or excusing.

Wherefore, beloued in the Lord, howsoeuer it is with any mockers or misinterpreters of this holy Article of our faith: let vs vndoubtedly beleeue it, in that true sense, which the holy Scriptures themselues, doe report and teach the same vntovs. Yea let vs beleeue it, as that which is necessary, for the establishing of our faith, in all the rest: and for the confirming of the whole fruite and benefite of them vnto vs for euer.

And in the hope thereof, let vs (I beseech yee) carefully prepare our selues, that wee may be found such, as wee ought to be, walking in the holy duties aboue specified. And namely, let vs not spare to iudge our selues; to the ende we may preuent this iudgement of the Lord: according to the instruction, and admonition of the Apostle Paul, 1. Cor: 11. 31. *For* (as he saith) *if we would iudge our selues, we should not be iudged.* And yet againe he addeth further, *that when wee are iudged, we are chastened of the Lord, because wee should not be condemned with the world.* God giue vs grace, that wee, with the rest of the faithfull, may make this blessed vse of all our afflictions: yea grant it Lord, wee most humbly beseech thee, for Iesus Christ sake. Amen.

Thus farre of the doctrine of our beliefe in the second Person of the Dietie or Godhead, which is God the Sonne.

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The ende of the second Booke.

7 AP 53

THE DOCTRINE OF THE GOSPEL.

THIRD BOOKE.

WHICH IS,

A PROCEEDING IN AN ORDERLY HANDELING OF THE SEVERALL Articles thereof: and namely, concerning our Christian *beliefe in God the holy Ghost, the third Person of the most* holy, glorious, and vndiuided Trinitie: one *onely true and eternall God, to be blessed and praised for euer.*

WHEREVNTO IS ANNEXED, A LIKE HANDELING of the Articles of our beliefe, concerning the *Church of God, and those excellent prerogatiues, which God through Christ, hath bestowed vpon it.*

1. Ep: of Iohn, 5, 7.

The holy Ghost is one with the Father and the Sonne.

And Gospel, 14. 26.

The Comforter, which is the holy Ghost (saith the Sonne) *whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance which I haue told you. And ch: 16. 13. He is the Spirit of truth, and leadeth into all truth.*

Matth: 12, 31, 32.

Whosoeuer shall blaspheme the holy Ghost, it shal not be forgiuen him: neither in this world, nor in the world to come.

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BRITISH MUSEUM

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THE DOCTRINE OF THE GOSPEL.

III. Booke.

Beliefe in God the holy Ghoſt.

Queſtion. NOw, what followeth in the Articles of our beliefe?

Anſwer. *I beleeue in God the holy Ghoſt.*

Explicatiõ In theſe wordes wee make profeſsion of our faith, in the third Perſon of the bleſſed and glorious Trinitie, God the holy Ghoſt. For in that we profeſſe, that we doe beleeue in him, we doe alſo acknowledge him, (together with the Father & the Sonne) to be very God. For we may not beleeue in any creature, no not in any holy Angell of God, though they are ſpirits: but onely in this Spirit, who for moſt high excellencies ſake, is called *the holy Ghoſt*, or the Spirit of God: as we reade very often in the holy Scriptures.

Queſtion. First therefore, to the ende we may know, that not onely wee may ſafely; but alſo that it is our bounden dutie, to beleeue in the holy Ghoſt: What ground and warrant of holy Scripture haue y'ou, that the holy Ghoſt is God?

Anſwer. *We haue the like proofes for the Godhead of the holy Ghoſt, which we haue ſeene and conſidered of before, for the proofe of the Godhead of our Sauiour Chriſt, the onely begotten Sonne of the Father.*

Queſtion. What manner of proofes were they? And how may they bee a warrant to vs, that the holy Ghoſt (as well as the Sonne of God) is very true God?

Anſwer. *First, becauſe the name of God: ſecondly, becauſe the eſſentiall attributes, or properties of the diuine nature: thirdly, becauſe the works of the Deitie, both in the creation and gouernment of the world generally, and alſo in the Church more ſpecially: are all of them attributed to the holy Ghoſt, as of right belonging to him, as well as to the Sonne; without any roberie done to the diuine Maieſtie.*

And laſt of all; becauſe the ſame duties of diuine worſhip and honour, are due to the holy Ghoſt, which doe onely belong to one and the ſame diuine Maieſtie of God.

Explicatiõ & proofe. That the name and title of God, is attributed to the holy Ghoſt; not in reſpect of any excellencie of gifts and miniſtery vnder God, but as of right, and naturally appertaining vnto him, from euerlaſting to euerlaſting: wee may ſee it plainely, Acts, chap. 5. verſe 3. compared with the 4. verſe. For whereas in the 3. verſe, the Apoſtle *Peter* had charged *Ananias*, by his diſſembling to haue lied to the holy Ghoſt: in the very next verſe (as it followeth in the text) he telleth him plainly, that *he had not lyed vnto men, but vnto God.* Wherof alſo the preſent

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The groũd of the Article.

ſent puniſhment of death, which the holy Ghoſt inflicted vpon him, is a moſt plaine proofe. To this our purpoſe likewiſe, ſerueth it notably; that in many places of the holy Scriptures, the ſame ſpeeches and actions are indifferently aſcribed to the Lord God Iehouah, and to the holy Ghoſt: which verily ſhould not haue beene, neither might without blaſphemie haue beene done: were not the holy Ghoſt verie true and eternall God. As namely; where it is thus written, Leuit. 16. 2. *The Lord* (that is, the Lord God Iehouah) *ſaid to Moſes, Speake vnto Aaron thy brother, that hee come not at all times into the holy place, within the vaile, before the Mercie-ſeate, &c.* Theſe wordes doth the Apoſtle, Heb. 9. 8. aſcribe to the holy Ghoſt, in that he ſaith, that *hereby the holy Ghoſt ſignified this, that the way into the holieſt of all, was not yet opened, while as yet, the firſt Tabernacle was ſtanding, &c.*

Likewiſe in the 26. chap. of the booke of the Prophet *Moſes*, called Leuiticus, verſes 12, 13. where the Lord ſaith, *I will walke among you, and I will be your God, and ye ſhall be my people. I am the Lord your God, which haue brought ye out of Ægypt, &c.* The Apoſtle *Paul* from the authoritie of theſe words, concluding that God accounteth faithfull chriſtians to be his Temples (for ſaith he, *yee are the Temple of the liuing God.* 2. Cor. 6. 16.) he doth vſe the like ſpeech vnder the name of the holy Ghoſt. 1. Epiſt. chap. 6. 19. ſaying, *Know ye not, that your bodie is the Temple of the holy Ghoſt, &c.* And chap. 3. 16. to the like effect, *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?* For the latter part of the ſentẽce, is the proof of the former. And thẽ it followeth, *If any mã deſtroy the Tẽple of God, him wil God deſtroy: for the tẽple of God is holy, which ye are.*

Furthermore, where it is ſaid, Deut. ch. 9. 18. that the children of *Iſrael*, in former times prouoked the Lord Iehouah to wrath: in the 63. ch. of Iſai. verſe 10. the holy Prophet chargeth them in the name of the Lord, *that they vexed the holy Ghoſt.* And ſo it is laid to the charge of the latter Iewes, by holy *Stephen*, Act. 7. 51. *Ye haue alwaies reſiſted the holy Ghoſt: as your Fathers did, ſo doe ye.*

In like manner, the words which the Lord God vttered to his Prophet Iſaiah, ch. 6. 9. *Goe and ſay vnto this people, ye ſhall heare indeed, but ye ſhall not vnderſtand: ye ſhall plainely ſee, and not perceiue. Make the heart of this people fat, &c.* The ſame doth the Apoſtle *Paul* alledge againſt the obſtinate Iewes, in the name of the holy Ghoſt, Act. 28. 25. ſaying thus, *Well ſpake the holy Ghoſt by Eſaias the Prophet vnto your Fathers, ſaying, Goe vnto this people, and ſay, By hearing ye ſhall heare and not vnderſtand, and ſeeing, ye ſhall ſee and not perceiue, &c.*

So Heb. 3. 7. 8. the wordes which the holy Prophet ſpake in the name of God, Pſal. 95. 7, 8. *To day if we will heare his voyce, harden not your hearts*: they are vttered by the Apoſtle, in the name of the holy Ghoſt; thus, *Wherefore* as the holy Ghoſt ſaith, *To day if ye will heare his voyce, &c.* And againe, chap. 10. of the ſame Epiſtle, the words which the Lord ſpake by his Prophet *Ieremiah*, ch. 31. *verſe* 33. *This ſhall be the couenant that I will make, &c.* The ſame doth the Apoſtle attribute to the holy Ghoſt, in theſe words, *The holy Ghoſt alſo beareth vs record: for after that he had ſaid before, This is the Teſtament which I will make vnto them after thoſe daies, ſaith the Lord, &c.*

Moreouer, Mark, 12. 36. *Dauid ſpake by the holy Ghoſt*, that which he vttered, Pſal. 110. as our Sauiour teſtifieth of him. And againe, that which is recorded of *Dauids* propheſie, concerning *Iudas*, who betraied our Sauiour: the holy Ghoſt ſpake it by *Dauids* mouth, as the Apoſtle *Peter* teſtifieth, Act. 16. Yea, all the holy Prophets of the Lord God, that euer were, by whoſe mouthes the Lord ſpake, (as *Zacharias*, the father of *Iohn* the Baptiſt witneſſeth, Luk. ch. 1. verſes 68, and 70. And *Peter* alſo, Act. 3. 21.) the ſame holy Prophets are ſaid in like manner, to *ſpeake by the holy Ghoſt*: as the ſame Apoſtle telleth vs againe, in his 2. Ep. ch. 1. verſe 21. *For* (ſaith he) *the propheſie came not in old time, by the will of man: but holy men of God, ſpake as they were moued by the holy Ghoſt.*

Thus then, inſomuch as the holy Ghoſt, is ſo vſually intitled to the name of God: it may be eſteemed a ſufficient proof, that he is very true God, though we had

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The ground of the Article.

had no other. But the reſt which follow in the former anſwer, are of like weight; and as certainely confirmed by the holy Scriptures: as we ſhal haue occaſion to produce them hereafter, & therefore wil not ſtay vpon them here.

Neuertheleſſe, that we may handle this Article in the ſame order, that wee haue done all the former: let vs inſiſt, and ſtay a while, vpon ſome one place of Scripture, which may be remembred of vs, for one ſpeciall ground of it.

Queſtion. What place haue you been taught, that we may commodiouſly make choiſe of, to this purpoſe?

Anſwer. *I haue learned, that in the 12. ch. of the 1. Epiſt: to the Corinthians, from the beginning of the chapter, to the 12. verſe of the ſame: we haue a very conuenient place.*

Queſtion. It is ſo indeede. Which are the words of the text? Rehearſe them, before we proceede any further.

Anſwer. 1 *Now, concerning ſpirituall gifts brethren, I would not haue yee ignorant,* ſaith the Apoſtle.

2 *Yee know that yee were Gentiles, and were carried away vnto dumbe idolls, as yee were led.*

3 *Wherefore I declare vnto ye, that no man ſpeaking by the Spirit of God, calleth Ieſus execrable: alſo no man can ſay that Ieſus is the Lord, but by the holy Ghoſt.*

4 *Now there are diuerſities of gifts, but the ſame Spirit.*

5 *And there are diuerſities of adminiſtrations, but the ſame Lord.*

6 *And there are diuerſities of operations, but God is the ſame, who worketh all in all.*

7 *But the manifeſtation of the Spirit, is giuen to euerie man, to profite withall.*

8 *For to one is giuen by the Spirit, the word of wiſedome: and to another, the word of knowledge, by the ſame Spirit.*

9 *And to another is giuen faith, by the ſame Spirit: and to another, the gift of healing, by the ſame Spirit.*

10 *And to another, the operation of great works: and to another, prophefie: and to another, diſcerning of Spirits: and to another, diuerſities of tongues: and to another, the interpretation of tongues.*

11 *And all theſe things, worketh euen the ſame Spirit, diſtributing to euery man ſeuerally, euen as he will.*

Explicatiõ & proofe. It is true, that we do not read in any place of the holy ſcriptures, theſe words, *I beleeue in the holy Ghoſt*, expreſſed together: no more then we doe theſe, *I beleeue in God the Father almightie, maker of heauen and earth, &c.* Neuertheleſſe, they are moſt truly diducted from the holy ſcriptures, by ſound interpretation and proofe; to be one of the moſt neceſſary and fundamentall Articles of our true chriſtian beliefe: as by Gods grace, we ſhall euidently perceiue, by a more large and ample diſcourſe.

And we may well take this preſent ſcripture, which ſo plentifully affirmeth the holy Ghoſt to be the whole and alone immediate author & worker of all ſpirituall and heauenly grace, in the hearts of all the children of God: for one ſpeciall and ſure ground and warrant of this Article; from whence alſo, we may take the occaſion of opening this whole doctrine.

And the rather may we make choiſe of it, becauſe the holy Apoſtle ſetteth it down, as neceſſary for the correction of that ambitious peruerting of the good gifts & graces of God, which was crept in among the Corinthiãs; euẽ as if they had bin home-bred, and not inſpired by the holy Ghoſt: and as though they ſtood not bound to vſe them wholly to the glory of God, & to the profit of the Church: but to their own praiſe, &c. Wherein, this came to paſſe among the Corinthians, which is euery where vſuall at all other times; that as the ſweeter wood doth ſooner breede wormes, and the finer cloth is the more eaſily taken with mothes: ſo they that haue the greateſt gifts, are ſooneſt puffed vp, if they want the moſt holy grace of ſanctification & humiliation; which is a grace aboue all thoſe other gifts and graces, wherewith (it may be) ſome wicked men are indued for a time, in ſome ſingular meaſure, aboue many of the children of God.

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The ground of the Article.

Let vs therefore, as briefly as we can, call to minde the doctrine of this portion of holy Scripture.

And firſt of all, let vs conſider, that the holy Apoſtle; to the end hee might, (through the bleſsing of God) the more effectually call the Corinthians from their ambitious boaſting and abuſing of their gifts: he moſt prudently putteth them in minde of their former eſtate, how they were wretched idolaters, &c. Whereof he telleth them, that hee would in no wiſe haue them forgetfully ignorant: but contrariwiſe, that they ſhould duly call to mind, & conſider from whom they receiued euery one of the ſame their gifts.

For this the Apoſtle might well thinke, that like as when our Sauiour called for a peece of coine; & asked of thoſe that demanded of him, whether they ſhould pay tribute to *Cæſar* or no, whoſe ſuperſcription it was which it did beare: and thereby reſolued the queſtion, & put his aduerſaries to ſilence, ſeeing that was to be paid to *Cæſar*, which did belong vnto him: ſo he calling the Corinthians to minde, that all the gifts which they had, did beare as it were the Lords ſtampe; ſhould thereby effectually induce, all thoſe that had any good meaning in them, to a conſcionable applying of all their ſaide gifts, to the honour of the author and giuer of them.

And to the verie ſame purpoſe alſo, he doth furthermore lay before them, the extreame follie and madneſſe of their former idolatry: ſuch as they were miſerably carried away withall, before that God of his great mercie, had by his holy Spirit, altered and changed their hearts. For from the contrarie effects, he argueth the contrarie cauſes: inſomuch as it is the holy Ghoſt alone, who both reſtraineth from execration & curſing; and alſo moueth to the honourable acknowledging and reuerencing of the Lord Ieſus. The world doubtleſſe, and they that be led by the diuell, doe hold our Sauiour Chriſt and his doctrine, for accurſed: and accordingly, doe take delight both to ſpeake themſelues, and alſo to cauſe others to ſpeake curſedlie and reproachfullie, both of him, & alſo of it: as wee may take *Plinies* letter for an example, in his practiſe vnder *Traiane* the perſecuting Emperour. For ſo he writeth vnto the Emperor, that beſides other compulſions, he inforced weake chriſtians to curſe Chriſt, before he would releaſe them. Yea *Paul* himſelfe we know (according to his own profeſſion, and by his bewailing of his ſinne: while he was perſecuting *Saul*) he laboured all that he could, to make poore chriſtiās to blaſpheme Chriſt, & his holy Goſpel.

But that we may goe forward in our text: after that this our Apoſtle (being now of that perſecuting *Saul*, made a moſt louing & faithful inſtructer & comforter of all true chriſtians) I ſay, after that he hath ſpoken thus generally, of the author of all the gifts & graces wherewith the Corinthians were indued; he cōmeth to a particular rehearſall of them: all tending to this end, that he might bring the Corinthians to ſee and conſider with themſelues, that whither ſoeuer they turned their eyes, either to one kinde of grace, or to another; that all and euerie one of them were of the holy Ghoſt.

For which verie cauſe it is, that in his particular rehearſall of the diuers kinds of them, hee doth make often mention, of that Spirit, which giueth all according to the good pleaſure of his will: and the ſame alſo, to the end the whole Church, and euery member thereof, might be edified and built vp, in the ſound knowledge and faith of Chriſt, and all mutually knit together, in one heart and mind: & not that any ſhould be puffed vp thereby, as we are afterward to conſider more at large.

In the meane while, this doth verie well follow, vpon the preſent conſideration: that inſomuch as, all the gifts and graces, which God beſtowed on his Church, are the gifts and graces of the holy Ghoſt: and that hee diſtributeth them ſeuerally as he will; to ſome one, to ſome another, to one more, to another leſſe, &c. And ſeeing the Apoſtle ſpeaketh indifferently of them, to be the gifts of God, & the gifts of the holy Ghoſt: therfore we ſee iuſt cauſe, and very ſufficient reaſon, why we ought to beleeue in the holy Ghoſt.

But

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The meaning of the Article.

BVt this will yet more fullie and plainely appeare, after that wee haue examined the doctrine of this Article of our faith in the holie Ghoſt, according to our order obſerued hetherto, in all the former Articles,

I would therefore, that in the next place, ye doe ſhew what you haue learned to be the meaning of this Article, *I beleeue in the holy Ghoſt.* For from hence, may wee well take the occaſion, both to make all things the more plaine, and alſo to gather all meete prooſes, for the confirmation of the ſame.

Queſtion. Say therefore, what is the meaning of it?

Anſwer. *This article teacheth me, and all Chriſtians, to beleeue in the holy Ghoſt, the third Perſon of the moſt holy and glorious Trinitie, as being in Perſon truly diſtinct, from the Perſons both of the Father, and of the Sonne: and yet neuertheleſſe, in the vnitie of the Godhead, very true God, coeſſentiall, and eternall, and in all infinite Maieſtie, wiſedome, power, and glory, coequall with them.*

Explicatiõ & prooſe. That the holy Ghoſt is a perſonall ſubſiſtence, diſtinct from the *Father and the Sonne*: that is to ſay, that he is one, hauing his eternitie, and Beeing: and in his Beeing, eternitie of omnipotencie, infinitenes of wiſedome, &c. conſidered both more ſimply in himſelfe, and alſo by relation in the diſtinction of the Perſons; by reaſon of the moſt ſimple and entiere vnitie of one and the ſame Godhead, wherein euery Perſon of the holy Trinity, doth equally conſiſt: it is euident from very many places of holy Scripture.

And firſt, that he is a Perſonall ſubſiſtence, and the ſame alſo diſtinct from the *Father, and the Sonne*: hee himſelfe hath declared it, by his manifeſting of himſelfe, at the baptiſme of our Sauiour Chriſt, *the Sonne of God*, in the bodily ſhape of a doue, Math. 3. And likewiſe, by his repreſenting of himſelfe, in the viſion of clouen tongues, ouer the heads of the Apoſtles, Act. 2. For neuer did any quality, or affection, either of the minde of man, or of any Angell, appeare in any bodily ſhape, or externall repreſentation.

It is furthermore euident, by that forme of Baptiſme which our Sauiour Chriſt hath preſcribed, and commanded to his Church. For it were abſurd, that any creature ſhould be baptized into the name of that which is no *Perſon*.

Moreouer, what reaſon, or ſhadowe of reaſon were there, why the holie Ghoſt ſhould be called by the name of God, if hee had not a Perſonal beeing? But that this is ſo; it hath bene declared before. The which alſo, will yet further appeare, when we come to ſhew, that the holy Ghoſt, who is the ſearcher of the heart of man; yea euen of the deep things of God: which none can doe but God himſelfe, (*For who hath knowne his minde, or who was his counſeller*, but he himſelfe, to himſelfe?) it will (I ſay) further appeare, that he is a Perſonal ſubſiſtence: when we ſhall come to ſhewe, that all the diuine workes of the Godhead, are attributed to the holy Ghoſt, as well as to the Father, & to the Sonne; as was touched in a word before.

The diſtinction of this Perſon of the holie Ghoſt, is likewiſe euident, by that his diſtinct manifeſting of himſelfe, by deſcending from heauen, at the baptiſme of the Sonne of God in our humane nature: when as the Father vttered his voice, as remaining ſtill in heauen. The ſame is euident alſo, by the diſtinct rehearſall of him, with the Father and the Sonne, in the inſtitution of Baptiſme.

And that hee is the third Perſon in the holie Trinitie; the order of the ſame rehearſall, doth make it plaine. And likewiſe, that place of the Apoſtle *Iohn*, in his 1. Ep: ch: 5. where he is in like manner, rehearſed in the third place. Yet ſo as we muſt vnderſtand, that neither the Father is firſt, nor the Sonne ſecond, nor the holy Ghoſt third, in precedence of time, or in dignitie of diuine honour; but onely in reſpect of the incomprehenſible order, and mãner of the exiſtence, or beeing of the diuine nature: as was obſerued before, in the generall doctrine of the whole Trinitie.

Wherefore alſo, it is truely affirmed heere, that as the holie Ghoſt is coeſſentiall, with the Father and the Sonne, (as the Apoſtle Iohn teſtifieth in the

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chapter before alledged, ſaying, *Theſe three are one*) ſo is he euery way coequall, and coeternall, both in wiſedome, and power, &c: as by the more full opening of this Article will clearelie appeare.

Queſtion. Shewe you therefore, what this Article of our faith doth furthermore teach vs, in this behalfe? Howe haue you bene further inſtructed?

Anſwer. *I haue learned from the interpretation of this Article; that I my ſelfe, and euery Chriſtian, doe ſtand bound to beleeue, that God the holy Ghoſt, hath alwaies, without beginning heretofore, and euen to this preſent, had his ioynte-worke, or (as wee may ſay) copartenerſhip with the Father, & the Sonne: both in purpoſing and decreeing, & alſo in ordering and effecting, all the mightie workes of Creation, and gouernement; not onely in the whole world, generallie or vniuerſally conſidered; but alſo more ſpecially, in the newe creation as it were, & gouernement of the holy Catholike church of God, and in the ſanctification of euery particular member of it. Yea, & that he hath the ſame ioynt-worke, and counſel, for euer hereafter, to the perfecting of all the counſells and workes of God, both in mercie, and in iudgement, world without ende.*

I haue learned alſo, that I for my part, doe ſtand bound to beleeue in God the holy Ghoſt, that he is my ſanctifier, as wel as the ſanctifier of any other of the elect people of God.

Explication. & proofe. This is a neceſſarie addition, to make vp the former anſwer. In the opening whereof, that alſo ſhall by the grace of God, be yet more fullie opened and confirmed.

And firſt, touching the ioint-work of the holy Ghoſt, in the purpoſing and effecting of the works of Creation, as being one God, together with the Father and the Sonne: we finde it euidentlie confirmed in the verie beginning of the holie Bible, the 2. verſe of the firſt chapter, and verſes 26. & 27. Likewiſe ch: 2. 7. *The Lord God breathed the breath of life into man*: to wit, by the power and vertue of his eternall *Spirit*, creating the ſoule without anie earthlie matter, or corruptible element. According to that ſaying of *Elihu* in the book of *Iob*, ch: 33. 4. *The Spirit of God hath made me, & the breath of the Almightie hath giuen me life*. Read alſo Pſ: 33. 6. & 104. 29 30. 31. & Mal: 2. 15. For *God is the Father of Spirites*, and the creator of all other things, by his eternall word, & through that almighty *Spirit* of his, which is the holy Ghoſt, in whom we doe beleeue.

This being true, that the holy Ghoſt hath his ioint-worke, in the purpoſing & effecting of the works of Creation, together with the Father, & the Sonne: there can be no cauſe, to doubte of his ioint-work in the vpholding and ordering of the ſame, ſeeing hee is a Spirit of as infinite, and euerlaſting wiſedome, prouidence and gouernement, as he is of almightie power and vertue.

But I haſt to that, which this Article of our faith, doth principallie intende: that is, to ſee how the holy Ghoſt, hath his moſt holy and diuine ioint-worke, together with the Father, and the Sonne, in the newe creation, and continuall gouernement of his Church in this world; euen to the full glorification of it in the world to come.

And wher may we better beginne to lay forth this excellent & high myſterie, then by taking a viewe of the ioint-worke of the holie Ghoſt, in bringing our Lord Ieſus Chriſt, the Sauiour of this his Church into the world: in preſeruing and guiding him in the world: and in ſtrengthening and confirming of him to performe all things neceſſarie, to the perfiting of the ſame his Churches ſaluation, euen till he left the world. For this may be in ſteed of ſpectacles, and as it were a cleare glaſſe, to help the weaknes of our dimme eye-ſight, to diſcerne the better of all the reſt.

Firſt therefore; by whom was our Sauiour Chriſt conceiued in the wombe of the bleſſed virgin; but by the holy Ghoſt? And wherfore by the holy Ghoſt; but becauſe he could not otherwiſe haue taken mans nature, without the originall blot and ſtaine of ſinne: that ſo he might be meete to be that vnſpotted, or vndefiled Lambe of God, which was to be made the onely propitiatorie ſacrifice, for the ſinnes of men?

By the ſame holie Ghoſt it was, that our Sauiour grewe, as in ſtature of bodie:

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bodie; ſo alſo in wiſedome of minde and ſpirit; vntill that, at the time of his baptiſme, when hee was to enter vppon the publike and open diſcharge of his mediatorſhip; he receiued from the ſame holy Ghoſt, all holy gifts and graces, not by meaſure, but moſt aboundantly; to the moſt full & perfect furniſhing of him, to the abſolute diſcharge of euery part of that moſt high office which was commiteed vnto him. A publike teſtimonie whereof, was that his deſcending, and lighting vpon our Sauiour, which was mentioned before.

By the ſame holy Ghoſt, hee was forthwith led into the wildernes, to make his firſt encounter (as it were in combate hand to hand) againſt our arch-enemy the Diuell, on our behalfe: that ſo he might be knowne to the Church, to be a farre other manner of perſon, then was *Adam*. For though he were more often, and therewithall, more vehemently aſſalted then he was before his fall: yet was hee not ouercome, but he did vanquiſh & ouercome the Diuel for euer.

By the ſame holy Ghoſt, he did preach the Doctrine of eternall life and ſaluation, according as it is ſaide to the ſame purpoſe, that the ſpirit of the Lord was vpon him: and that he was in a principall, yea in a pierles māner, anointed with the holy Ghoſt, Iſai: 61, 1. &c Heb: 1, 9. Iohn, 3, 34.

By the ſame holy Ghoſt, and not of meere humane power, hee did worke all his miracles. For ſo he hath ſaide of himſelfe, as we reade in the holy Goſpell: that he wrought them by the finger and ſpirit of God, Mat: 12, 28. Luke, 11. 20. And Act: 10. 38. *He was* (ſaith the Apoſtle *Peter*) *anointed with the holy Ghoſt, and with power, and he was mightie in word and deed.*

By the ſame holy Ghoſt, who was the author and orderer of his whole life, did he alſo offer vp himſelfe vnto God at his death: as wee reade, Heb: 9, 14. *Through the eternal ſpirit* (ſaith the Apoſ:) *offered he himſelf vnto God, without ſpot.*

By the ſame holy Ghoſt, hee was after his death, raiſed vp from the dead, Rom: 8, 11. *The ſpirit of God* (ſaith Paul) *raiſed vp Ieſus from the dead.* And 1, of Pet: 3, 18 *He was put to death* (ſaith Peter) *concerning the fleſh, but was quickened by the ſpirit*: that is, by his diuine power which he in that he was man, receiued from the holy Ghoſt. And likewiſe, after his reſurrection, hee did through the holy Ghoſt, giue commandemēts, euen his diuine and ſoueraigne commandements; to his holy Apoſtles. Act: 1. 2. And being *iuſtified in the ſpirit*, hee was at the laſt, raiſed vp to glory, 1. Tim: 3. 16.

Behold therefore, in this principall part of the more immediate worke of the holy Ghoſt, in the beginning and ordering of the whole myſterie of our redemption, in the mediation of our Sauiour: we haue a repreſentation, of that which he doth, in the whole manifeſting, and applying of Ieſus Chriſt, and of all that he did and ſuffered, and thereby atchieued, to the euerlaſting benefit of his Church.

To the which end and purpoſe, let vs proceede, and further obſerue, how that like as after the aſcenſion of our Sauiour Chriſt; his Diſciples were (according to his promiſe) repleniſhed with the gifts and graces of the holy Ghoſt, for the publiſhing of his Goſpel; as we read, Luke, 24. 49. Act: 1, 4, 5, 8. and chap: 2. v. 4, 17, 18, 33. and Epheſ. 3. 5: ſo in former times, all propheſie & reuelation of the truth from time to time, was immediately giuen to the Church, by no other, then by the ſame holie Ghoſt. 1. Pet: 1. 10, 11, 12. and 2. Pet: 1. 19, 20, 21. and 2. Tim: 3. 16. 17.

And now yet further, let vs likewiſe obſerue; that as the holie Ghoſt, both is, and hath bene alwayes, next and immediately, to the Church, from God the Father, through the onely begotten Sonne our Lord Ieſus Chriſt, the author of all reuelation of the truth, and of the beſtowing of euery good gift & grace: ſo is he, & hath alwaies, in like manner, bene the immediate ſender, commander, & gouernour, of all holie inſtruments, both ordinary, and extraordinarie, for the communicating of his graces to the people of God: as *Iſay*, 48. 16. *The Lord God* (ſaith the prophet) *and his Spirit hath ſent me.* So Acts 13. 2. The holie Ghoſt ſaid, *Seperate me Barnabas & Saul, for the worke whervnto I haue called them.*

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And on the other ſide, Acts, 16.6,7. it is written, that *the holy Ghoſt forbade them to preach the word in Aſia, and that he ſuffered them not to goe into Bithynia*. Reade alſo 1. Pet. 1. 12. The Apoſtles and the reſt preached the Goſpel *by the holy Ghoſt*. And 1. Cor. 2. 9, &c. to the end of the chapter: and 2. Epiſt. 3, 6. they are therefore called *Miniſters of the Spirit, and not of the letter*. And Reuel. chapters firſt, ſecond and third, St. *Iohn* being in the Spirit, did by the direction of the holy Ghoſt, euen the Spirit of Ieſus Chriſt, write to the ſeuen Churches in *Aſia*, as is euident by that often repeated and moſt graue admonition: *Let him that hath an eare, heare what the Spirit ſaith to the Churches*. And Act. 20. 28. S. *Paul* directing his ſpeech to the ordinary Paſtors and Elders of the Churches, chargeth them *to take heede to themſelues, and to all the flocke, whereof the holy Ghoſt had made them Ouerſeers, to feede the Church of God, &c.*

And yet more particularly; to come to euerie of our ſelues. As our firſt and naturall liuing, mouing, and being, is from God by *the holy Ghoſt*, as wee haue ſeene from the creation: ſo, and in more ſpeciall manner; is our new creation, and our ſpiritual life, mouing, and beeing in the ſame. For all whatſoeuer, both enterance into the Church and kingdome of God, here in this life: and all increaſe of grace therein, by the meanes, either of word, prayer, and ſacraments, or any other holy way appointed of God; euen to the full preparing, and making of vs meete, for the inheritance of the life and glory to come: all is by *the holy Ghoſt*, as wee haue the plaine teſtimonie of our Sauiour Chriſt himſelfe, Iohn, 3. *Except a man be borne of water, and of the holy Ghoſt, he can neither ſee, nor enter into the kingdome of God*. For *the naturall man perceiueth not the things of the Spirit of* God, *&c.* 1. Cor. 2. 14. According alſo, as our Sauiour Chriſt ſaid to *Peter*, Matth, 16. 17. *Fleſh and blood hath not reuealed it vnto thee*. So neceſſary is it, that the ſame *S*pirit, which is a witneſſe in heauen, together with the Father and the *S*onne, ſhould alſo be a witneſſe on the earth, with that water & blood, which flowed out of the ſide, yea euen from the very heart of our Sauiour Chriſt. 1. Iohn, 5. 7, 8. And chap. 2. of the ſame Epiſtle: it is the *anointing of the holy Ghoſt* ſaith ſaint *Iohn, which teacheth faithfull Chriſtians, and leadeth them into all truth, as Chriſt had* promiſed that he would ſend him to that end. And chap. 4. 4. *Greater is he that is in you, then he that is in the world*. Alſo ſaint *Peter* ſaith, 1. Epiſt. 1. 2. *We are elect, according to the foreknowledge of* God, *to the ſanctification of the Spirit*. And verſe 23. *Our ſoules are purified in obeying the truth, through the Spirit, to loue brotherly without feining, &c. being borne a new, not of mortall ſeede, but of immortall, by the word of* God, *who liueth for euer*. And Coloſ. 1, 8. The loue of Chriſtians *is by the Spirit*. And verſe 9. And Epheſ. 1. 17, 18. The knowledge of Chriſtians, is called *ſpirituall knowledge*. And touching faith, we reade Gal. 5. 5. that through *the Spirit, we waite for the hope of righteouſneſſe through faith*. Yea generally, the fruit *of the Spirit, is loue, ioy, and peace, &c*: as in the ſame chapter, verſes 22, 23. And Epheſ 5. 9. *The fruit of the Spirit is in all goodneſſe, and righteouſneſſe, and truth*. Reade alſo Rom. 14, 17. *The kingdome of* God *is not meate and drinke, but righteouſneſſe, and peace, and ioy in the holy* Ghoſt. And all this, by the word of God. For by it, doth *the Spirit giue the ſpirituall life*. 2. Cor. 3. 6. and verſes 17, 18. Where the *Spirit of the Lord is, there is libertie*. And *we are changed into the image of the Lord, from glory to glory, by the Spirit of the Lord*.

And touching Prayer, it is the praier of *the Spirit only* (that is to ſay, that which the Spirit teacheth, ſanctifieth, & inableth vs vnto) which is acceptable to God. And therfore it is ſaid of the Spirit, that *he helpeth our infirmities, & teacheth vs to pray, &c.* Rom. 8. 26, 27. Whence it is alſo, that ſaint *Iude* exhorteth chriſtians to *pray in the holy Ghoſt, to the edifying of themſelues, in their moſt holy faith*: as verſe 20. of his Epiſtle, And the Apoſtle *Paul, I will pray in the ſpirit, and ſing in the ſpirit*. 1. Cor. 14. That is, I will both pray, and alſo praiſe God, as the holy Ghoſt ſhall teach me. And Epheſ. 6. 18.

Likewiſe, cõcerning the ſacraments; firſt, Baptiſme; the very form of the inſtitutiõ, ſheweth that it is the holy Ghoſt, who muſt giue that effect which it ſignifieth: according to that which is ſaid, to note the true circumciſiõ. Phi. 3. 3. *We are* (ſaith S. *Paul*) *the circũciſiõ which worſhip* God *in ſpirit* And Chriſt is ſaid in this reſpect to baptize *with the holy* Ghoſt, though he baptized none with the outward element of water.

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And 1. Cor: chap: 12, verſe 13. *By one ſpirit we are all baptized into one body.* Secondly, concerning the Lords Supper, our Sauiour Chriſt noting in the vſe of it, the nature of faith, *which feedeth vpon the fleſh of Chriſt, and drinketh his blood*: (both which, are preſented by the bread and wine of that Sacrament) hee himſelfe teacheth, that it is *the Spirit onely which quickeneth*: and that otherwiſe, *the fleſh*, (and therefore much rather the ſigne of the fleſh) *profiteth nothing*, Iohn, 6. And againe, 1. Cor: 12. 13. *we haue beene all made to drinke into one ſpirit.*

Thus euery way, it is the holy Ghoſt, who is from God the Father; & that alſo by the mediation of our Lord Ieſus Chriſt: the onely immediate beginner and perfiter of all grace in vs. And it is the rather to be throughly weighed of vs; becauſe, as the Apoſtle *Paul* ſaith: *Fleſh and blood, cannot inherite the kingdome of God*, 1. Cor, 15. 50. To him therefore, both faith, hope, and loue, inuocation, and thankeſgiuing, feare, and obedience is due; as well as to the Father, and the Sonne: as we ſhall ſee, when we come to the duties.

This is the true Chriſtian faith of the Church of God, & of euery true member thereof, touching the holy Ghoſt; how many ſoeuer haue beleeued aright: though the doctrine thereof, hath not beene ſo fully & clearly reuealed; till the comming of Chriſt, at the time of his moſt holy anointing to the taking of our nature vnto him. God gaue his people of *Iſrael*, his good ſpirit to inſtruct thē in former times: as Neh: 9, 20. & Iſai: 63. 11. 12, 13. 14. Read alſo Ezek: ch. 2. v. 2, &c. & ch. 11, v. 1. 5. & ch. 36. 25, 26, 27. And Ier: 31, 33. conferred with Heb: 10, 15, 16, 17. And Iſai: 59, 21. & Ioel. 2: 28. & Hagg: 2, 6. And this Spirit ſo often ſpoken of, is the holy Ghoſt. The Spirit of the holy God, is alſo after a ſort acknowledged euen of the very heathen, as Dan: 4, 5, 6.

As for that which we read, Act: 19. 2. where the late conuerted Diſciples at *Epheſus*, ſay they had not heard whether there be an holy Ghoſt; either they doe not meane, to ſpeake ſo, concerning the third perſon of the holy Trinitie, but cōcerning the extraordinarie gifts of the holy Ghoſt, which had bin giuen in other places, by the laying on of the hands of the Apoſtles: or if any thinke they did meane ſo; the ſame muſt withall confeſſe, that from their former ignorance, this Article is for euer hereafter, more certainly confirmed to the church of God, by that better inſtruction, which they receiued from the holy Apoſtle.

But you haue not yet ſhewed, that the eſſential attributes or proprieties of the Godhead, are attributed to the holy Ghoſt, as well as to the Father & the Son.

This muſt not in anywiſe be omitted of vs, becauſe the due cōſideration hereof, is of great weight, to eſtabliſh & confirme our hearts, to beleeue in him.

Queſtion. What proofes of holy Scripture haue ye therefore, to warrant the truth of this part of your former anſwer?

Anſwer. *The proofes are ſo many, as I am not able to make rehearſal of them, without ſome helpe by your direction: nor then neither, but ſo as there will need ſome further ſupply by your addition.*

Expācatiō You may iuſtly ſay ſo indeed. I will therefore helpe you what I can; prouided that you will ſtirre vp your ſelfe, to call to mind ſome one proofe or other, for euery one of theſe diuine attributes, as well as you may.

Queſtion. And firſt, what proofe haue you, that the holy Ghoſt is eternall; I meane ſo eternal, as no crature is eternal: that is, not onely without ending, but alſo without beginning?

Anſwer. *In this ſenſe, the holy Ghoſt is called the eternall Spirit. Heb*: 9. 14.

Explicatiō & prooſe. It is true. Neither is any other Spirit; either Angell, or ſoule of man, ſo called: though they be immortall and endles, by the decree of God. And further, touching the eternitie of the holy Ghoſt: we may proue it by the ſame reaſon, that the Euangeliſt *Iohn* proueth the eternitie of the Son. For inſomuch as the holy Ghoſt was in the beginning; that is, before any creature was, as wel as the Son: therefore wee may conclude, that the one is eternall, as well as the other. Neither is it poſſible, that the Father, and the Sonne, without this their eternall Spirit; ſhould euer haue giuen any being to any creature: ſeeing the immediate

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producing of the creature, and alſo the ſupporting of it, from the firſt inſtant of the beginning of it, is from, and by the holy Ghoſt: as we may perceiue by that which we read: Gen: chap: 1. verſe 2.

Queſtion. Let vs now proceed. What proofe haue you, that the holy Ghoſt is of infinite and incomprehenſible maieſtie, or greatnes?

Anſwer. *Whither ſhall I goe from thy Spirit? or whither ſhall I flee from thy preſence? ſaith the holy Pſalmiſt, Pſ. 139. 7.*

Explication & proofe. This ſheweth, that the preſence of the holy Ghoſt, is as large (that is, euery where, and filling all places) as the God-head of the father, and the Sonne.

This infinite and incomprehenſible Maieſtie of the holy Ghoſt, may bee partly diſcerned of vs, by that which is often teſtified: that from the beginning of the world, to the end thereof, he hath beene, and will be preſent with the children of God in ſpeciall manner; dwelling (as it were) in the hearts of thouſands at one inſtant: and ſo from time to time, ſanctifying, guiding, and cõforting them all. And for a moſt euident inſtance therof, let vs conſider it by the aboundãce of the gifts of the holy Ghoſt, poured forth vpon the church, in theſe laſt times of the world: ſince the aſcenſion of our Sauiour Chriſt. Iohn, 7. 38. 39. Act: 2. 17, 1. Cor: 12. yea, and in that it is expreſly ſaide, that our Sauiour himſelfe, in that he was man, was indued with the gifts of the Spirit, not in meaſure. Thus may wee argue the infinite Maieſtie, and incomprehenſible greatnes of the holy Ghoſt: though not in any bodily dimentions (which is contrarie to the nature of any Spirit, and moſt of all of the holy Ghoſt) but in a manner vnſearchable to vs, according to his inviſible nature, and moſt diuine and ſecret vertue: Iohn 3. 8.

We will haſt forward.

Queſtion. What proofe haue you, that the holy Ghoſt is almightie?

Anſwer. *The workes of creation, and gouernment, made and continued by him, together with the Father and the Sonne, as hath beene declared before: doe ſufficiently prooue it to bee ſo.*

Explication & proofe. It is very true. And beſides, hee is expreſly called *the power of the moſt high.* Luke, 1, 35. Read alſo, chap: 24, 29. and Act: 1. 8. where the gifts of the holy Ghoſt: are called the *power of God from on high.* And accordingly ch: 6, 10. the Euangeliſt teſtifieth, that although many gainſaid *Stephen* (though he was no Apoſtle) *yet they were not able to reſiſt the wiſedome, and the Spirit, by the which hee ſpake.* Generally, all the graces beſtowed vpon the Church, and euery member thereof; they proceede from the power of the holy Ghoſt. Our regeneration is called our Baptizing with the holy Ghoſt. Iohn, 1. 33. and Act: 11. 16. And 2. Cor: 3. 18. *We are changed into the image of the Lord, from glory to glory, by his Spirit,* as we heard before. And Act: 9. 31. *The Churches were multiplied by the cõfort of the holy Ghoſt.* And Epheſ: 3. 16. *Chriſtians are ſtrengthened by the Spirit of God.* Moreouer: 2. Theſ. 2. 8. *The Lord will conſume the man of ſinne, euen wicked Antichriſt, by the Spirit of his mouth*: that is, by the preaching of the Goſpell, through the mightie power of the holy Ghoſt.

Yea all that power, which our Sauiour had, in that he was man; he receiued it from the holy Ghoſt: whether we looke to the power of his doctrine, or of his workes: according to that, Act: 10. 38. *God anointed Ieſus of Nazareth with the holy Ghoſt and with power.* And Mat: 12, 28. compared with Luke, 11, 15. *Our* Sauiour himſelfe profeſſeth, that hee did caſt out diuels by the Spirit of God: whom he calleth *the finger*; that is, the diuine power, of God. Like as when the Prophet *Iſaiah* would note the perfect continuance of Gods power, without all defect: he ſaith, *The hand of the Lord is not ſhortened.* And the Prophet Micah ch: 2. 7. minding to ſignifie as much, though to another end, asketh the *Iſraelites, whether the Spirit of the Lord were ſhortened?* As though hee ſhould ſay, It is impoſſible: hee is as able either to bleſſe and proſper, or to curſe and plague, as euer he was. Thus we may ſee, an almightie power aſcribed to the holy Ghoſt: yea euen the almightie power of God; ſeeing none is almightie but he alone.

And

Beléefe in God the holy Ghoſt.

The meaning of the Article.

And next vnto this, who can doubt of the infinite perfection and fulnes of his holines; conſidering that he is in this reſpect, in a ſpeciall manner, and in way of a moſt chiefe excellencie in himſelfe, *aboue all Spirits, called the holy Ghoſt:* as was obſerued in the beginning?

And in reſpect of all the elect, the *Spirit of ſanctification;* becauſe all their holines is wrought by him, Rom: 1, 4. And 1. Peter 1, 2. And 2. Theſ: 2. 13. Hee is alſo a moſt pure and cleane Spirit, infinitely contrarie to all vncleane Spirits of men, 1. Cor: 6, 11. and verſes 17, 18. 19. 20. And Gal: 5, 16. &c; and to the wicked Angels, branded by the reprochfull name of vncleane or foule Spirits, Marke, 1. 23. &c, 27. And chap: 5, 2. &c.

Let vs now come to the reſt.

Queſtion. What proofe haue you, that the holy Ghoſt is infinite, in all perfection of wiſdome?

Anſwer. *In this reſpect (ſaith the Prophet Iſaiah) who hath inſtructed the Spirit of the Lord, and who was his counſeller, or taught him?*

Expicatiõ & proofe. So ſaith he indeed, chap: 40. 13. And ſeeing he hath done all things in excellent wiſedome, without the aduiſe or counſell of any creature, in any point: it is plaine, that he hath all perfection, in, and of himſelfe.

The ſame alſo may appeare, with like euidence and plainnes, from the teſtimonie of Saint *Paule*, 1. Cor: 2. 9. 10. *The things* (ſaith he) *which eye hath not ſeene, nor eare hath heard, &c. God hath reuealed them vnto vs, by his Spirit: for the Spirit ſearcheth all things, yea the deepe things of God, &c. Which things alſo* (ſaith the ſame Apoſtle, as it followeth) *we ſpeake not in wordes, which mans wiſedome teacheth, but which the holy Ghoſt teacheth, comparing ſpirituall things with ſpirituall things.* And againe, chap: 12, verſe 4. &c. after that he hath reckoned vp the manifold gifts and graces, which God beſtoweth vpon his Church, wiſedome, knowledge, diſcerning of ſpirits, &c. Hee concludeth, *that there are diuerſities of gifts, but the ſame ſpirit:* as was alledged before.

This ſpirit, giueth our Sauiour gifts aboue meaſure (as wee haue ſeene alreadie) and the Church of Chriſt all aboundance, from his fulneſſe; teaching them in all wiſedome, &c. And therefore he muſt needes be in himſelfe, infinite in wiſedome.

Now that we may proceed.

Queſtion. What proofe haue you that the holy Ghoſt is likewiſe infinite in all perfection and conſtancie, or vnchangeablnes in truth?

Anſwer. *In this reſpect, he is called the ſpirit of truth; yea that ſpirit of truth, which is incomparable and pierles: euen the very truth it ſelfe.*

Explicatiõ & proofe. It is our Sauiours owne teſtimonie, Iohn, chap: 14. 17. and chap: 16. 13. And the teſtimonie of his faithfull Apoſtle, Iohn, 1. Epiſtle, 5, 6. The ſpirit is truth. And therefore alſo is it affirmed, that thoſe things which the ſpirit hath foretold, muſt needs be performed: according to that ſaying of the Apoſtle *Peter*, Act: 1, 16. *This Scripture muſt needes haue beene fulfilled, which the holy Ghoſt ſpake by the mouth of Dauid &c.* Moreouer, Epheſ. 1, 13. 14. *The faithfull are ſealed with the holy ſpirit of promiſe, which is the earneſt of our inheritance, vntill the redemption of the poſſeſſion purchaſed vnto the praiſe of his glory.* And ch: 5. 9. *The fruit of the ſpirit is in all truth.* And 1. Ioh: 5, 7. he is a ioynt-witnes of the truth, together with the Father, and the Sonne, and of equall authoritie, and credite therein, with them.

Queſtion. And is he alſo of the ſame perfection of diuine goodnes and mercy, with them?

Anſwer. *He is ſo, and therefore is called the Spirit of grace, and compaſſion (or as ſome tranſlate) of ſupplication and intreatie.*

Explicatiõ & proofe. So we read, Zech: chap: 12. 10. and Heb: 10. 29. And the holy Ghoſt is ſo called, becauſe he both giueth grace; and alſo certifieth vs of that grace and fauour, and of that pitie and compaſſion; which both the Father, and the Sonne, beare toward vs: yea, and ſtirreth vs vp, and teacheth vs, howe to intreate the ſame. For (as the Apoſtle ſaith, Rom: 5. verſe 5.)

The

The loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vnto vs. And chap: 8. 16. *The Spirit beareth witnes with our Spirit, that we are the children of God.* And in the same cha: verse, 26. *The Spirit also helpeth our infirmities: for we knowe not what to pray as we ought: but the Spirit it selfe maketh requests for vs, with sighes which cannot be expressed, &c.* Moreouer, Gal: 5. 22. *Loue, ioy, long suffering, gentlenes, and goodnes, are the fruites of the Spirit in vs.* And Ephes. 5, 9. *The fruite of the Spirit is in all goodnes.* And therefore the holy Ghost himself, is in himselfe, most good and gracious. And so we read, Nehem: 9. 20. and Psal: 143. 10. He is called *the good Spirit of God.* And 2. Cor: 3, 6. *The Spirit giueth life.* And verse 17, *Where the Spirit of the Lord is, there is libertie.* And therefore also hee is in himselfe most free, *working, and distributing all things as it pleaseth him.* 1, Cor: 12. verse 11.

There is one special attribute, of the diuine nature, or Godhead yet behind: namely righteousnes, or iustice.

Question. What proofe haue you therefore, that the holy Ghost is infinite in al perfection of iustice, together with the Father and the Sonne?

Answer. *In the 30. chap: of Isaiah verse, 1. Woe to the rebellious children, saith the Lord, who take counsell, but not with me, and couer with a couering, but not by my Spirit, that they may lay sinne vpon sinne, &c.*

Explication. & proofe. Here it is plaine, that the Spirit of God, can abide no iniquitie: no more then either of the other persons in the God-head. And beside; our Sauiour himself, rehearseth it for a diuine propertie of the holy Ghost, to rebuke the world of sinne; which is vnrighteousnes: and to shewe, where true righteousnes is to be found: namely in Christ, through faith, and not in mans own corrupt and sinfull nature, or workes. In which respect, the Apostle *Paul* saith, that our Sauiour was iustified in the Spirit, 1. Tim: 3, 16. without whose righteousnes, apprehended by faith, through the Spirit, none can be iustified in the sight of God 1, Cor: 6, 11. Neither can we, without the sanctifying grace of the same Spirit, through Christ, performe any dutie of righteousnes. For it is the *fruite of the spirit* (alone) which is *in all righteousnes.* Ephes. 5, 9. And they onely, *Who are led by the Spirit of God, are the Sons of God.* Rom: 8, 14. And 1, Cor: 12, 3. *No man can say that Iesus is the Lord, but by the holy Ghost.* As touching the rest, they prouoke the Spirit of God against themselues, to their destruction, Isai: 63, 10. *They rebelled and vexed his holy Spirit: therfore was (God) turned to be their enemie, and he fought against them.*

We haue a fearfull example in those that tempted the holy Ghost, by their hypocriticall dealing, Act: 5, 3, &c. And most fearfull is the estate of all such, as doe at any time, commit that sinne, which is most properly called *the sinne against the holy Ghost.* For as our Sauiour affirmeth, *this sinne shall neuer be forgiuen.* Thus the holy Ghost is perfectly righteous: yea in all perfection of all diuine attributes, equall to the Father, and the Sonne: and therefore very true God together with them. Together I say: that we may be admonished to vnderstand this doctrine rightly. Not as though the holy Ghost were God, seperated from the Father, and the Sonne: or a God of himselfe, absolutly and euery way distinguished from them; but onely in the vnitie of essence, a distinct Person in the same God-head; with the Father and the Sonne: and so in an essentiall relation of person, one very God with thē. And accordingly, I say so one: to the end we might be admonished, not to beleeue in the holy Ghost, as a seperated, or distinct God; but onely, as in a distinct person in the vnitie of one and the same God. And finally, that wee might in like manner, be herewithall aduertised, that we are not to worship the holy Ghost, in any imagined seperation of his person, from one and the same Deitie of the Father and the Sonne: no more then we are to confound his person with theirs. To the which end, worthy is that golden rule, or saying, of that godly and orthodoxe Father, to be in continuall remembrance, which is recorded in the more generall doctrine of the whole blessed and glorious Trinitie.

Gregorie Nazianzene.

I can-

Beliefe in God the holy Ghost.

The meaning of the Article.

I cannot thinke vpon one (saith hee) *but by and by, I am compassed about, with the bright-shining of the three: and I cannot seuerally discerne the three, but I am speedily caried backe to one.* Wherevpon also, worthily aduiseth Maister *Caluin*, saying. Let it not once come into our mindes, to imagine such a trinitie of Persons, as may deteine our thought in any seuerall distraction, and doth not forthwith bring vs backe againe to that same Vnitie. The name of Father, Sonne, and holy Ghost, doe giue vs to vnderstand, that there is a true distinction; lest any man should thinke them to be bare names of addition, whereby God according to his workes, should bee diuersely entitled: but they doe onely note a distinction, and not a diuision.

Thus much out of Maister *Caluin. Instit: lib.* 1, *cap:* 13. *Sect.* 17.

BVt now after this more large, and generall discourse, I would gladly that you would make some briefe rehearsall of the principall workes of the holy Ghost, in the church of God: such as are for the particular benefit of euery true member of it.

Question. Which be they?

Answer. *First, the holy Ghost teacheth & inlighteneth the mind, with the knowledge of the truth.*

Secondly, hee assureth, and confirmeth him whom he hath thus taught the truth; to beleeue the same.

Thirdly, he humbleth and conuerteth the will, and affection of the heart, to loue and delight in it.

Finally, he helpeth, comforteth, guideth, and confirmeth, the whole man, both body, and soule, and Spirit, to continue and increase in the obedience of the same truth of God: against all the temptations, wherewith the flesh, the Diuel, and the world, would hinder; and if it were possible, vtterly frustrate any part of the same his most holy and blessed worke.

Explicatiõ & proofe. For the first part of this answere, call to minde Nehem: chap: 9. 20. mentioned a litle before. Read also, Iohn, chap: 16, verse 13. The holy Ghost (as our Sauiour teacheth vs) is the spirit of truth, and leadeth into all truth. And Iohn, 1. Epistle chap: 2. verses 20. 27. The holy Ghost, is called by the Apostle, the anointing, which we haue from our Sauiour that holy one of God, *This anointing which ye haue receiued of him* (saith he) *dwelleth in you, and ye needs not that any man teach you: but as the same anointing teacheth you all things.*

For the second part of the answer, read, Rom: 8. 16. *The Spirit of God beareth witnes with our spirit, that we are the children of God.* And 2. Cor: 4. 13. *The spirit giueth faith*, Likewise, 1. Epistle 12, 9. *Faith is giuen by the Spirit.* And Gal: 4. 6. *God hath sent forth the Spirit of his Sonne into your harts, which crieth Abba, Father.*

For the third part, read Psal: 143. 10. where the holy Prophet praieth thus *Teach me to doe thy will, for thou art my God: let thy good Spirit leade me into the land of righteousnes.* Or rather, as Trem: translateth, *per terram planam*: as if the Prophet had saide, *Grant me to walke as on an euen ground, or in an euen course* (as wee would say) *sine offensa tui aut cuiusquam*: without the offece of thee ô God, or of any man. Read also, Ezek: 36, 25, 26. 27. And Ier: 31. 3. conferred with Heb: 8, 10. and chap: 10. verses 15, 16. as was vpon another occasion alledged not long before.

For the proofes of the latter part, we shall haue a more fit occasion to speake of them, when wee come to the Comforts: and therefore wee will forbeare to produce them now.

In the meane season, we may not vnprofitably looke backe to that which is set downe, in the doctrine of Repentance. 1. Booke pages 70. 71.

Here also, to make all more full and plaine: we will referre these most gracious operations of the holy Ghost to these seuen heads following.

First, that he inlighteneth the minde.

Secondly, that he reneweth the will.

Thirdly, that he comforteth the feeble minded.

Fourthly, that he augmenteth and increaſeth grace.
Fifthly, that he raiſeth vp ſuch as fall.
Sixthly, that he maketh them more ſtrong againſt temptation.
Seuenthly, that he gouerneth the whole courſe of the life of Gods children.

The which alſo, as I haue receiued them, well expreſſed in latine verſe, by a good Chriſtian brother, one well affected at the hearing of this doctrine preached: ſo will I ſet them downe for the godly delight of the learned Reader: and then will I briefly engliſh the ſame, for the benefite of the reſt.

1. Docet.
Spiritus erudiens, tenebras diſpergit opacas
Mentis, vt aſpiciat lumina ſacra Dei. Ioh: 16.13.
Spiritus arte ſua, diuinas per docet artes,
Dogmata, quæ ratio nulla docere queat. Neh: 9. 20

2. Regenerat.
Spiritus ingenitas praui conſtringit amores, Iohn, 3, 5.
Mutat & affectus, quos facit eſſe nouos.
Spiritus ad luctum peccati peruehit alium,
Hinc dolor, hinc mœror, diſplicuiſſe Deo.

3. Conſolatur.
Spiritus ex luctu cordis ſolatia gignit.
Mentibus infundit gaudia quippe Deus. Iohn, 14. 16
Spiritus alta mouens remouet ſuſpiria cordis,
Teſtis amoris inest, ſignat adeſſe Deum.

4. Auget.
Spiritus aſſiduis dotes acceſſibus auget,
Creſcat vt in multum quod fuit ante parum: 2. Cor. 3. 18
Spiritus exauget vires, dum viribus adsit
Vires, vt vigeat quod fuit ante nihil.

5. Erigit.
Spiritus illapſos quia vis data ſæpe vacillat, Pſal: 51. 10
Erigit & lapſos, ſpe iubet eſſe bona: 11. 12.
Spiritus aduerſis, cum mens ſit languida rebus
Erigit, emergit mens modò preſſa malis.

6. Confirmat.
Spiritus erectos, via cum ſit lubrica vitæ, Eph. 3. 16.
Ne recidant firmat, ſi recidant que iuuat:
Spiritus imbelles diuinis imbuit armis,
Prælia prima docet, poſteriora fugat.
Ipſius arma; fides, ſpes, & cœleſtia verba,
Quæ ſanctis ſcriptis edidit ipſe Deus.
Spiritus his armis Satanæ mendacia pellit, Ephes. 6. 10
His quiſque tegitur, tutus vbique manet. 11. &c.
Spiritus externis ſignis dat pignora certa,
Vim verbis addens, pectora tarda monet.

7. Regit.
Spiritus hiſce Dei diuinis dotibus auctum Iſai. 63. 13
Dirigit, & rectis paſſibus ire facit: 14.
Spiritus acta regit, voces & corda gubernat, Pſal. 143. 10
Ne cor, lingua, manus ſint ſuperata malis.
Spiritus in latis, animum dat triſtibus æquum, 1. Theſſ. 1. 5.
Vt grates habeat mens in vtriſque Deo. 6. & 2. Epiſt. 13. 14. &c.
Spiritus ornatos domis regit arte petitos,
Vt ſint ſancta Dei munera ſanctis viris.

Epilogus.
Solatur, Gignit, Firmat, Docet Erigit, Auget
Dirigit. Oranti Spiritus iſta dabit.

Beliefe in God the holy Ghoſt.

The Premiſe.

The ſame in Engliſh.

1. The holy Ghoſt doth cleare the minde,
2. He doth renewe the will:
3. He doth the ſoule with comfort ſtore,
4. He doth all grace inſtill.

5. When weaknes growes, and fleſh preuailes,
And grace doth take ſome foile:
The Spirit comes, and fleſh ſubdues;
The diuel doth recoile.

6. With double ſtrength, grace fenced is,
And ſo more ſtrong to fight:
The next aſſaltes are ſoone repreſt,
What force may foile Gods might?

7. The holy Ghoſt of all mans life,
The guide and ſtaie he is:
In all eſtates, weake man he holdes,
Leſt he ſhould goe amiſſe.

For left to ſelfe, as apt to ſtraie,
Is man, as ſeely ſheepe:
And eke as apt to be deſtroide,
If God doe not him keepe.

Much leſſe poore ſoule could he attaine,
To happie ſtate in heauen:
If holy Ghoſt of all his gifts,
Withdrawe but one of them.

THe meaning of the Article thus explaned, let vs now come to the promiſe.

Queſtion. Where haue wee any promiſe, that the holy Ghoſt ſhall be giuen vnto vs?

Anſwer. *In the* 11. *chapter of Saint Luke, verſes* 9.10.11.12,13.

Rehearſe you the words of the text.

Queſtion. Which are they?

Anſwer. *I ſay vnto you (ſaith our Sauiour) aske, and it ſhall be giuen vnto you: ſeeke, and yee ſhall finde: knocke, and it ſhall be opened vnto you. For euery one that asketh, receiueth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.*

If a Sonne ſhall aske bread of any of you that is a Father, will he giue him a ſtone? or if he aske a fiſh, will he giue him a ſerpent?

Or if he aske an egge, will he giue him a ſcorpion?

If ye then which are euill, can giue good gifts to your children, how much more ſhall your heauenly Father giue the holy Ghoſt, to them that deſire him?

Explicatiõ & proofe. A moſt gracious promiſe; of a moſt glorious and mercifull Father: and the ſame alſo moſt ſweetly and familiarly, illuſtrated and confirmed, by our moſt bleſſed Lord and Sauiour; to helpe the weaknes of our faith, touching the aſſured perſwaſion of ſo ſingular a gift: euen the gift of all gifts, as wee may ſay, &c. For our Sauiour Chriſt knewe right well, how great our weakenes of apprehenſion is this way, in conſcience of our vnworthines: beſide our ſlouthfulneſſe in ſeeking after it; the which he would by this his moſt gracious incouragement, chaſe away.

Beliefe in God the holy Ghoſt.

The Comforte.

Furthermore, it ſerueth to this purpoſe very well; that the holy Ghoſt is called the Spirit of promiſe; that is, the promiſed Spirit. Epheſ: 1.13. And the *promiſe of the Father*, Act: 2.33. The which promiſe of the Spirit, (that is, the accompliſhment of which promiſe) we receiue through faith, as the Apoſtle *Paule* affirmeth, Gal: 3.14.

Wherefore, wee moſt thankfully embracing this ſo high and pierleſſe a promiſe: let vs now proceede to conſider of the vſe of the doctrine, and faith of this Article.

Queſtion. AND firſt for comfort, wherevnto the promiſe doth very aptly make way. What is that?

Anſwer. *The comfort of beliefe in God the holy Ghoſt, is moſt ſingular: and therefore doth our Sauiour himſelfe intitle him, with the name of the Comforter.*

Explicatiõ & proofe. It is true, as we read Iohn, chap: 14. verſe 16. *I will pray the Father* (ſaith our Sauiour) *and he will giue yee another Comforter, that he may abide with yee for euer.* And verſe 26. *But the Comforter, which is the holy Ghoſt, whom the Father will ſend in my name, he will teach ye all things, &c.* And againe, chap: 15.26. And chap: 16,7.

And moſt worthily, is he called the *Comforter*; becauſe he alone, doth in ſpeciall mãner, and moſt immediatly comfort vs, againſt al temptations, and cauſes of diſcomfort.

And alſo, becauſe he alone, doth in like ſpecial mãner, both giue vs the preſent comfortable feeling of all the ſweet mercies of God in this life: and alſo the ioyfull aſſurance and hope of all good things, which are to come, as wee ſhall ſee anone.

Queſtion. But firſt; what are thoſe temptations, and cauſes of diſcomfort, which the holy Ghoſt doth comfort vs againſt?

Anſwer. *Firſt, againſt our actuall ſinnes and tranſgreſſions.*
Secondly, againſt our failings in all holy obedience.
Thirdly, againſt our originall ſinne, and corruption of nature.
Fourthly, againſt the troubles and afflictions of this preſent euill world.
Fiftly, againſt the doubt of the truth of our faith, and repentance, and ſo of our election to ſaluation.
Sixtly, againſt the diſcomfort of our continuall infirmities, & often renewed ſlips & falls.

Expũcatiõ and proofe. Theſe indeede, are the ſingular comforts, which the holy Ghoſt doth daily renew vnto vs, and that vpon theſe occaſions following.

For firſt, whereas the diuel, and our owne guiltie and vnbeleeuing hearts, tempt vs, that we muſt needes be condemned; through the iuſt, iudgement of God, becauſe of our manifold & great ſins; inſomuch as God is moſt iuſt and muſt needes take vengeance of all ſinners: the holy Ghoſt aſſureth vs to our comfort, that all our ſinnes are puniſhed in our Sauiour Chriſt: and that the iuſtice of God is fully ſatisfied by his death, ſo that they ſhall not be laide any more to our charge.

Secondly, whereas the diuel further obiecteth, that although this were true, that our ſins are ſatisfied for; yet we could not be accepted in the ſight of God, except we were righteous: the holy Ghoſt aſſureth vs further, that our Sauiour Chriſt hath fulfilled all righteouſnes for vs; and that hereof, his reſurrection is an euident proofe. And moreouer, hee aſſureth vs, that for our Sauiours ſake, God wil accept of our poore & vnperfect obedience; ſo as it be in truth, & that wedoe vnfeinedly endeuour to increaſe more and more therein.

Thirdly, whereas the diuel laboureth to trouble our conſciences, becauſe our very nature is polluted, and defiled; yea and originally guiltie of the common fal of mankind in *Adam*: and therfore that the Lord can take no pleaſure in vs; although not onely ſins were forgiuen, but alſo righteouſnes imputed: the holy Ghoſt teſtifieth to our further comfort, that our very nature alſo, is ſanctified in the holines of the nature of our Sauiour Chriſt.

Fourthly,

Beliefe in God the holy Ghoſt.

The Comforts.

Fourthlie; whereas the Diuell replieth thus, How can it be, that all theſe things ſhould be true, and yet ſo many puniſhments, or croſſes, and afflictions, (call them what we will) ſhould fall vpon vs daily: we are comfortablie taught, and inſtructed by the holie Ghoſt, according to the ſcriptures; that God doth not alwayes afflict his children for their ſinnes, nor in anie wiſe, to take vengeance of them for the ſame: but to teach vs more and more to denie ſinne, and to drawe vs the nearer to him, and to make vs more fit for his heauenlie Kingdome.

Fiftelie, whereas the Deuill laboureth to bring vs into doubt, whether wee haue faith or no. (For then he knoweth, that if we haue no faith, none of theſe things doe belong vnto vs.) Therfore the holie Ghoſt giueth vs comfortable aſſurance of the truth of our faith, by the fruites and effects thereof: in that hee imboldeneth vs to call vpon God, as vpon our Father, in the name of our Lord Ieſus Chriſt: and in that hee worketh in vs a deſire to walke in all ſuch good duties, as he hath prepared for vs to walke in. And hereby alſo, he doth moſt comfortably confirme vnto vs, that we are in the number of the elect children of God, in that hee giueth witnes to the truth of our faith, though it is weake, and nothing ſo fruitfull as it ought.

Finally, wheras the Deuill to diſproue the truth of our faith, & repentance, and conſequently of our election to ſaluation: doth lay our daylie falles before vs in our diſh (as we may ſay) and bringeth to our remembrance, all the ſinnes we haue committed ſince the time we haue receiued the faith; and began to repent, as we thought we did. Yea, and that before our repentance, we committed more grieuous ſinnes; and continued longer in them, then euer did anie of the elect: the holie Ghoſt comforteth vs againſt theſe diſcouragements, by renewing of our repentance dailie, & by powring ſome ſweet ſenſe of Gods loue into our hearts, and by aſſuring vs thus humbled & caſt downe, that the grace of *God* aboundeth through *Chriſt*, ſo much the more, where ſin hath abounded.

Thus, and many other wayes doth God the holie Ghoſt, as a moſt faithfull witnes from the Father & the Sonne; moſt comfortably aſſiſt our poore ſoules, againſt the diſcomfort of euerie tentation: whereby, either the Diuell, or the world, or our owne fleſh would trouble & diſmay vs. *See Luke* 12. 11. 12.

Yea, and more then all this, hee doth (as was ſaide) not onely ſweetly refreſh vs, with many ſpirituall comforts here in this life: but alſo hee aſſureth vs in the comfortable hope of eternall happines and glory, in the world to come. So that the whole couenant of God, is moſt comfortably warranted vnto vs, by the holy Ghoſt: according to the vndoubted good will, and pleaſure, both of the Father, and alſo of the Sonne: according to that we reade, Iſaiah: 59. 19. 20. 21. and Ier: chap: 31. verſe 31. &c, compared with Heb: chap: 10. verſes, 14. 15. 16. 17. And according to the teſtimonies of our Sauiour, alledged from the Goſpell of Iohn. And according to that we reade in the 1. Epiſtle of Iohn, chap: 5. verſes 6, 7. 8.

The Comforts, which euery true beleeuer may haue, through his beliefe in God the holy Ghoſt; they may be yet more fully perceiued, by the manifold ſimilitudes, whereby the holy Ghoſt hath expreſſed himſelfe, what manner of one he is vnto vs.

Queſtion. Which may thoſe ſimilitudes be?

Anſwer. *They are theſe. Water, Fire, Oile, The hand or finger of God, A penne, A ſeale, A witnes, A pawne or pledge: and it may be, there are ſome other of like ſort.*

Explicatiõ & proofe. That the holy Ghoſt, the Author and inditour of all the holy Scriptures; doth by theſe compariſons expreſſe what manner of one he is, in his manifold workings, and gracious effects in the hearts of all true beleeuers; it is euident by many places of the holy Scriptures. And firſt, concerning the ſimilitude of water, Iohn, 3, 5. And ch: 7. 37. 38. 39. And concerning fire, Mat: 3. 11. Reade alſo, Mal: 3. 2. 3. For that waſhing, purging, trying and fyning by fire, are all through the operation of Gods Spirit. Concerning oile, reade, 1. Iohn, 2.

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The Comforts.

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And in the like reſpect; hee compareth himſelfe to an earneſt-pennie, or pawne and pledge, which bindeth the whole bargaine among men. But God is yet more faithfull.

All theſe thinges, are full of exceeding great comfort, to euery Chriſtian ſoule, that hath learned truly to beleeue in God the holy Ghoſt, our moſt gratious Comforter. For who duly conſidering, and beleeuing, that the holy Ghoſt (whom our Sauiour calleth our Comforter) is equall with the Father and the Sonne, one very true eternall God with them: and that hee is intitled the Spirit of adoption, of ſanctification, and of all grace, and of life it ſelfe: as Rom. 8. 11. 2. Cor. 3. 6. Gal. 6. 8. and that he is in reſpect of his operations in the faithfull, expreſſed by ſo many familiar and notable compariſons: who I ſay, duly conſidereth theſe things, but he muſt haue his minde greatly incouraged to looke for all grace and comfort from him? And the rather, becauſe wee are certified by himſelfe in his holy Scriptures, that he is minded to dwell with vs, and in vs, as in the Temple of God. Euery particular conſideration, may well bring with it a ſpeciall and ſeuerall comfort: that he will make vs wiſe, that he will leade vs into all truth, ſanctifie, reuiue, quicken, and leade vs vnto euerlaſting life in his due time. Yea, ſo that though wee ſhould for the preſent, finde our ſelues very ignorant, vnholy, weake in faith, fainting in hope, deſtitute of all grace, and euen as it were in the darke ſhadow of death: yet wee may conceiue good hope, that wee ſhall be inlightened with knowledge, waſhed from filthines, fined from droſſe, cheared in heart, and made bold againſt all tentations and enemies of our ſpirituall ioy and peace.

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Anſwer. *As this Article ſheweth vs, by whom alone all holy and ſpirituall comfort is immediatlie wrought & ſealed vp in our hearts: ſo it doth in ſpeciall manner require, that all holy and ſpirituall fruits of obedience, be moſt willingly, chearfully, & conſtantly yeelded vnto him.*

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There is good equity in it in deede. Which therfore ought thoſe holy fruites to be? At the leaſt, which are ſome of the principall of them? For to rehearſe them all, we were not able at this one time.

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Secondly, it is for the ſame cauſe, our dutie, to giue moſt willing, ioyous, and reuerend entertainment vnto him; as to our moſt welcome gueſt: or rather, as to the moſt honourable Lord, and gouernour of the houſe: whenſoeuer he ſhall by his holy word, or anie other meanes, knocke at the dore of our hearts.

Thirdly, it is our like bounden dutie, to take moſt diligent heed; leſt after we haue giuen him entertainment, wee doe at any time grieue him, by any vnkinde, and vnſeemely dealing: but contrariwiſe, that we doe by all meanes procure, as much as lyeth in vs; that he may take good contentment, and pleaſure, to abide for euer with vs.

Fourthly, it is to the ſame end and purpoſe, our dutie to follow his bleſſed regiment, and direction in all things, and chiefly in the holie matters of Gods diuine worſhip: according to the inſtructions and commandements of the word of God, which hee himſelfe hath ſet forth vnto vs.

Finallie (as was anſwered in the beginning) all and euery one of the ſame ſpirituall duties, of diuine worſhip & honour: they are of moſt bounden dutie, to be yeelded and performed to the holie Ghoſt; as well as to the Father, and to the Sonne: to wit, faith, loue, reuerence, prayer, thanks-giuing, and ſuch like.

Explicatiō & proofe.

For the firſt of theſe points, and to induce our hearts to the performance of the dutie there ſpecified: read Matth: 5.3. Wher our Sauiour Chriſt beginneth that his large & excellent Sermon vpon the mount, with this aſſeueration; that *the poore in Spirit are* (aſſuredly) *bleſſed, and that the kingdome of God is theirs.* But on the contrarie, it is as certainely affirmed in the holie ſcriptures, that God *reſiſteth the prowde in Spirit.* And Reuel: 3. 17. the holy Ghoſt ſharply reproueth the Church of *Laodicea*, for that ouer-prowd conceite, which it had of it ſelfe. Wherupon it is euident, that we cannot trulie beleeue in the holy Ghoſt; & ſo by faith haue him dwelling in vs: vnles we be humble in our ſelues, and doe acknowledge that nullitie of goodnes, that is of our ſelues, in our owne wicked nature.

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Nowe therfore; to the end we may not breake off, or deface this bleſſed ſeale of God: let vs haue tender and charie regard, of that which the Apoſtle ſaith, *Grieue not the Spirit of God.* Yea, let vs diligentlie obſerue, that which he ſaith to the ſame ende; both in the wordes going before, and alſo following after: wherin he ſheweth, wherwith the holy Ghoſt is grieued; namely, by corrupt communication, & by bitternes, &c: by idolatrie, & euery other kinde of ſinne.

Iuſt therefore, is the reproofe which *Peter* giueth *Ananias*, and his wife:

verſes, 20. 27. Luke, 4. 18. and Heb. 1. 9. Concerning the *hand or finger of God*, Luke. 11. 20. and Act. 7. 21. Concerning the penne *and hand writing of God*, Heb. 10. 15. 16. Reuel. 21. 27. *Concerning the ſeale of God.* 2. Cor. 1. 21. 22. and Epheſ. 4. 30. Concerning *the witnes of God*, Rom. 8. 15. 16. and 1. Iohn, 5. alledged a little before, and chap. 4. 13. Concerning the pawne or pledge, or earneſt pennie of the holy Ghoſt. 2. Cor. 1. 22.

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For the ſecond pointe, read in the ſame 3. chapt: of the Reuel. verſe 20. *Behold, I ſtand at the dore, and knock: if any man heare my voice, & open the dore, I will come in vnto him, and I will ſup with him, and he with me. To him that ouercommeth, &c.* Our Sauiour by his holy Spirit, commeth as a Prince to the poore mans houſe; bringing all his furniture, and prouiſion with him: not onely for neceſſitie, but alſo for delicacie, (as it were) hangings, plate, iewells, and all kinde of ſpirituall delights, and dainties. And ſhall we not thinke it our parte; to giue his holy Spirit, moſt reuerend and ioyfull entertainment?

For the third point, read Eph: 4.30. *Grieue not the holie Spirit of God, by whom yee are ſealed to the day of redemption.* A deede of gift, or anie other euidence of writing, is ratified, when it is once ſealed: and ſo are wee, as belonging to the Lord, by the impreſſion of his moſt holie and heauenlie Spirit. Yea ſo firmelie, that none can diſable our title, if wee our ſelues doe not cancell it.

Nowe therfore; to the end we may not breake off, or deface this bleſſed ſeale of God: let vs haue tender and charie regard, of that which the Apoſtle ſaith, *Grieue not the Spirit of God.* Yea, let vs diligentlie obſerue, that which he ſaith to the ſame ende; both in the wordes going before, and alſo following after: wherin he ſheweth, wherwith the holy Ghoſt is grieued; namely, by corrupt communication, & by bitternes, &c: by idolatrie, & euery other kinde of ſinne.

Iuſt therefore, is the reproofe which *Peter* giueth *Ananias*, and his wife:

Act: 5. verſes 3.9. And that alſo which *Stephen* giueth the wicked rulers of the Iewes, chap: 7. verſe 51. Read alſo, Heb: 3.7, 8.9. 10.

Such vnkind dealing with the holy Ghoſt, is the moſt vnworthy, and greateſt indignitie, that may be. Wherefore, let vs, on the contrarie (conſidering that the holy Spirit of God, vouchſafeth, of his infinite mercie, to be our neareſt and in-moſt friend) let vs I ſay, eſteeme of him, and vſe him alwaies as the moſt honourable, deareſt, and beſt welcome friend vnto vs, infinitely aboue all other.

The acceptable fruites of the Spirit, are reckoned to be of three ſorts, Epheſ. 5.9. *The fruite of the Spirit is in all goodnes, and righteouſnes, and truth.* And Gal: 5. verſes 22, 23, The ſame Apoſtle maketh mention of nine. *The fruite of the Spirit* (ſaith he) *is ioye, ioy, peace, long ſuffering, gentlenes, goodnes, faith, meekenes, temperance.* For the interpretation, and diſtinction of which graces: See Maiſter *Perkins* vpon this Article in his Expoſition of the Creed.

The way both of entertaining, and alſo of retaining this our beſt friend, as it were in the chamber of our hearts: is, by giuing our ſelues to the exerciſes of praier, of reading, hearing, and meditating of the word of God; to the furthering of our knowledge, faith, and repentance: and by carefull vſing of the preſent meaſure of grace, which wee haue receiued, to the honour and glory of God.

The way to looſe this ſo honourable a gueſt, and the comfort of his abode in our hearts: is by the neglect of theſe holy duties, wherewith onely he is delighted. And therefore ſaith the holy Apoſtle (counſelling vs for our owne ſingular benefit) *Quench not the Spirit*: & to the ſame end, that we doe in no wiſe, *deſpiſe Propheſying, but that we pray continually*, &c. 1. Theſ. 5.17, 18, 19. 20. And that we *ſtirre vp the gift, which is at readie giuen vs by the Spirit*, 2. Tim: 1.6.7. It is the concluſion of euery Epiſtle, which our Sauiour ſent by the miniſterie of his Angell, and the Apoſtle *Iohn*, to the 7, Churches of *Aſia*, *Let him that hath an eare, heare what the Spirit ſaith to the Churches*, Reuel: ch: 2. and ch: 3.

To the which end, according to the fourth point of the Anſwer: let vs conſider further, that God requireth to be worſhipped in Spirit and truth. Iohn, 4.24. and Philip. chap. 3. verſe, 3. And Rom. 8.1, where it is generally required, that Chriſtians doe in all things *walke after the Spirit, and not after the fleſh.* And in the ſame chapter, that they doe *ſauour the things of the Spirit.* And *mortifie the deedes of the fleſh, by the ſpirit*, &c. Likewiſe Gal. 5.25.26. *If wee liue in the Spirit* (ſaith the ſame Apoſtle) *let vs alſo walke in the Spirit. Let vs not be deſirous of vaine glory, prouoking one another, enuying one another.* And chap. 6. verſe, 1, he calleth ſuch as be more firmely ſetled in godlines, ſpirituall men. And verſe, 8. If we would haue it goe well with vs, and that wee might be partakers of a good harueſt, we muſt towe to the Spirit. And Epheſ. 6.17. we muſt fight *with the ſword of the Spirit.* We muſt pray *in the Spirit.* verſe, 18. And for the Spirit, that it may be giuen, and continued vnto vs. Pſalm. 51, 10, 11, 12. And Pſalme. 143. 10.

Finally, touching the duties of diuine worſhip and honour: that they are to be yeelded to the holy Ghoſt, as well as to the Father, and the Sonne: it may appeare.

Firſt, concerning faith; inſomuch as wee are baptized into his name, together with theirs. For we are to beleeue in him, into whoſe name we are baptized. And Math. 10. 20. our Sauiour incourageth his Diſciples, to be without feare of their aduerſaries; and not to be diſtruſtfully carefull, what to anſwere vnto them: *Becauſe the holy Ghoſt will be preſent with them.* And Luk. ch: 12. ver. 12. *The holy Ghoſt will teach ye in the ſame houre, what ye ought to ſay.*

Secondly, concerning the duty of loue; it may be euident, from that which hath beene alledged, concerning our duty, of not *grieuing the Spirit*, &c. For wee will neuer haue this care, vnleſſe we ſhal beare a dutifull loue, and affection, toward the holy Ghoſt. We regard not to grieue them, whom we loue not.

Thirdly,

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Thirdly, concerning reuerence or feare; it may easily be proued to be due: yea that it standeth vs in hand so to doe; lest we prouoke his most fearefull wrath against vs, as *Ananias* & *Sapphira* did; as *Iudas* did; & as all those shall do; whosoeuer rise vp in contempt and rebellion against him.

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Moreouer, baptizing into the name of the holy Ghost, is a kinde of inuocation and calling vpon his name.

And so is the desire of the Apostle, that the communion of the holy Ghost, might remaine with the Corinthians. 2. Epist. chap. 13. verse 13.

And insomuch as ingratitude against the holy Ghost, is worthily condemned for a most grieuous sinne, Heb. 10. 29: iustly is thankfulnesse to be esteemed, a speciall duty belonging vnto him. Neither is it to be neglected, that the Apostle maketh diuine and honourable mention of the holy Ghost, in taking a religious oath. Rom. 9. 1, *I say the truth in Christ, I lye not, my conscience bearing me witnesse in the holy Ghost.*

Thus, the same duties of diuine worship and honour, are due to the holy Ghost, as well as to the Father and the Sonne: insomuch as he is in the vnitie of the Godhead, very true God together with them.

NOw therefore, hauing hitherto seene, so plentifull, and sure a ground, and warrant, for this Article: and also, what the meaning of it is: and what a gratious promise we haue for it: and of how singular an vse it is, both for comfort, & also to moue vnto all obedience: now, that we may at the last conclude the whole doctrine of it.

Question. What is the danger of not beleeuing; and so consequently, of not yeelding that obedience, which it requireth of all Christians?

Answer. *Whosoeuer doe not rightly beleeue in God the holy Ghost, nor vnfeinedly obey him; they haue no true knowledge, nor faith, which is according to godlinesse: neither doe they, neither can they possibly, yeeld any true honour and obedience, either to the Father, or to the Sonne. And therefore also, it must needes be, that all such shall abide in the corruption of their profane nature, and perish for euer therein.*

Explicatiõ & proofe. It must needes be so; insomuch as the holy Ghost, (according as it hath bin truly affirmed sundry times before) is of all the three Persons of the blessed Trinitie, the onely immediate worker of all grace, from the Father and the Sonne, in euery one that shall finde any fauour, before the diuine Maiestie of God. For without his illumination and sanctification; we cannot but remaine in darkenesse and profanenesse: according to the expresse testimonie of our Sauiour Christ, as hath been also alledged before, out of the 3. chapter of Iohn, saying, *Except a man be borne againe of the holy Ghost, hee cannot see nor enter into the kingdome of God.* And according to the testimonie of *Paul*, the Apostle of our Lord Iesus Christ. *The naturall man vnderstandeth not the things of the spirit of God, &c.* 1. Cor. 2. 14. And Rom. verse 9. *If any man hath not the spirit of Christ, the same is not his, &c.* And Ephes. 1. 18. *We can haue no enterance to the Father, but by the spirit of our Sauiour Christ.* And as no entrance, so no continuance; but onely by continuance in that grace & faith, which the holy Ghost once giueth. Whence it is, that the sin against the holy Ghost, (so properly called) is made vnpardonable before God: and the person guiltie thereof, (if God doe discouer it) not to be prayed for of any: becausse such a one doth not sinne of ignorance, nor of weakenes of iudgement, in some one point or other; but of malice in a generall contempt of the truth: yea euen of the Spirit of truth himselfe, the most gratious Teacher thereof. Heb. 6. 4, &c. And ch. 10. 28, &c And 1. Iohn, 5. 16, 17.

Wherefore, beloued in the Lord, we see that in euery most weighty respect, we haue the greatest cause that may be; why we are, with all holy, religious, and constant reuerence, to beleeue, and obey the holy Ghost: as being one true and euerlasting God, to bee blessed and adored for euer, together with the Father and the Sonne. And on the contrarie, wee cannot but see; that

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that we ought to take heede moſt carefully, that wee doe not at any time, any manner of way, blaſpheme the holy Ghoſt, or giue any occaſion, that he ſhould be blaſphemed or ſpoken euill of: either directly, or indirectly, by ſcoffing at any, becauſe they are of the ſpirit, or hote of the ſpirit, &c.

All ſuch ieſting, and all irreuerence, is exceeding dangerous: and therefore let vs all very heedefully, not onely auoid the ſame, but alſo thinke, and ſpeake alwaies, moſt reuerendly of this ſo high and glorious a Maieſtie.

And as for all ſuch heretikes, as feare not to affirme, that the holy Ghoſt is not God; but a creature, or a name only of diuine vertue and operation, &c: let vs vtterly abhorre all ſuch their blaſphemous hereſies.

In which reſpect, to the end we might haue before our eyes, ſome graue admonition; I haue thought it to good purpoſe (and ſo I truſt will euery godly Reader) to ſet downe that which the good Miniſter of Gods word *Baſtingius*, hath written in his Commentaries vpō the Palſgraues Catechiſme, to the ſame purpoſe.

The doctrine concerning the Deitie of the holy Ghoſt (ſaith this godly learned Miniſter) *hath had foure principall Aduerſaries.*

Energeia.

First, thoſe that haue, and doe contend; that the holy Ghoſt is nothing elſe, then an internal operation, motion, or action, whereby God worketh effectually in the hearts of the elect: but not to be any ſubſtance, much leſſe a Perſon: as Samoſatenus, *Seruetus, and their ſchollers, who are all refuted very manifeſtlie by this, that thoſe things are attributed to the holy Ghoſt in the ſcriptures, which doe agree to none, ſaue onely to* God, *and conſequently to a Perſon truly ſubſiſting, and therefore alſo to a true ſubſtantiall Beeing.*

Secondly, this doctrine hath had Macedonius *an aduerſary againſt it, who taught indeede, that the holy* Ghoſt *is a ſubſtance, and a true Perſon, but yet created (which alſo was the error of* Arius) *whereunto the Oecumenical Councel, held vnder* Theodoſius *the Great, oppoſed it ſelfe, and gaue it his deadly wound. The words whereof are theſe, If it be created, how doth it create? how then doth it ſanctifie? how doth it quicken? how doth it diſtribute graces? how is it* God? *how doeth it ſearch the deepe thinges of* God? *how is he the Comforter? how hath he his ioynt place with the Father and the Sonne?*

Of which Macedonius, Iohn Caſsianus, Chryſoſtomes *ſcholler, writeth after this manner, in his firſt booke of the incarnation of the Lord:* Macedonius *alſo* (ſaith he) *vttered his blaſphemie againſt the holy* Ghoſt, *with an incurable impietie, in that although he ſaid, that the Father and the Sonne are of the ſame ſubſtance, yet he calling the holy Ghoſt a creature, was guilty of blaſphemie againſt the whole Deitie, inſomuch as nothing can be iniured in the Trinitie, without iniurie done againſt the whole Trinitie.*

Homoouſios.

Now adde vnto theſe, in the third place, the Tritheites, who confeſſed indeede, that the holy Ghoſt *is a Perſon, yea and that he is* God, *but yet another* God, *beſide the Father and the Sonne: albeit (in truth) the holy* Ghoſt *is ſo of the ſame ſubſtance, or coeſſential with the Father and the Sonne, that they be not ſundry* Gods, *but one onely Iehouah.*

The fourth error, was the error of Sabellius, *who ſtucke not to ſay, that the holy Ghoſt was a diuine Perſon, eternall and vncreated: but not a diſtinct Perſon with the Father and the* Sonne: *the which, how repugnant it is to the ſcriptures, we haue likewiſe declared before.*

And thus truly, haue they waged battell againſt the Perſon of the holy Ghoſt.

Now, as touching his office, and the efficacie thereof, theſe following, did not well vnderſtand what it is.

Energeia.

Firſt, they which do thinke, that the elect may altogether looſe, or fall away from their faith, though it be ſealed vp in them by that holy ſpirit of promiſe. But the truth is, that the Spirit *of ſanctification is neuer vtterly taken away, from ſuch as are truly regenerated, and borne againe. Onely, the effectuall working of it, may be interrupted for a time, while the contrarie luſts doe beare the ſway: like as drunkenneſſe doth not altogether*

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bereaue men of their wit, but onely taketh away the vse of it for a while.

And furthermore, the Romish Teachers doe likewise erre, in that they require, that men should alwaies stand in doubt of the fauour of God: seeing the holy Ghost is therefore called the spirit of adoption, because he beareth witnesse of that free good will, wherewith the Father imbraceth vs in the Sonne, and teacheth vs also to cry, Abba Father. Thus much out of *Ieremias Bastingius*, a faithfull Minister of the word of God.

And thus, for the time of this our present inquirie, an end of the doctrine of this Article: and therewithall, of the whole doctrine of the most blessed and glorious Trinitie: and to also an end of the first part of the most generall diuision of the Articles of our beliefe.

Now the same most blessed and glorious Trinitie of distinct Persons, our one onely true and euerlasting God, most wise, most holy, and most gratious: blesse it for euer vnto vs.

The grace of our Lord Iesus Christ, and the loue of God, & the communion of the holy Ghost, be with vs all. Amen.

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Question. WHat followeth in the Articles of our beliefe?

Answer. *The holy catholike Church.*

Explicatio & proofe. Here beginneth the second part of the Articles of our christian beliefe: shewing euery Christian what hee ought to beleeue, concerning the people of God, called his Church. All which, is nothing else, but the effect of that which is contained in the former part: which (as we haue alreadie seene, teacheth how we ought to beleeue in God, who is the only Author, Caller, Redeemer, Iustifier, Sanctifier, and Glorifier of his Church.

And verily, it cannot be, that God the Father should giue his Sonne to take mans nature; and in the same to die for man, in vaine: according to that, Gal. 2. 21. Neither can it be, that both the Father, and the Sonne, should send the holy Ghost to his Church, and into the hearts of his people: but to very notable effect, and to the most singular good ends and purposes that might be.

Seeing our Sauiour Christ is ordeined of God to be a King; he must of necessitie haue a kingdome, and subiects therein; whom he may most gratiously protect and gouerne.

Seeing he is the great Pastor of the sheepe: it cannot be, that hee should be without his fold and flocke.

Seeing he is a spirituall and mysticall head: he must haue his members, to make vp the same his mysticall bodie. In which respect, the Church is called, *the fulnesse of him that filleth all in all things, &c.* Ephes. 1. 23.

Seeing he is the foundation; who shall let that the building should not be laid, and reared vp, to the full perfecting thereof? Ephes. 2. 20, &c. and 1. Pet. 2. 4, &c. For God is not like the vnwise builder, who layeth a foundation, and is not able to performe it: so that any should haue occasion to reproach him, as we read of that vnaduised builder. Luke, 14. 28, 29, 30. But he goeth forward with the worke, to the admiration of all the beholders: whosoeuer haue eyes to discerne the spirituall beautie of the same. Psal. 118. 23. Isai. 54. 2, &c. And verses 11, 12, 13, &c.

Finally, seeing our Sauiour is a most fruitfull and liuing vine: it cannot be, but that both branches & fruit, must needes spring forth and spread themselues aboundantly, from him. Iohn, 15. 1, &c.

Application This most notable and fruitfull effect, of the most holy and blessed Trinitie, *God the Father, Sonne, and holy Ghost*: is (as was said euen now) set forth in this latter part of the Articles of our christian faith.

The which fruit; that wee may gather rightly; and lay vp in such sort,

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as it may be a remaining fruit vnto vs for euer: we muſt firſt of all, according to the change of the argument; diligently obſerue the change of the phraſe of ſpeech henceforth vſed. For we doe not profeſſe, that we *beleeue in the holy Catholike Church, &c*; as we doe in God, both Father, Sonne, and holy Ghoſt: but thus, I beleeue the holy Catholike Church, &c. That is to ſay, I beleeue that God hath a holy Catholike Church: wherein there is a communion of ſaints; and to the which belongeth moſt notable priuiledges of Gods rich fauour and grace: both for the comfort of euery true member of the ſame holy Catholike Church here in this life; and alſo for the euerlaſting happineſſe of them, in the world to come.

This change of phraſe is neceſſary to be diligently obſerued of vs, (as was ſaid) becauſe of the differing nature of the obiect, where about faith is imploied. For where as God is to be beleeued in, ſimply & without all exception: the Church of God is not to be credited ſimply, and for it ſelfe; but vnder the credite and authority of the word of God: ſo farre forth onely, as it ſhall ſhew it ſelfe a faithfull inſtrumentall pillar, and vpholder of that truth of the worde, which God hath betruſted it withall: according to that, 1. Tim. 3, 15. To the which end alſo, the order is worthy like diligent regard: in that God, moſt worthily hath the firſt place, and accordingly is chiefly to be reſpected: and then the Church, with ſuch limits as he hath ſet. Contrarie to the practiſe of the Antichriſtian Church, which hath chiefe care for the aduancement of it ſelfe, and the owne traditions and inuentions, (how contrary ſo euer to the word of God) and little or no care for the glory of God. And therefore, can haue little or no true faith at all; according to the definitiue ſentence of our Lord Ieſus Chriſt, the onely author and finiſher of the right chriſtian faith. Iohn, 5. 44. *How can ye beleeue* (ſaith he) *who receiue honour one of another, and doe not ſeeke the honour that commeth of God alone?*

Theſe things obſerued more generally, concerning this latter part of our beliefe; let vs come to inquire of the particular Articles, in the ſame order wherein we haue inquired of the former.

Queſtion. And firſt, touching the holy Catholike Church: what ground of holy ſcripture haue you, that God hath ſuch a Church as you ſpeake of?

Anſwer. *The words of the Apoſtle Paul, which follow in the* 12. *chapter of his firſt Epiſtle to the Corinthians, verſes* 12. *and* 13: *may well bee alledged to this purpoſe.*

Explicatiõ. They may be ſo in very deede. And the rather alſo may wee make ſpeciall choiſe of them; becauſe they doe immediately follow thoſe words, which were alledged before: for a ground of the former Article, concerning our beliefe in God the holy Ghoſt. And further alſo, becauſe that which followeth in this ſame chapter, from the very next verſe; will ſerue very fitly, to open vnto vs the next Article of our faith, which is concerning the communion of Saints: as we ſhall ſee, when we ſhall by Gods grace, come vnto it.

In the meane ſeaſon, cõcerning our preſent occaſion: rehearſe you the words of the Apoſtle, contained in the 12, & 13, verſes mentioned by you: for proofe of this, that God hath his holy Catholike Church.

Queſtion. Which are thoſe his words?

Anſwer. 12 *As the bodie is one* (ſaith the Apoſtle) *and hath many members, and all the members of that one bodie, being many, make but one bodie: euen ſo is Chriſt.*

13 *For by one Spirit, we are all baptized into one bodie, whether wee be Iewes or Grecians, whether bonde or free, and haue beene all made to drinke into one Spirit,*

Explication From the interpretation of this text (in the ſermon which was made vpon it) ye may remẽber (ſuch I meane as were the hearers of it) that diuers things were obſerued, which make much for the opening of this Article of the holy Catholike Church. The which things, I will now by the grace of God, repeate againe, as briefly as I can: and ſo proceede to thoſe other queſtions and anſwers

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swers, which serue for the more full laying open of this matter.

And first of all, (as we were before aduised) let vs call to minde, and consider; that according as in the former part of the chapter, albeit the Apostle writing to the Corinthians, sheweth them particularly, from whom they had receiued all their spirituall gifts and graces: doth neuertheless, there withall deliuer a generall doctrine; concerning the author and distributer of all good gifts & graces, to all whosoeuer haue any portion of them. So in these wordes, though he doth speak by a particular intendement, to informe the same Corinthians, of their owne particular estate and condition; in that they for their parts were a Church of Christ, as well as any other Citie professing faith in his name (like as euery part of the Sea is called by the name of the Sea, &c:) yet the doctrine containeth a generall direction or ground; from the which we may discerne what is, or ought to be, the estate and condition of euery true Church of Christ, throughout the whole world.

This Church of God therefore generally considered, is but one; as the Apostle sheweth by the similitude of the naturall bodie: the which though it haue many members, is yet but one bodie. Song of Songs, ch. 6. v. &. And Ioh. 10. 16.

Now whereas there are diuers kindes of bodies. First, naturall; such as euery man carrieth about him now.

Secondly, spirituall; such as the faithfull shall haue indued with far more excellent gifts, at the resurrection from the dead. 1. Cor. 15. 44.

Thirdly, politike bodies; such as are ciuill corporations, whereof the King of the Nation is the head, in a borrowed sense, or *metaphorically*. 1. Sam. chap. 15. 17.

Fourthly, Mysticall bodies; as for example, the Churches of God spiritually vnited to our Sauiour Christ, the onely immediate head, and vitall quickener, and gouernour thereof. Hence it is the more manifest, what manner of body the Church is: by how much the similitude wherevnto it is compared, is more distinctly expressed.

So then, the Church of God to speake generally, (as we began to say) is but one mysticall and spirituall bodie, how many members soeuer it haue; being considered either in particular Churches, whether nationall (as wee vse to speake) or in cities, or in country townes and villages: or whether it be considered in regard of singular persons: and therefore is called Catholike, or Vniuersall.

Furthermore, it is so called, not onely to note thereby the calling of the Gentiles, to the fellowship of the faith, and couenant of Gods grace, with the beleeuing Iewes; who from the time of *Moses*, were the onely peculiar people of God, aboue all other of the Nations: Ephes. 2. 16. and 3. 6. but also to the end, that vnder this name of catholike or vniuersall, might be comprehended the whole number of the elect; whomsoeuer God hath ordeined to saluation, from the beginning of the world, to the end of the same: as well such as be called alreadie, as such as are to be called in euery age of the world: and the same also, out of euery nation, farre and neare, and out of euery estate and condition of people; noble or vnnoble, rich or poore, learned or vnlearned, young or olde, man or woman: and all according to the free grace of God, without respect of person. Yea the Church hath this generall name giuen vnto it; that it might not onely comprehend that part of the Church, which is called the militant part here on earth: but also that part which is alreadie partly, and in some measure, triumphant in heauen. According to that which we reade, Ephes. 3. 15. *God is the Father of the whole familie, in heauen and in earth*. Reade also chap. 1. verses 9, 10, 11. And Colos. 1. 19, 20, 21, 22. Heb. 12. 22, &c. And Gal. 4. 26.

This then, is that which the holy Apostle saith in our text; that in the one only body of the Church of God here on earth, both Iew & Gentile, bond & free, &c: are conteined as the seuerall members thereof. The which (as was said)

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we may proportionably extend to the whole Church most generally taken; that all is but one, &c. Reade also Acts, 2. verse 39. *The promise is made to you, and to your children, and to all that are a farre off, euen as many as the Lord our God shall call.* Likewise, Ephes. 2. 13, &c. And Gal. 3. at the end of the chapter. And Colos. 3. 11. *Neither Grecian nor Iew, circumcision nor vncircumcision, neither Barbarian nor Scythian, neither bond nor free*: none of them are excepted from hauing their part in Christ; either because they are of this or that nation, of this or that condition and calling, &c. Reade also Acts 8. 10. 34, 35. *Of a truth* (saith the Apostle *Peter*) *I perceiue that God is no accepter of persons. But in euery nation, he that feareth him, and worketh righteousnesse, is accepted with him.* And Reuel. 5. 9. *Thou hast redeemed vs to God by thy blood, out of euery kindred, and tongue, and people, and nation, &c.* And chap. 7. 9. *I beheld* (saith Saint *Iohn*) *and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the lambe, clothed with long white robes, and palmes in their hands, &c.* And verse 14, &c. *These were they which came out of great tribulation, &c.*

This vniuersality of the Catholike Church, is according to the ancient promise of God, made to *Abraham*; that in *his seede, all the nations of the world should be blessed.* It is also according to that more ancient and propheticall prayer of *Noah*, Gen. 9. 27. *God perswade Iapheth, that he may dwell in the tents of Shem.* And yet before that; according to that most ancient promise of God, euen from the beginning of the world, Gen. 3. 15. *The seede of the woman shall breake the Serpents head.* Yea God, as a most prouident Father, knowing that fraile man would fall into sinne, and so be the iust cause of his owne miserie and ruine: it pleased him of his infinite goodnesse and mercie, in the secret of his owne counsel and purpose, to ordaine him a remedie, euen before the foundations of the world were laid. 1. Pet. 1. 20.

Herein therefore, God hath dealt with mankinde, after the manner of wise and louing Parents; who knowing that their young children are subiect to burning, or skalding, &c: will alwaies haue some thing prepared afore hand, which may be ready with them to helpe at any time of neede. Yet that which man doth vpon an vncertaine feare, God did of certaine knowledge without any doubt what would ensue.

By reason that the Church is thus Catholike and vniuersall, in the generall acception of it; therfore is it made a matter of faith: not that we should beleeue in the Church; but because it is to be beleeued of vs, according to the holy Scriptures, that God hath such a Church, as may iustly be so termed. And because also it is so firmely founded, & established in our Sauiour Christ, according to the most sure & stable counsel of God: that nothing (no not the gates of Hell) shal euer be able to preuaile against it Mat. 16. 18. Read also Ps. 125. and Ier. 33. 17, 18, &c. to the end of the chapter. Moreouer, 2. Tim. 2. 19. *The foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his, &c.*

And that this vniuersall Church (consisting both of Iew & Gentile) is founded vpon our Sauiour Christ, it is euident, Ephes. 2. 18. *For* (as the holy Apostle saith there) *wee both*, (that is, both Iew and Gentile) *haue through him, an entrance vnto the Father, by one Spirit.* And verse 22. *In whom we are also built together, to be the habitation of God, by the Spirit. By the Spirit* (saith the Apostle) and that also through faith: to remoue all conceit of any bodily commixtion, or confusion of the Church, or members thereof, with Christ bodily: and likewise, to shew, that the spirituall vnion, is only by an inward & effectuall operatiō in the seueral mēbers; & not by any infusiō of the essence of the godhead into thē.

Furthermore, by reason that the Church in the generall acception of it, is catholike and vniuersall; it is said to be inuisible, and not a matter of sight: seeing it is both, in time exceeding any mans age; and in place, for the present so farre distant, touching the particular members, as one end of the earth is distant from the other. And not onely so; but also because

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touching that part of it which is triumphant, it is as far remoued frō the whole earth; as the heauens are in height, extended and stretched most high aboue it.

Qu. But is the Church of God here vpon earth, no way visible?

An. Yes, if wee speake of the Church, in regard of the particuler assemblies and congregations of it: in such places, times, and ages, as it pleaseth God to make it visible, and apparant; by such externall notes and markes, as hee hath giuen to make it knowne by.

Explicatiō & proofe.

Question.

It is true, as experience hath proued heretofore, & as it doth at this day, manifestly confirme the same in many congregations and assemblies of people: the name of God be infinitely blessed and praised for it. But which are those outward markes, whereby the Church of God may be thus visibly discerned?

Answer.

They are these. First, the publike profession of the name of Christ, in the hearing and obeying of his Gospel preached among them.

Secondly, publike prayer and calling vpon his name.

Thirdly, the open and publike vse, and celebration of his Sacraments.

Finally, the right and publike vse and administration of the spirituall censures of that Church discipline, which our Sauiour hath commanded.

Explicatiō & proofe.

They are so indeede. For whersoeuer we, or any other, shall see these ordinances of our Sauiour Christ in vse; according to his word and commandement: there are wee to acknowledge the Church of God to be, in the seuerall assemblies thereof. And we for our parts, are to ioyne with them in the same, as it is the dutie of all true members of the Church of Christ. According to that we reade, Acts, 2.42. that the *Christians once baptized, continued in the Apostles doctrine, and fellowship, and breaking of bread, and prayers.* And therefore is the Church (considered after this sort, in the particular assemblies and congregations of Christians, both Ministers and people, thus obedient to Christ, in the true profession of his name, and exercise of his holy ordinances) called *the pillar and ground of the truth.* 1. Tim. 3. 15. Therefore (I say) is it so called; because, resting & staying it selfe, wholly vpō our Sauiour Christ & his word: it doth hold forth the same and defend it, both for the sound instruction, edification, and comfort of it selfe, and of those that are yet to be called: and also for the euiction and ouerthrow of all contrarie heresies. But not for that it hath any power at all, to coine and command what new doctrines and deuises it list, as the Church of *Rome* presumeth: to the snaring of mens consciences, and to the aduancement of ambitious Pastors, &c, without the warrant of Gods holy word, rightly vnderstoode and interpreted according to that entier harmonie and concent, which it hath, in, and with it selfe.

And touching the ordinances of our Sauiour, before expressed: reade Mat. 28. where (as wee know well) our Sauiour hath commanded his Apostles to teach and baptize: yea to teach his Church to obserue all things whatsoeuer he hath cōmanded them. Yea all things so, as nothing else is to be thrust vpon his Church. And answerable to this, is that of the Apostle *Paul*, 1. Cor. 11. 20, 23. where he professeth his conscionable regard of deliuering nothing to the Corinthians, which he had not receiued of the Lord. And concerning Church gouernment, & the censures therof; we haue the commandement of our Sauiour, Matt. 18, 17. *Tell the Church.* And likewise the practise of the Apostles, in the Acts of the Apostles; according to the same commandement of our Sauiour: and that with a most streight charge, that it should be continued vntill the appearing of our Lord Iesus Christ. 1. Tim. 6. 14.

Neuertheless, this must be considered with all; that euen in these assemblies, which are to be accounted visible Churches of God: sometimes, & in some places, these ordinances of our Sauiour Christ, are more purely & entirely obserued, then at other times, & in some other places: as we haue the Church of *Iuda* & *Israel* for example of old. And as we finde it to haue fallen out from time to time, euen to this day. And therevpon we doe iustly call and account some Churches, better reformed then other: and these, or these, more corrupt and declining, or at the least, more defectiue and wanting then the rest.

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Quest. But hath God no Church at all; but where theſe outward notes or markes are viſibly to be ſeene and diſcerned?

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An. *If there be none of them apparant, and in vſe; there can be no viſible Church of God, to the view of any mortall eye: neuertheleſſe, there may be, and ofte times are, in the times and places of greateſt corruption or deſolation, where viſible Churches haue been, many true, though vnknowne members of the inuiſible Church of God.*

Explicatiõ and proofe.

It may well be ſo indeede. Like as in the true viſible Churches; many of them that make an outward profeſſion, are no true members of the Church: but verie hypocrites, though they be externally in the boſome of the Church. *For* (as the Apoſtle *Paul* ſaith) *he is not a Iew, which is one outward; neither is that Circumciſion which is outward in the fleſh. But he is a Iew, which is one within, and the circumciſion which is of the heart, in the ſpirit, not in the letter, whoſe praiſe is not of men, but of God.* Rom. 2. 28, 29.

So may wee ſay of baptiſme, and of the whole profeſsion of chriſtianitie, as touching thoſe, that make nothing elſe but a bare outward profeſsion.

And contrariwiſe, according to that which was anſwered; we may truly ſay, that where there is not any true publike and outward profeſsion of religion: yet may there be ſome true worſhippers of God, & true mẽbers of the true and inviſible church of God: as we may take thoſe daies, wherein the Prophet *Eliah* liued, for an example. For although he could not comfort himſelfe, in the beholding of any true viſible face of a Church in *Iſrael*; while wicked King *Ahab* reigned, but thought himſelfe to be as one left alone: yet God had in ſecret reſerued to himſelfe, ſeuen thouſand that had not bowed the knee to *Baal*. And Reuel. 12. 6. the Church is ſaid to flie into the wilderneſſe; where ſhe hath a place prepared of God, that ſhe might be fed for a certaine ſeaſon: to the end ſhe might auoid the extremitie of affliction. And in the moſt excellent ſong of King *Salomon*, ſhee is compared to the doues which take their flight to the holes of the rockes, &c: as being purſued & perſecuted of the wicked, who are fallen away from the true worſhippe of God, to a falſe and ſuperſtitious religion.

Whence it is, that we doe neceſſarily affirme; that the Church which is viſible in the parts thereof, is either true or falſe, chaſte or adulterous, &c. And that in the true Church; ſome are true and kindly children: and that other be hypocrites or falſe brethren. *For they that are borne after the fleſh* (as the Apoſtle teacheth) *will perſecute them that are borne after the ſpirit: as Iſhmael did Iſaak, euen in Abrahams houſe.* Gal. 4. 29, 30. *And many are called, but few choſen*: as our Sauiour himſelfe affirmeth. Matth. 22. 14.

Of the true and elect Church of God, our Sauiour Chriſt (as was touched before) is the onely and alone inuiſible and myſticall head; giuing the life and power of true faith and godlineſſe to it, through his Spirit. And therefore, the true Church, conſidered in her members; hath ſometime her honourable denomination, euen from the name of Chriſt himſelfe; according as in our preſent text. 1. Cor. chap. 12. verſe 12. St. *Paul* ſaith, that the naturall body reſembleth Chriſt: that is to ſay, Chriſt himſelfe myſtically conſidered with his Church; which is therfore called *the fulneſſe of him that filleth all in al things*: as was ſaid before, Epheſ. 1, 22, 23. Read alſo Acts. 9. 4. where our Sauiour Chriſt profeſſeth himſelfe to be perſecuted, when they are perſecuted which doe truly profeſſe his name.

As for the ciuill Magiſtrate, yea euen the King; though he be called the head of the people & kingdom where he beareth dominion: yet is he but a member; though indeed a chiefe & principall member of the Church of our Lord Ieſus Chriſt. So that when the name of head, is attributed to the King: as we reade 1. Sam. 15. verſe 17. and 2. Chron. 20. 27. and Pſal. 110. 6. it is to be vnderſtoode metaphorically, and not myſtically, and ſpiritually. For thus to be the head of the Church, both generally, and in the ſeuerall parts, it is onely belonging to our Sauiour Chriſt: who will not giue this his glorie to any other.

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Neither in deede can any beside himselfe ; performe the office and vertue of a head, to the soules of the people and Church of God : as may further appeare, by that subiection , which is required of all Kings and Rulers in the Church, and to the Church , in respect of Christ : Psalm : 2. 10. 11. 12 : and Isaiah, chapt: 49. 23.

Now of the false visible Church, which falsely nameth it selfe the catholike Church ; Antichrist is the head: so acknowledged of all those, that receiue the marke of the Beast , as the holie scriptures doe speake : that is , hee is the head of so many, as doe willingly submit themselues to his Antichristian doctrine, and gouernement : seeking spirituall life , and direction , with all temporall peace and safetie, from him. Reuel: 13. 11. &c. And ch: 17.

This Antichrist, the great false head of of the false catholike Church ; is hee that presumptuously peruerteth the true doctrine of our *Saviour Christes* most holie and high office: through his erroneous, and heretical, tyrannous, and hypocriticall assertions, practises, and deuises. For he is idolatrous in his worship ; superstitious in his ceremonies ; and prowd and tyrannicall in all his gouernement : imitating, or rather exceeding (here, in the west Church with vs) the princely state and pompe of the *Romane Empire*, which at the first was verie cruell against the Church of Christ ; and therefore called the first beast, Reuel: 13. 1. &c.

For wheras the *Romane Empire*, was at the first breaking forth of the Gospell ; notorious for putting of our Sauiour Christ the Lord of life and glorie to death ; and afterward for murthering of many thousands of faithful Christians, both in the East and West Church : the Pope of *Rome* , called the second beast, hauing craftily gotten the power of the first beast, hath himselfe bene more notorious for crueltie and pride, here in the west ; then euer the other was , either in the East or West.

Wherevpon, most iustly haue wee, with the true Churches of of our Sauiour Christ, and with all true Christians ; withdrawne and seperated our selues, from his most hereticall, and tyrannous vsurpation. Hereticall (I say) against our Sauiour Christ in respect of the truth of his doctrine : and tyrannous also against the gracious equitie of his spirituall regencie and gouernment. Yea and beside these ; presumptuous also, and traiterous against the iust right and authoritie of ciuill Kings and Princes , touching the soueraignetie of their ciuill policie and gouernment for Christ , and his Gospell. And therefore also according to our most boundē dutie vnder our Sauiour Christ : we, frō the first shaking off, of the popish yoke of bondage, haue laboured with our onely soueriegne and supreme Gouernours next vnder our Lord Iesus Christ, as other Churches haue done with theirs ; for the correction and restoring, both of doctrine and discipline, from all Popish corruption and abuse, to the sinceritie and truth of the word and Gospel of God : and according as the right ancient, and apostolike Christians haue vniuersally acknowledged & obeied it, euē frō the first publishing of the Gospell ; so farre as they could attaine and retaine it : vntil this Antichrist, as a great false Prophet, & as a most ambitious high Priest, and as a most vsurping king, had subtilly deceiued, and tyrannically oppressed the world.

Such is the doctrine of the true Church of God , concerning the vniuersalitie of it , or in that it is (as we vse to speak) catholike : so neare as God vouchsafed vs grace, to collect it from the ground & proportion of our text of Scripture , propounded to that purpose : and therewithall also ; according to all other testimonies of holy Scripture , which giue their further light to the same.

But as touching the other title of the same Church of God.

Question. Why is it called holy ?

Answer. *Because it is sanctified, and set a part by the holy Ghost, according to the will of God the Father, and of our Lord Iesus Christ ; that all the members thereof, being so sanctified*

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vnto God, both in their bodies, soules, and Spirits: should carefully minde holines; and indeuour to leade a holy life, in obedience to all the holy lawes and commandements of God, according to the faith of the Gospell, all the daies of our lines: contrary to that prophane, and vngodly disposition and practise, of the children of this world.

Explication and proofe.

This in deede is the nature of holy thinges, that they should altogether differ in vse, from thinges common and prophane: yea, and in inward truth, from all thinges that haue onely an outward shewe of holines and religion.

This holines; touching both the fountaine, and also the full perfection of it; is onely in our one onely Lord God the Father: Iohn, 17. verse, 11. In the Sonne, Act. 4. 27. In the holy Ghost, Iohn, 14. 26. According to that threefold acclamation of the Angels, Isai. 6. 3. *Holy, holy, holy*, Lord of Hostes. And as God is verie often called *the holy one of Israel*. And Exod. 28. 36. Holines is ascribed to the Lord.

As touching our selues; it is onely perfect to vs, by imputation: in that our Sauiour Christ is made of God, our sanctification. 1. Cor. 1. 30. and Colos. 1. 22. According also to that which our Sauiour himselfe saith, Iohn, 17. *For their sakes doe I sanctifie my selfe.*

All our inherent, or infused sanctification, through the inhabitation, or dwelling of the Spirit of God, and our Sauiour in vs; it is at the best, but inchoate onely, and in part here in this life: and therefore it hath neede of daily strengthening and encrease, by all holy meanes, of the word, and praier, &c. according to that which we read, 1. Cor. 7. 1. and chap. 5, 8. 9. and 2. Epistle, 2. 13. 14. and Reuel. 22. 11. *He that is holy, let him be holy, yea more holy*: as the words may well be vnderstoode. Yet so, as wee must not dreame of anie full perfection, to be in vs, or in the Church of God, till it be perfected in the heauens: that is, till that be fulfilled, whereof the Apostle Paul speaketh, Ephes. 5. 25. 26. 27, saying, that our Sauiour Christ will make his Church glorious, and without spot, or wrinkle. And Saint Iohn, Reuel. 14. 4. 5. *These are they, which are not defiled with wowen, for they are virgins. These followe the Lambe whethersoeuer he goeth: these are bought from men, being first frutes vnto God, and to the Lambe. And in their mouthes was found no guile: for they are without spot before the throne of God.*

Thus much for this time, concerning the holines of the Church, and why it is called so.

As for the word Church it selfe, howsoeuer it is drawne to signifie the places, or houses of Gods worship: yet if we looke to the Hebrew word *Kaal*, vsed for the same, which signifieth a congregation, or gathering together of people: according to that we read Psal. 22. verse, 22. and verse, 25. likewise Psa. 26. 12. and Psal. 68. 26. And againe, if wee consider the vse of this other Hebrew word *guedha*, vsed to the same purpose, comming of *iagnad* which signifieth to come together at appointed times and seasons: as we read Exod. 12. 3. and verses, 6. 19. and 47. of that chapter, and in infinite places of the olde Testament. And if herewithall, we looke to the Greeke word *ecclesia*, cōming of *eccaléo*, which signifieth to call forth, or to prouoke & incite to assemble together: as it is vsed, 1. Cor. 1. verse, 2 and euery where in the new Testament: we may easily perceiue that our English word Church, vsed in stead of them, noteth properly that company of people, which God calleth together by the outward sound of his Gospell, and inward grace of his Spirit, to the holy profession of his name, and practise of his diuine worship, to his glory, and their owne saluation.

And thus hauing called to mind, the whole doctrine, for the interpretation of the Article of our beliefe, concerning *the holy Church of God*, somwhat largely, as it was preached vnto you: I desire now, that you should in as few words as you can, make it plaine; what you haue learned to beleeue, according to the true

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true meaning of this Article.

Queſtion. What haue you learned concerning this point?

Anſwer. *This Article of my faith, teacheth mee to beleeue, that there is but one holy catholike or vniuerſall Church; that is to ſay, one holy ſocietie or fellowſhip of people, elected and called of God, through his free grace in Ieſus Chriſt: who alſo are through the ſame his free grace, iuſtified and ſanctified in the name of Chriſt, by the holy Spirit of God, and no otherwiſe: to the end they may in due time, be meete partakers of moſt bleſſed life and glory, in his everlaſting and heauenly kingdome.*

Of the which catholike Church; it teacheth me, as well as any other, in particular: that I ought to beleeue firmely in my heart; and chearefully, and boldly to profeſſe and acknowledge with my mouth; and alſo dutifully to expreſſe, by the actions of my life; that I am a true and lively member of it.

Explicatiõ and proofe.

It is true: it teacheth ſo much in deede. For that which is ſaid of the Corinthians, for their part. 1. Ep. 1. verſe, 2. that they were a Church of God, *ſanctified in Chriſt Ieſus, Saints by calling, and ſuch as called vpon the name of our Lord Ieſus Chriſt*; it agreeth to euery other congregation: yea, to the whole Church of God, vpon the face of the whole earth, According as in the ſame place, he ioineth them with the reſt of that time liuing, in theſe words, *Vnto the Church that is at Corinth, &c: With all that call on the name of the Lord Ieſus, in euery place, both their Lord and ours*. But this they could not doe, vnleſſe they had beene firſt Saints by calling, &c, as well as the Corinthians: as wil eaſily appeare by comparing together that which the ſame Apoſtle writeth in the 6. cha. of the ſame Epiſtle, verſe, 11. and chap. 12. 3. *No man can ſay that Ieſus is the Lord, but by the holy Ghoſt.*

And furthermore, for election, and calling, and iuſtification, and glorification, lincked as it were in one golden chaine: read Rom. 8. 29. 30. *Thoſe which God knew before, he alſo predeſtinated, &c. Moreouer, them whom hee did predeſtinate, them alſo he called, and whom hee called them alſo he iuſtified, and whom he iuſtified them he alſo glorified*. The particular apprehenſion of which calling, iuſtification, and glorie, is by the hand of faith, as it followeth. chap. 10. verſes, 9. 10. 11. 12. 13. *For if thou ſhalt confeſſe with thy mouth the Lord Ieſus, and beleeue in thine heart, that God raiſed him vp from the dead, thou ſhalt be ſaued.*

For with the heart man beleeueth vnto righteouſnes, and with the mouth man confeſſeth to ſaluation.

For the Scripture ſaith, whoſoeuer beleeueth in him, ſhall not be aſhamed.

For there is no difference betweene the Iew and the Grecian: for he that is Lord ouer all, is rich vnto all that call vpon him.

And touching the meanes of our externall calling to this holy ſocietie of the Church; to call vpon the name of the Lord, as an effect of the election of God: it is the preaching of the Goſpell; as it followeth in the ſame place, verſe, 14. *But how ſhall they call vpon him, in whom they haue not beleeued? and howe ſhall they beleeue in him, of whom they haue not heard? and howe ſhall they heare without a Preacher?* For euen in this very reſpect, the Church hath the name *Eccleſia*, from the Greeke language giuen vnto it; becauſe it is a companie, intuited and called by the preaching of the Goſpell, to beleeue in the name of the Lord, and to call vpon his name, &c: by an alluſion to the ciuill calling together of the Burgeſſes and free men of a Citie, by the voice or ſommons of the Cryer. So that vpon the premiſſes, with the preſent obſeruations laide together; wee may eaſilie reduce all, as it were into an abridgement: if we ſhall by a ſhort definition, or deſcription, ſhew what the Church is.

Queſtion. What therefore may it be defined, or deſcribed to be?

Anſwer. *The Church of God generally conſidered (according to the name catholike or vniuerſall) it is the whole number of the children of GOD, elected, and choſen through Ieſus Chriſt, before the world was: and in due ſeaſon, called, iuſtified, and*

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sanctified to be one mysticall bodie by faith in him, and to be partakers of the same eternall happinesse and glorie with him, in the kingdome of heauen.

Thus indeed it may be described more generally.

Question. What may it be said to be more particularly?

Answer. *The Church more particularly considered, may be saide to be any holy companie of people, truly beleeuing, and worshipping God; according to the doctrine and commandements of our Lord Iesus Christ: and after the example of the particular Churches in the Apostles times, though not in so great perfection.*

And as touching the particular members of the Church, whether more generally, or more particularly considered: euery one that truly beleeueth, and obeyeth the Gospel of our Saviour Christ is to be accounted a true member thereof, though there appeare much weaknesse and imperfection in them.

Explicatiõ. and proofe. The ground and proofes of these things, haue beene laied forth before: and therefore we wil stay no longer about any further proofe now; but come forthwith, to the Promise: seeing as we haue often said, and obserued in the Articles concerning our beliefe in God more directly; that faith looketh alwaies to the Promise of God, as to the staffe of her comfort. And so no doubt it doth also, in all the Articles now following, concerning the Church of God.

Question. WHat ground therefore can yee shew of any promise, which God hath made; that it is his good will and pleasure, thus to call and gather to himselfe, so generall and vniuersall a Church: that is, so ample and large an assembly of Saints, to be partakers of his heauenly and euerlasting kingdome of glory?

Answer. *In the first chapter of the Prophet Hosea, the 10. verse, in these words. The number of the children of Israel, shall be as the sand of the Sea, which cannot be measured, nor told: and in the place where it was said vnto them, Ye are not my people, it shall be said to them, Ye are the Sonnes of the liuing God.*

And againe, in the next chapter of the same propheſie, verse 23. I will sow her vnto me in the earth, and I will haue mercie vpon her that was not pitied, and I will say to them that were not my people, Thou art my people, and they shall say, Thou art my God.

Explication and proofe. These places of holy Scripture, were alledged for the proofe of the promise of the first Article of our beliefe, that God minded to be the God of the Gentiles, as well as of the Iewes: but they may well be called to remembrance, and repeated here againe. It may bee to good purpose likewise, that wee call to minde some other proofes, for the more full confirmation of the same.

And first, that the promise of God, mentioned by his holy Prophets, is extended euen to vs, and to euery other nation, as well as to the Iewes: wee haue the warrant of the Apostle *Paul*, Rom. 3. 29. *Is he the God of the Iewes onely, and not of the Gentiles also?* saith the Apostle. And he answereth himselfe by and by, saying: *Yes, euen of the Gentiles also.* And chap. 9. verses 24, 25, 26. *God declareth the riches of his glorie, vpon the vessells of mercie which hee hath prepared vnto glorie. Euen vs, which he hath called, not of the Iewes onely, but also of the Gentiles.*

As hee saith also in *Hosea*, *I will call them my people, &c.* as it followeth in the text of the Prophet rehearsed alreadie. Reade also 1. Pet. 1. 10, 11, where the Apostle giueth to vnderstand, that the holy Prophets did generallie aime at this time of the vniting of the Iewes to the Gentiles: as it may more plainely appeare chapter 2. of the same Epistle, verse 10: in that he alledged the selfe same text to the Iewes, which the Apostle *Paul*, the Apostle of the Gentiles hath alledged, for the calling of the Gentiles. Reade also chapter 5. verse 13.

But for the more full clearing of this; that the holy Prophets did aime

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aime at the time of the calling of the Gentiles: it is euident from their manifold predictions thereof; as we may reade, Pſal: 22. verſes 27, 28, 29. 30. 31. And Pſalm: 47, and 72. 1. 9, 10. 11, &c. and Pſalm: 87. and in many other of the Pſalmes. Likewiſe Iſai: chap: 2. verſes 2, 3. 4, and chap: 11, 9, 10. 16. and ch: 19. verſes 18, 19. &c. to the end of the cha: And chap: 49 6. 7. &c. and ch: 60. and in ſundrie other places.

The ſame is alſo manifeſt, Mal: chap: 1, 11. *For from the riſing of the Sunne, vnto the going downe of the ſame* (that is, ouer the face of the whole earth) *my name is great among the Gentiles, and in euerie place incenſe ſhall be offered vnto my name, and a pure offering: for my name is great among the heathen, ſaith the Lord of Hoſtes.*

There are many other places in the leſſer Prophets, for the confirmation of the ſame. But theſe may for the preſent, ſuffice for the proof of it: ſo that it may well be reckoned for an Article of faith, to beleeue the calling of the Gentiles, and that the Church of God conſiſteth both of Iewes and alſo of them: that is of all beleeuers in euery nation of the world.

HAuing therefore ſo good ground for the promiſe of theſe things: it followeth next, that we are to inquire after the right vſe of this Article. And firſt, touching the comfort of our faith.

Queſtion. What may that be?

Anſwer. *The comfort of beleeuing this Article is very great to all true beleeuers, not onely in regard of themſelues, who are already incorporated into this myſticall and ſacred body of the Church: but alſo in reſpect of ſuch as are daily to be added to the ſame, in the time of their calling, and ſanctification: inſomuch as the full perfection of euery member, dependeth vpon the gathering together of the full and whole number of the elect of God to the inheritance of his heauenly kingdome.*

Explicatiõ & proofe. So indeed we read, Heb: 11, 39. 40. in theſe wordes following. And theſe all (The Apoſtle ſpeaketh of many of the moſt ancient members of the holy catholike Church of God) through faith, obtained good report, but receiued not the promiſe, god prouiding a better thing for vs, that they without vs ſhuld not be made perfite. And to the ſame end tendeth that which we read in the 12. ch: ver: 22, 23, 24. *Yee are come to the mount Sion, &c.* And 1. Theſ. 4, 15. *This* (ſaith the Apoſtle) *we ſay vnto you, by the word of the Lord, that we which liue, and are remaining at the comming of the Lord, ſhall not preuent them which ſleepe, &c.* Wherefore comfort your ſelues, one another with theſe wordes.

And not onely ſo; but the comfort is great alſo, in reſpect of the preſent calling and ſocietie of the Church of God: and namely in the vniting of Iewes and Gentiles together. As Iſai: 54. 1. &c. *Reioyce ô barren* (ſaith the Prophet) *that dideſt not beare: breake forth into ioy, and reioyce thou that dideſt not trauell with child: for the deſolate hath more children then the married wife*, ſaith the Lord, &c. And chap: 60. 1. &c. *Ariſe* (ô *Ieruſalem*) *be thou bright, for thy light is come, and the glory of the Lord is riſen vpon thee, &c.* And verſe, 3, &c. *And the Gentiles ſhall walke in thy light, and Kings at the brightnes of thy riſing vp. Lift vp thine eyes round about, and behold: all theſe are gathered and come to thee; thy Sonnes ſhall come from farre, and thy daughters ſhall be nourished at thy ſide. Then ſhalt thou ſee, & ſhine, thine heart ſhal be aſtoniſhed, and inlarged, becauſe the multitude of the Sea ſhall be conuerted vnto thee, & the riches of the Gentiles ſhal come vnto thee, &c.* And ch: 66. 10. 11. 12, 13, 14. *Reioyce yee with Ieruſalem* (ſaith God by his Prophet) *and be glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her, that yee may ſucke, and be ſatisfied with the breaſts of her conſolation: that ye may milke out, and be delighted with the brightnes of her glory.*

For thus ſaith the Lord, I will extend peace ouer her like a flood, and the glory of the Gentiles like a flowing ſtreame: then ſhall ye ſucke, yee ſhall be borne vpon her ſides, and be ioyfull vpon her knees.

As one whom his mother comforteth, ſo will I comfort you, and ye ſhall be comforted in Ieruſalem.

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And when ye see this, your heart shall reioyce, and your bones shall flourish like an herbe: and the hand of the Lord shall be knowne among his seruants, and his indignation against his enemies.

The ground of all the comfort of this Article, is that our Sauiour, who is the liuing head of the Church; is, and will be for euer, the Sauiour of the whole body: which he accounteth to be so great a part of himselfe. As Ephes. 1. 22. 23, and chap: 5. 23.

But that we may the more fully discerne of the Comforts; let vs consider of them more particularly. First, in respect of the vniuersalitie of it. Secondly, in respect of the holines. And thirdly, in regard of the chiefe cause, and fountaine of all: which is the most holy and gratious election of God.

Question. First therefore, what may be the comfort of faith, in respect of the vniuersalitie of the Church?

Answer. *It is a great comfort to euery true beleeuer, when hee considereth the infinite largenes of Gods mercie; extending it selfe to thousand thousands: to confirme him for his own part, in the hope of Gods mercie toward himselfe, he being one poore soule among the rest.*

Explicatiõ & proofe. It is true. There is none that hath faith, so much as a graine of mustard seede, so timorous and fearefull, or so much doubting of the fauour of God, through conscience of sinne: but the due meditation of the vniuersall extent and ouerspreading of Gods mercie; must needes greatly relieue and raise vp his weake and feeble soule. For seeing the mercies of God, are (through his rich grace, and bountifulnes) inlarged to the forgiuing of the infinite sinnes of whole nations, wherein are innumerable people; how many soeuer of them shall truly repent and turne vnto him: yea, so as no order, state or degree, is excluded from grace, if they will come vnto him in the name of his Sonne, (as Isaiah, chap: 56. 3. 4, 5. 6, 7. And Iohn 6, 37. *All that the Father giueth me* (saith our Sauiour) *shall come vnto me: and him that commeth to me, I cast not away.* Nay, as we see plainely, Mat: 11. 28. he is most willing, tenderly to imbrace euery one that commeth to him; in that he saith, *Come to me all yee that are wearie and laden, and I will ease you.* And ch: 18, 10. 11, 12, 13, 14.) How then should not the poorest and fearfullest soule be incouraged, to conceiue some measure of comfortable hope, that God hath some drop of mercie for him: how many, or how great soeuer his sinnes be? and how long soeuer, he hath continued in them?

Neuertheles; this on the other side, must be carefully looked vnto; that the largenes of Gods mercy doe neuer make vs secure: but contrariwise, that from this consideration, we doe stirre vp our selues to be so much the more studious to walke in all good dutie before him.

But of the duties more by and by. And of the forgiuenes of sinnes more also when we shall come to that Article.

Question. Now what may the comfort of faith bee, in regard of the holinesse of the Church?

Answer. *Seeing God doth impute the perfect holines of our Sauiour Christ vnto it; and also for our Sauiours sake, doth accept vs in that measure of holines, which it pleaseth him to communicate vnto vs: it is a singular comfort to euery member of the Church, that hee shall not be shut out of the kingdome of heauen, among the wicked and profane; but be admitted among the rest of the saints of God: the least whereof is very deare and precious in his sight.*

Explicatiõ and proofe. There is no doubt, but euery one that is admitted into the kingdome of grace, and abideth therein; shall be receiued in due time, into the kingdome of glorie: according to that of our Sauiour to the Apostle *Paule*, Act: 26. verse 18. And Psal. 116, 15. *Precious in the sight of the Lord, is the death of his saints.* This wil be further confirmed from the consideration of the election of God, which is the foundation of the Church, and of all the holines of it.

Let vs therefore come to the comfort which faith taketh therein.

Question. What may that be?

Answer. *The comfort is exceeding great, in that the election of God is most sure, and vnchangeable:*

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able: and therefore that none of the elect; that is, none that is a member of the holy catholike Church, can possibly perish, but shall be most certainly saued.

Expli. So indeede doth our Sauiour assure vs, Matth: chap: 24. verse 24. *It is not possible* (saith he) *that the elect should be deceiued by any false Christs, or false Prophets*, that they should be drawne away from the truth of God by them. And therefore, else-where hee doth worthily make this the chiefe ground of euery mans ioy, to whom it doth appertaine: that his name is written in heauen. Luke. 10. 20. Wherevpon also, ariseth this most comfortable challenge, against all aduersaries of our saluation: *Who shal lay any thing to the charge of Gods elect.* Rom: 8. 33.

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This comfort, is not onely for euery mans owne selfe, who is for his part one of the elect of God; but also in regard of the stabilitie of the whole church, and euery true member thereof: according to that of the same Apostle, 2. Tim: 2. 19. *The foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his.* And thus (as it is written, Heb: 6. 18. 19.) *The stablenes of the counsell of God assureth vs strong consolation, vpon the which the ancre of our soules*: that is, *the hope which is set before vs, may bee sure and steadfast in heauen, against all the stormes and tempests, which we shall meete withall*, while we sayle (as it were) in the discomfortable and dangerous Sea of this wicked & troublesome world. Read also, Mat: 16. 18. *The gates of hell shall not ouercome the Church.* There be likewise many comfortable testimonies, in the holy Prophets. As Psal. 46. 5. &c. *God is in the midest of it, therfore shall it not be moued.* And Ps. 125, 1. *They that trust in the Lord shall be as mount Sion, &c.* Isai: 54. 17. *All the weapons that are made against thee shal not prosper, &c* Ioel: 2, 32. *In mount Sion and in Ierusalem shal be deliuerance.* And chap: 3, 20. Likewise Obad. verse 17. And Micah. 7. 20. *God will performe his truth to Iaakob, and mercie to Abraham, &c.*

Question. But to the end we may haue our part in this so singular a comfort.
How may we be assured, that wee are in the number of the elect of God, and consequently true members of the holy catholike Church of God?

Answer. *Hereby may we knowe that we are the elect of God, if so be we haue receiued his Spirit of adoption, and sanctification.*

Explicatiõ & proofe. We may doe so indeede. For so saith the Apostle Iohn, 1, Epist: 4, 13. *Hereby we knowe that we dwell in God, and God in vs, because hee hath giuen vs of his Spirit.* The which Spirit also (as wee haue seene before) is as the earnest or seale of our election to saluation. And therefore it beareth the name of the Spirit of adoption, &c.

Question. But that we faile not, nor be deceiued in this our comfort: how may we know, that God hath giuen vs of his Spirit, and that wee are sealed thereby vnto redemption and saluation?

Answer. *We may know it certainly by the inward effects, which the holy Spirit of God worketh in vs: and by the outward effects of holines, which the same Spirit inableth vs to performe, and causeth our Spirits to take delight and pleasure therein, from a pure heart, with a good conscience, and through faith vnfeined.*

Explicatiõ & proofe. You answer truly and well, For so doth the Apostle *Iohn*, (mentioned euen now) teach vs, 1, Epist: ch. 2, v. 3. *Hereby we are sure that we knowe him, if we keepe his commandements.* And ch: 3, 23, 24. *This is his commandement, that we beleeue in the name of his Sonne Iesus Christ, and loue one another as he gaue commandement. For he that keepeth his commandements, dwelleth in him, and he in him: hereby we know that he abideth in vs, euen by the Spirit which he hath giuen vs.* Now this Spirit, leadeth vs into the obedience of Gods commandements: whereby also it is discerned to be in vs. Prouided alwaies, *that our obedience be* (as was answered) *out of a pure heart, and of a good conscience, and of faith vnfeined.* According to that of the Apostle Paul. 1, Tim: 1, 5. Moreouer, the fruits of the Spirit, whereby his abiding in vs, may be assured vnto vs, are in many particulars reckoned vp by the Apostle *Paule*, Gal: 5, 22, 23, And Eph: 5. v. 9, & in many other places. Wherein, if we take delight, with care to practise them in our liues: we may assure our selues, that God hath giuen vs his Spirit.

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And namely, if we ſhall be carefull to acquaint our ſelues with prayer and ſupplication to God: for the increaſe of theſe his good gifts and graces. For this is a ſpeciall propertie of the Spirit of adoption, and ſanctification: as the ſame Apoſtle teacheth vs, Rom: 8, 15. Whereby, and by the other fruites of ſanctification before mentioned; the Apoſtle doth in the ſame place, verſes 14, and 16, 17, aſſure vs that we are ſuch, as belong to God: and to whom, the inheritance of the kingdome of God doth belong. *For* (ſaith he) *as many as are led by the Spirit of God, they are the Sonnes of God.*

For ye haue not receiued the ſpirit of bondage, to feare againe: but yee haue receiued the ſpirit of adoption, whereby we cry, Abba, Father. The ſame ſpirit beareth witneſſe with our ſpirit, that we are the children of God. If wee be children, we are alſo heires, euen heires annexed with Chriſt: if ſo be that we ſuffer with him, that wee may alſo be glorified with him. And marke this well; that among many other things, the holy Apoſtle ſheweth vs, that our willing ſuffering with Chriſt, (that is while wee walke in the holy waies of God) is a ſure token that wee are in the number of the elect children of God.

For as he ſaith further, verſe 29. of the ſame chapter: *Thoſe whom God knewe before, he alſo predeſtinated to be made like to the image of his Sonne*: to wit, euen in the induring of afflictions, &c. And to the ſame purpoſe of comforting and incouraging of all ſuch; that they are the vndoubted children of God: tendeth all that which followeth, euen to the end of that moſt comfortable chapter. Whervnto alſo, the teſtimonie of the Apoſtle *Peter* ſerueth notably, in the firſt chapter of his 2. Epiſtle verſes, 5, 6, 7, 8, 9, 10, 11. *Therefore, giue all diligence thereunto; ioyne moreouer vertue with your faith, and with vertue knowledge. And with knowledge temperance: and with temperance, patience: and with patience, godlines: and with godlines, brotherly kindnes: and with brotherly kindnes, loue, &c.* For (as the Apoſtle ſaith) hereby we ſhall make our calling and election ſure. And he aſſureth vs in the name of the Lord; that if we doe theſe things, we ſhall neuer fall: but that an enterance ſhall bee miniſtred vnto vs aboundantly, into the euerlaſting kingdome of our Lord and Sauiour Ieſus Chriſt.

Read alſo, Pſ: 15, where the Spirit of God, by his holy Prophet, maketh the ſame concluſion, from a rehearſall of ſundrie like vertues, in the former part of the Pſalme.

And thus we ſee, that the comfort of faith. cõcerning the Article of the holy catholike Church of God, is very great, and manifold; in reſpect both of the vniuerſalitie, and holines of it, and chiefly in regard of the holy election of God.

Hetherto therefore, of the vſe of the doctrine of this Article, for the comfort of faith.

WE are now to inquire likewiſe, after the vſe of it, touching the fruites of obedience: and that in the ſame order, wherein we haue inquired of the Comforts.

Queſtion. Firſt therefore, what is the dutie, belonging to the comfort of faith, concerning the vniuerſalitie of the Church?

Anſwer. *Inſomuch as there is but one Church of God, and that without it there is no ſaluation: it is the dutie of euerie one that belongeth to God, to forſake himſelfe, and all wicked aſſemblies; and to ioyne himſelfe vnto it, by imbracing the ſame faith, and liuing in obedience to the ſame word and Goſpel of God our Sauiour Chriſt, with a godly care of preſeruing the holy vnitie and peace thereof.*

And to this ende, it is furthermore the dutie of euery true member of the Church; to aſſociate and ioyne himſelfe, to ſome particular Church, or congregation of the people of God: and therein to continue, and abide. It is likewiſe the dutie of all particular and viſible Churches, as well as of the whole Church generally: faithfully to imbrace, teſtifie, and vphold the truth of God, committed to the cuſtodie of it.

Finally, wee doe all ſtand bound alwaies to inlarge our hearts to bleſſe and praiſe the

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Lord; for the largenes of his mercie, thus vniuersally extended, to all estates, and degrees of people, in euery nation; and that also to euery generation, since the beginning of the world: but specially in these our dayes, and since the time of the more full reuelation of the Gospel.

Explicatiõ & proofe. All these duties, doe belong to this comfort, by very good right, and with good warrant from the word of God: and as the matter speaketh very plainly, to euery reasonable man, euen of it selfe. But let vs see something, for the better confirmation of them vnto vs.

And first, touching the first branch of the answer: we may well take one speciall proofe from the wordes of our Sauiour, who is the onely head of this one Church, Mat: 16.24. *If any man will followe me, let him forsake himselfe, and take vp his crosse, and follow me.* Likewse, Luk, 9, 23. Here is a plaine proofe, that we must forsake our selues. And herewithall, very fitly are wee admonished, that seeing we are to ioyne our selues to the militant Church here on earth: that therefore also we must purposedly dispose of our selues, to beare our part, in the cõmon afflictions thereof. In which respect, as likewise to shewe that we must forsake the societie of Idolaters, and profane persons: the example of *Moses* is very notable, Heb: 11.24, 25, 26. Read also Psal: 26, v. 4. 5 But we haue an expresse commandement, confirmed by many holy reasons, and perswasions, 2. Cor. 6. 14, 15, 16, 17, 18. *Be not vnequally yoked with infidels, &c.* (saith the Apostle) *come out from among them, and seperate your selues,* saith the Lord himselfe. Read also, Reuel: 14, 6, 7, 8, 9, 10, 11, And ch: 18, 4, 5, 6, 7 8. The reason is, for that *no vncleane thing, nor whatsoeuer worketh abomination, or lyes, shal enter into the kingdome of heauen: but they which are written in the Lambes booke of life,* cha: 21. 27. Verily, as there was no saluation in the dayes of *Noah*, out of the Arke: so is there, at no time, any saluation to those, that are out of the Church of God.

Wherefore (touching the second branch of the answer) that it is our dutie, to ioine our selues to the Church, in the outward societie of it: that is, in the exercises of the true worship of God, for the confirmation of faith, &c. it is that which our Sauiour Christ directeth his spouse to doe, she being desirous to be guided by him; Song of Songs, ch: 1. v. 6, 7. And it may wel be hence obserued, in that it is said, *The Lord added to the Church from day to day such as should be saued.* Read also Heb: 10, 25. & ver. 39. where the Apostle sheweth, that there is danger *of perdition,* to euery one that shall *withdrawe himselfe,* after that hee hath once entered this holy fellowship. For the third dutie of the whole Church, and of all particular assemblies, or congregations: which is, that they ought to be faithfull vpholders and keepers; and as it were *pillars of the truth of God*: read Deut: 31. 9. 10, 11. 12, 13. The law was committed to the custodie of the Priests, the Sonnes of Leui: for the common benefite of the people of *Israel,* that they might by thē, heare, & learne, & feare the Lord God, & keepe & obserue all the words of his lawe. And in this very respect, the Church of God is called *the pillar and grounde of truth,* 1. Tim: 3, 15. as we haue seene before.

And now that according to the last branch; wee ought alwaies, & most instantly praise the Lord, for the largenes of his grace & mercy, toward the infinite thousands of the lost posteritie of *Adam*: the heauenly vision of Iohn may teach vs, Reuel: ch. 5, v. 8, 9. 10, &c. Whervnto also, let vs ad this, that much lesse ought we to repine, or grudge at the receiuing of any the poorest, or most sinfull to mercie; but contrariwise to be so much the more, yea more and more thankfull; by how much God doth more plentifully magnifie the riches of his free mercie, not onely toward our selues, but also toward euery other: and therefore to embrace them as brethren, and to reioyce in them and for them, to the great praise of our most gracious and mercifull God. Such are the duties, arising from the comfort of faith, in regard of the vniuersalitie of the catholike church of God. It followeth that we inquire into the duties of euery one, in re-

Question. spect of the holines of it. Which ought they to be?

Answer. *It is the dutie of euery member, or particular person, in the Church of God; first to ap-*

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prehend by faith, the perfect holines of our Sauiour Christ: who alone is the onely full fountaine thereof.

● *Secondly, to seeke to be partakers of some portion of the ouer-flowings of this fulnes.*

And thirdly, to seeke to further and increase holines both in our selues, and also in as many other, as possibly we may.

Explicatiõ and proofe.

Seeing God hath made our Sauiour, to be perfect *sanctification and holines vnto vs*, 1. Cor: 1, 30. Colos. 1, 22: it were extreme folie, not to lay hold on him most gratefully, in this behalfe. Yea and if we should not, as it were, open our mouthes wide, to receiue of his fulnes, a meet portion of his aboundant grace, answerable to that, Ioh. 1, 15. 16. And ch: 7, ver. 37. 38. 39. Read also, ch: 13. 8. 9. *If I wash thee not* (saith our Sauiour to Peter) *thou shalt haue no part with me.* And the same is affirmed generally, Heb: 12. 14. *Without holines shall no man see the Lord.* And 2. Cor: 5. 17. *If any man be in Christ, let him be a newe creature. Olde things are passed away: behold all things are become newe.*

And besides, how vnseemely, yea how absurd a thing were it; that any polluted and defiled member, should be ioined to a most pure head: and to the rest of the beautifull members thereof. This must needes be a dishonour, and an vtter disgracing, to the whole body. It were, as if a man should goe about, to make the glorious church of our Sauiour Christ like to that deformed image, which *Nebuchadnezzar* sawe in his dreame, the which hauing the *head of gold, had feet of yron, and airtie clay.* And would not the wicked (I pray you) take occasion from hence, to speake euill of the name of God: and of our Sauiour Christ? specially if such as haue the places of eies, or hands, in this body: should be blind or lame, &c. Verily, that which the Apostle *Paule* noteth, to be a deformitie in doctrine: namely, that any should *lay hay or stubble vpon the precious foundation Christ Iesus*, 1. Cor: 3, 11, 12. &c. the like deformitie must it breed, if any person should be laide vpon this spirituall foundation, which is not a liuing stone; I meane such a one, as is not quickened to the care of a godly and holy life. Neither could there be any peace, to the conscience of any such profane person: but he must needs be alwaies in feare of the iust indignation and displeasure of God. This doubtles, were now vnto vs (whom God hath chosen *to be the Temple of his Spirit*) no lesse sinne, then it was vnto the Iewes, to profane the materiall Temple of *Ierusalem*, when they made it a *denne of theeues*, & a cage ful of vncleane birds. And therefore, we might iustly looke for the like punishment of reiectiõ, & casting off which fell vpon thẽ: if we should be foũd in the like sin.

Let vs therfore, according to the third dutie, be so far from al vnseemely continuance in our profannes, that we labour earnestly, after all increase of true holines, both in our selues, and in others: according to the exhortation of the holy Apostle, 2. Cor: 7, 1. And Reuel: 22, verse. 11. *Hee that is holy, let him be holy still*: yea with increase of holines, as the Angels meaning is.

But of this dutie, of furthering holines belonging to euery Christian, concerning his brother: it shal further appear what belongeth vnto vs; in the next Article, concerning the Communion of Saints.

Touching our present Article; the duties belonging to the comfort of Gods eternall election of his Church, are yet behind.

Question. Which are they?

Answer. *First and principally, considering that the free grace of God (cleane contrarie to the desert of our sinne) is the onely cause and fountaine, of our remission, iustification, and salvation: it is our bounden dutie, to be most heartily thankefull to God, in this respect aboue all other; both for our selues, and for all the rest of Gods elect: and also to abandon all opinion of any worthines and merit of our own, or of any other, sane of our Sauiour alone.*

Secondly, we considering that God hath chosen vs of free grace; and iustly refused other, to the declaration of his iustice in punishing their sinne: this ought to cause vs, in reioycing, to feare and tremble before the Maiestie of God; and to keepe our hearts farre from all proud and vaine boasting against others.

Thirdly, insomuch as the election of God, is a most deepe and hidden secrete in the counsell

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The Duties.

counsell of God, considered in it selfe: it is our parte to be the more diligent in seeking to knowe it, from the effects of Gods Spirit within vs; and in the fruites of sanctification following vpon the same, in the outward actions of our lines.

Finally, the assurance of our election, ought to worke a contentment in our hearts, against all wantes, or afflictions whatsoeuer beside: waiting with patience, for our eternall happines and saluation.

Explicatiõ & proofe.

Touching that most bounden, and earnest thankefulnes which we owe vnto God; both for the free election of our selues, and others, to saluation: the example of the elect Apostle Saint *Paule*, may be an excellent instruction vnto vs; what we and all other, are to doe in this respect. Ephes: 1, verses 3, 4, 5, 6. *Blessed be God, euen the Father of our Lord Iesus Christ, &c. who hath chosen vs in him, before the foundation of the world, &c.* And 1, Thes. 3, 8, 9. *We are alme of yee stand fast in the Lord. For what thankes can we recompence to God againe for you, &c.* And 2. Ep: 2, 13. *but we ought alwaies to giue thankes to God for you brethren, beloued of the Lord; because that God hath from the beginning chosen you to saluation, through sanctification of the Spirit, and the faith of truth.* And that this holy election of God, is freely of grace: the same Apostle teacheth plainly, Rom: 11, 5, 6. It is of grace saith he, Whence he reasoneth thus, *And if it be of grace, then it is no more of workes, &c.*

Secondly, that we ought to walke in feare and reuerence: considering the iust reprobation of others, no worse by nature then we our selues are: we are admonished in the 20. verse of the same chap. *Be not high minded, but feare.* And he rendereth a reason of the admonitiõ, in the verse following: *For* (saith the Apostle) *if God spared not the naturall braunches* (that is the Iewes) *take heede lest hee also spare not thee.* And Philip. 2, 12. *Make an end of your saluation with feare and trembling*: he speaketh of a reuerend, & childlike feare of God. *For* (saith he further) *it is God which worketh in you both the will and the deed, euen of his good pleasure. Doe all things without murmuring & reasonings, &c.* As though he should say, if ye turne aside, from an humble course of life, & from a godly disposition of your hearts before God: ye may iustly feare your own good estate, with a troublesome and doubtfull feare, &c.

Thirdly, that we are to seeke for the assurance of our election, from the workings of Gods holy Spirit in vs; and from the fruits of a godly life, Read 2, Pet. 1, 5. &c. 10. as was obserued, & alledged before in the *Comforts*. Read also Eph. 1, 4. *God hath chosen vs in Christ before the foundation of the world, that we should be holy, & without blame, before him in loue.* And Col: 3, 12. *Now therefore, as the elect of God, holy and beloued, put on tender mercy, kindnes, humblenes of mind, long suffering, forbearing one another and forgiuing one another, &c.*

And now last of all, that the assurance of our election to saluation, should be a sufficient comfort against al discontentments, or discomfort whatsoeuer: waiting with patience for the fulfilling of the good pleasure of God in this behalfe. The Apostle *Paule* is a notable example, who *suffered all things gladly, for the elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternall glory.* 2, Tim: 2, 10. And therefore also ought we to suffer all things willingly in thankfulnes to God, for the election it selfe. The greatest afflictiõs of this life, *are but momentanie*: but the glory wherevnto they prepare, and lead vs; *is most excellent, and eternally weighty.* 2. Cor: 4. 17.

Thus much concerning the duties, which ought to attend vpon the comfort of this Article.

NOw therefore, that we may conclude the whole doctrine of it.

Question. What is the danger of not beleeuing, that God hath a holy catholike Church: and of not regarding to ioyne with that, in holines of life?

Answer. *Such as doe not beleeue that God hath a holy catholike, or vniuersall Church, can haue no true faith that they themselues are belonging to God: neither can they haue any part in that happines and glory, which belongeth vnto it. And that without holines, no man shall see the Lord, it hath beene proued before.*

Beliefe that God hath a holy catholike church.

Expli. It is very certaine, according to the testimonie of the Apostle, Heb: 12. verse 14. that no profane person, such as was *Esau*, shall euer see the Lord to his comfort.

And further, that none haue God for their *Father*, who haue not the *Church* for their *mother*; in such sense as it is called the *mother of vs all*, Gal: 4, 26. it may likewise be concluded, from that which was obserued in the Comforts: namely, that calling and all true comfort, and euen saluation it selfe, is ministerially attributed to the wombe, breasts, and lap of the Church: according to that Isai: 54, 1. and ch: 64. 8. 9. 10, &c. And Psal: 87, 4. 5.

Let vs therefore (deare brethren, beloued of the Lord) both yong and olde; giue all good diligence, that wee may learne to knowe, and discerne the true Church of God, from euery false Church, and synagogue of the diuel, & Antichrist: by the right ground & foundation of it first; and then by the true notes and markes of it. The ground and foundation of the true Church, is the doctrine of *the Apostles, and Prophets, Iesus Christ himselfe being the chiefe corner stone, In whom all the building coupled together, groweth vnto an holy Temple in the Lord.*

The outward notes, & markes, of the true Church (so farre as it is visible, and may outwardly be discerned of vs) are the publike preaching of the true, Prophetical, and Apostolical doctrine, the right administration of the Sacraments, &c. as hath bin declared before. In which respect, most graciously hath the mercy of God shined vpon vs, in this our age; aboue many generations before vs: insomuch as we need not wander from Sea to Sea, to finde out a people, professing the true worship of God; but haue euery where, neare hand, and before our eyes: such assemblies, and congregations of true worshippers of God, to whom we may comfortably ioine our selues.

And thus, hauing learned to knowe, and discerne the true Church of God, and the particular congregations thereof: let vs carefully ioine our selues to the, like as the Eagle hasteth to the dead corpse. And being once come vnto the Church: let vs beware, that we neuer depart from it, For euen hereby shall it be known, that we are true members of the Church: if we cleaue stedfastly vnto it. According to that of the Apostle Iohn, 1. Ep: 2, 19. *They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs. But (this commeth to passe) that it might appeare that they are not all of vs.* Neither can any withdrawe themselues from the church, no not from the holy assemblies of it, where they may be frequented, without extreame perill of destruction to their soules, as was declared before. The erroneous and heretical doctrines to be auoided: as being contrary to the truth of this Article of our faith, are many: whereinto also, very many (for want of due care) haue dangerously fallen.

The Danger of not beleeuing this Article.

And first, that doctrine of the Papists, which denying, or at the least, making small reckoning of the true notes or markes of the church (the word and the Sacraments): maketh those especially, to be the true and constant markes of the true visible church, which are not in truth any markes of it at all. Likewise, that doctrine of the same false teachers, is to be auoided: which altogether misconstrueth and peruerteth, diuerse of those markes, which may haue some place, if they be rightly vnderstood.

The false notes, which they make to goe constantly for markes of the true church; are an orderly and interrupted succession of Bishops, with a successiue ordination from hand to hand, and with a supereminence of one place and Bishop aboue all the rest, whence (say they) the onely true Church is to be denominated and determined: and likewise a multitude of professors, holding of that place, & of the Bishop there, which they say is onely the Bishop of *Rome*.

Moreouer, they tell vs, that there must be, as a marke of the true Church, the continuance of the power of working miracles; and also of prophecie to foretell of things to come; with externall happines and prosperous successe, aboue any other Church besides.

These are the false markes; which the popish doctrine describeth the true

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Church by. But they are in deede the proper notes and markes of the false boasting Antichristian Church; specially, euer since the time that they haue cunningly fitted all these things, to the vpholding of their false & Antichristian doctrine; and to the resistance & persecuting of the true doctrine of our Sauiour Christ, and the Professours thereof: and most of all, that doctrine, which concerneth his Person and office; as our learned Defenders of the truth, haue in their writings, made it plentifully manifest, against them: which were too long, and needlesse for vs to stand vpon now.

The notes and markes which they misconstrue, and altogether peruert; are *antiquitie, vniuersalitie, vnitie, powerfull effect of doctrine, singular holines and deuotion of life*, and such like: as *Bellarmine* the Iesuitical Proctour of the Popish Church, reckoneth them to the number of fifteene in all. For these, beeing rightly vnderstoode, they can by no meanes be appropriated to the Church of *Rome*: such as it hath beene now of a long time. For their doctrine (wherein they dissent from the true Churches of our Sauiour Christ now departed from that Church) it is newe, and not that which was from the beginning. Their vniuersalitie, in making the Church of *Rome* the vniuersall Church; is as if they should include, *orbem in vrbe*, the whole world in one Citie: or at the least, it maketh an exceeding great restraint of the large circuite of the Church of Christ. Their vnitie, is no better then a conspiracie against the truth of Christ. The power of their doctrine, nothing but a strong deluding of those, that receiue not the loue of the truth, that they may beleeue lies, through the iust vengeance of God: as God himselfe hath threatned. Their holines, is but superstitious hipocrisie, &c.

All these things, both *antiquitie, vniuersalitie*, and the rest; are onely to be found to haue beene in truth, in the Churches that were before that euer the Church of *Rome* was called *the catholike Church*: and since that time, among those Christians and Christian Churches; which haue either first departed themselues, or else haue beene borne and brought vp since the departure of the former: vnder a more kindly Mother, then the Step-mother of *Rome* hath bin.

And this also wee doe well knowe, that this Article of our beliefe, was set downe many hundreds of yeeres; before there was any appropriation of it to the Church of *Rome*: though (as we willingly confesse) it was then for a long time, one of the true particular Churches of Christ: neither arrogated this title of catholike Church, to it selfe.

Thus therefore, the Popish doctrine, concerning this Article, is in all these points, to be auoided of vs, as erroneous and hereticall against the true meaning of it. Yea, their exposition of the word *Beliefe*, as it is referred by them to the Church: as though the meaning should be this; that Christians doe thereby professe, that they giue religious credit to all that their Church teacheth, without any further examination and triall by the holy Scriptures: it is vtterly a false interpretation of it.

Likewise, the doctrine, and practise of the *Donatistes*, or of any other, who contend that the Church must be perfectly holy here in this world; and therefore do seperate themselues from Christian assemblies, if so be all things be not reformed according to their mind, and condemne them as if they were no true Churches: this both their doctrine, and also their practise, are carefully to be auoided of vs; as contrarie to the true faith of this Article: seeing God hath described his Church in this life (whether generally in the whole, or in particular congregations) to be a mixed company of true Christians with hipocrites: as teares among wheate: as good fish with bad, &c. Math. 13.

On the contrarie; they are to be auoided, and condemned, as going against the true beliefe of this Article: who, because the saluation of the Church, and of euery member thereof, is certaine: therefore will haue no care of a godly life. Such as were the heretikes called *Predestinats*, and many Libertines, euen to this day.

The great and manifold comfort of this article.

Finally, no person, voide of the care of a godly and holy life, is to be accounted a member of the true Church of God: which is alwaies, in some measure holy, in euery member of it, euen here in this world.

Beliefe that in the holy catholike Church of God, there is a communiō of Saints.

Neuertheleſſe, wee may not peremptorily exclude any prophane person, from the holy election of God, becauſe of his preſent prophanenes: but vſing the meanes, we are to hope ſtill with patience, that many ſuch may in due time, be conuerted to God; and ſo declared to be of the number of thoſe, whom hee hath appointed to eternall life: though for a long time, they lay hidden from our knowledge in this reſpect.

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Queſtion. LEt vs now come to the next Article of our beliefe.
What is that?

Anſwer. *It followeth thus, The communion of Saints.*

Explication and proofe. The words (*I beleeue*) are here to be vnderſtood againe, as in the former Article; and ſo they are in the reſt of the articles following this: as though they were expreſſed thus, *I beleeue the communion of Saints*: that is to ſay, *I beleeue that in the holy catholike Church of God, there is a communion of Saints*: and that to them belongeth the *forgiuenes of ſinnes, &c*: as we ſhall further conſider hereafter.

Queſtion. For the preſent Article: what ground of holy Scripture haue you, to warrant vs, that we are to beleeue it?

Anſwer. *Euen that which followeth in the former text of the Apoſtle Paul: from the* 14. *verſe of that* 12. *chapter of his firſt Ep. to the Corinthians; vnto the end of the chapter.*

Explication. This may well be the ground and warrant of it in deede: yea, and ſo forth alſo, throughout the next chapter, and in the 16. ch. of the ſame Epiſtle: verſes, 1. 2. &c.

But becauſe it might ſeeme ouer long, to goe through ſo long a text of Scripture: let vs ſtay our ſelues, for the ground of this Article; vpon that which re-

Queſtion. maineth of the 12. chapter. Which are the words of the Apoſtle, as you reade them there?

Anſwer. 14. *Thus it followeth; For the body alſo (ſaith S. Paul) is not one member, but many.*
15. *If the foote would ſay, becauſe I am not the hand I am not of the body: is it therefore not of the body?*
16. *And if the eare would ſay, becauſe I am not the eye, I am not of the body: is it therefore not of the body?*
17. *If the whole body were an eye, where were the hearing? If the whole were hearing, where were the ſmelling?*
18. *But now hath God diſpoſed the members, euery one of them in the body at his owne pleaſure.*
19. *For if they were all one member, where were the body?*
20. *But now there are many members: yet but one body.*
21. *And the eye cannot ſay to the hand, I haue no neede of thee: nor the head againe to the feete, I haue no neede of you.*
22. *Yea, much rather, thoſe members of the body, which ſeeme to be more feeble, are neceſſarie.*
23. *And vpon thoſe members of the body, which wee thinke moſt vnhoneſt (or more baſe) we put more honeſtie (or as we may reade it, more honour) thereon: and our vncomely parts haue more comelines on.*
24. *For our comely parts needit not: but God hath tempered the body together, and hath giuen the more honour to that part which lacketh.*
25. *Leſt there ſhould be any diuiſion in the body: but that the members ſhould haue the ſame care one for another.*

Atimotera. Timen periſſeteran.

There-

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The ground and meaning of the article.

26. *Therefore if one member ſuffer, all ſuffer with it: if one member be had in honour, all the members reioyce with it.*

27. *Now ye are the body of Chriſt, and members in part.*

Touching this text; before we come to the rehearſall of the doctrine, deliuered in the Sermon made vpon it: let vs obſerue, that it falleth out very well, and commodiouſly for vs; that (according to the diuine wiſedome of the holie Ghoſt, by whoſe direction the Apoſtle wrote) theſe Articles of our faith, which are of ſo neare affinitie, are ſo nearely, and ſucceſſiuely, conioined and knit together, in one and the ſame chapter. For the doctrine of the holy Ghoſt, ſheweth the immediate Caller and Sanctifier both of the Church, and alſo of the communion of Saints. Againe; the doctrine of the Church, is (as wee may ſay) the rule of the communion of Saints. And the doctrine of the communion of Saints, is a further explication, & vnfolding of the true nature of the Church: it being here cõſidered more particularly, in the diſtinct mẽbers of it.

Now therefore in the former text (I meane in the 12, and 13. verſes of this chapter) the Apoſtle (as we haue alreadie ſeene) hath ſhewed, that the Church, though it hath many members, is yet but one body, and ſo hath a holy and myſticall, or ſpirituall vnion with our Sauiour Chriſt the head of it. In our preſent text, the ſame our Apoſtle declareth further, that though it be one onely, yet it hath many members: and that the diuerſe members, haue diuerſe faculties; and accordingly, diuerſe offices and functions. Yet ſo, as all tend to the common conſeruation, and benefit, of the whole: as it is in the diuerſe members of the naturall body.

And thus; in a myſticall, and ſpirituall vnion with our Sauiour Chriſt, by the Spirit, through faith: the Church hath alſo a holy communion, or (as wee may ſay) a communitie, or common vnitie; as touching the ſeuerall parts, or particular members thereof, among themſelues.

This is briefly the ſumme and ſcope of all.

The which, that we may the more fully conceiue; we are to vnderſtand, that the communion of Saints, is of two ſorts: as alſo their vnion is.

For firſt; all they to whom this name of Saints rightly agreeth (that is to ſay, all the true members of the Church, called, iuſtified, and ſanctified, in our Lord Ieſus Chriſt) they haue by the mediation of the ſame our Lord Ieſus, their vnion with God the Father, and the holy Ghoſt: and they haue alſo, their vnion among themſelues; as our Sauiour prayeth, Iohn, 17.11. *Holy Father, keepe them in thy name, euen them whom thou haſt giuen me, that they may be one, as we are.* And againe, verſe, 20. &c. *I pray not for theſe alone* (ſaith our bleſſed Sauiour) *but for them alſo, which ſhall beleeue in me, through their word:* that is, through the word of God, which my diſciples ſhall preach. *That they all may be one, as thou O Father art in me, and I in thee: euen that they may be alſo one in vs, that the world may beleeue that thou haſt ſent me. And the glory that thou gaueſt me, I haue giuen them, that they may be one as we are one: I in them, and thou in me; that they may be made perfit in one.* And 1. Cor. 6.17. *He that is ioined to the Lord, is one Spirit.*

And as they haue their vnion, thus with God, and alſo among themſelues; ſo haue they likewiſe, both their cõmunion with God the Father, by the means of our Sauiour Chriſt his Sonne, and through the holy Ghoſt: and alſo by the ſame Spirit, their communion & fellowſhip among themſelues. As, 1. Cor. 1,9. *God is faithfull, by whom ye are called vnto the fellowſhip of his Sonne Ieſus Chriſt our Lord.* And, 2. Ep. ch. 13. ver. 13. *The grace of our Lord Ieſus Chriſt, and the loue of God, and the communion of the holy Ghoſt, be with ye all, Amen.* And, 1. Iohn, 1. verſes 3.4.5.6.7. *That which we haue ſeene and heard, declare we vnto you, that ye may alſo haue fellowſhip with vs, and that our fellowſhip alſo may be with the Father, and with his Sonne Ieſus Chriſt. &c.* And Ephe. ch 4.3.4.5.6. *Endeauouring to keepe the vnity of the Spirit, in the bond of peace. There is one body, and one Spirit, euen as ye are called in one hope of your vocation. There is one Lord, one faith, one baptiſme: one God & Father of all, who is aboue all, and through all, and in ye all.* Read alſo verſes, 11.12. &c.

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The grōd and meaning of the article.

He therfore gaue some to be Apostles, &c. For the gathering together of the Saints, &c. Till we all meete together (in the vnitie of faith and knowledge of the Sonne of God) to a perfit man, &c. Whence it followeth; that neither can the body of the Church liue without our Sauiour Christ, the head thereof: neither yet any member of it, being seuered from the rest of the body.

This both vnion, and communion with our Sauiour Christ, and among our selues; it is not by any commixtion of substances, or confusion of qualities: but by faith, apprehending Christ; and by loue, working among our selues. And either of these (by the vnsearchable operation, and bond of the Spirit, incorporating vs into Christ) maketh vs of one heart, minde, and spirit, in a sweete consent, both with our Sauiour Christ. 1. Cor. 6. 17. and also among our selues. Act. 4. 32. and 1. Pet. 1. 22.

But let vs more distinctly inquire of the communion of Saints: according to certaine branches, & seuerall degrees; for the more cleare opening of it.

And first; insomuch as all our spirituall vnion and communion, both with God, & also among our selues, & with all faithful Christians; is grounded vpō that vnion & cōmunion, which we haue with the only begotten Son of God our Lord Iesus Christ: let vs consider, what manner of communion that is.

Question. What haue you learned concerning this point?

Answer. *I haue beene taught, that our communion with our Sauiour Christ, consisteth in these foure things.*

First, in our partaking of the merit of his sufferings and obedience to God, for vs.

Secondly, in our partaking of Christ himselfe, in either nature of his Person: as being both God and man, the head of his Church.

Thirdly, in our partaking of the vertue, and efficacie of the same his diuine Person: and of all that he hath wrought, and suffered for vs; in the same.

Fourthly, in our partaking of his dignity; in that through his grace, God hath adopted vs to be his children: and made vs all, Kings and Priests vnto himselfe.

Explication and proofe. Touching the first of these points of our communion with our Sauiour Christ, read Rom. 5. 19. *By the obedience of one, many are made righteous.* And Ephes. 1. 7. *We haue our redemption by him, through his blood.* That is, wee are by his death, ransomed from that most miserable captiuity, & thraldome, wherein wee were through sinne, vnder the wrath of God, and tyrannie of the Diuell. This our partaking of the merit of our Sauiours death and obedience; is the ground of the other points which follow; touching his Person, and the whole efficacie of his diuine grace, and power, working in vs: and therefore wee doe reckon it in the first place.

Concerning the second point, this we must alwaies remember; that our partaking of either nature of the diuine Person of our Sauiour, God & man; must be vnderstood, according to the cōmunicable properties of either nature.

For albeit the diuine nature is in vs (though in deed not essentially, according to the heresie of the *Manichies*, but only by the *energetical* grace or effectuall operatiō of the holy Ghost: in such sense as it is said, 2. Pet. 1, 4 that we are *partakers of the diuine nature* And 1. Cor. 1. 30. that *we are of God in Christ*: And 2. Ep. 5. 17. that he that *is in Christ is a new creature*: and Ephes. 3. 17. that Christ dwelleth in our hearts by faith: according also as hee hath promised to be with his seruants in the ministery of his word & Gospel *to the end of the world*, Math. 28. 20.) Yet to speake properly, the humane nature is not so; but onely in heauen, and not otherwise with vs on earth, then wee are with him in heauen: he is by his holy Spirit with vs, and in vs by spiritual presence and working: and we by faith, with him, & in him, by spirituall apprehension and obedience vnto him.

Neuertheles; by reason of the perpetuall, & most neare personall vnion of the humane nature of our Sauiour with the diuine, which is alwaies euery where present by his Spirit: we also are by the same Spirit of his, firmely knit, to his humane nature, how far so euer distant in place: and are made *flesh of his flesh, and bone of his bone*, as we read, Ephe. 5. 30. yea, we are knit also to the diuine nature, by meanes of the humane.

So

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So that truly may it be affirmed of our Sauiour, both God & mã; that he is *the vine, and we the branches*: he our *head*, and we his *members*, *&c.* Not barely, & by a naked metaphore, as one would say; but according to a reall truth, by an *energeticall* power, or effectual operation & working of the Spirit of our Sauiour: as was said a litle before. Yea, and that euen in as neare a truth of coniunction, as the most spirituall manner that may be wil endure, or beare. For as it is plainly auouched, *If any haue not the spirit of Christ, he is none of his*, Rom. 8. 9. And, *Know yee not your owne seines* (saith the same Apostle, 2. Cor. 13. 5.) *how that Iesus Christ is in you, except ye be reprobates.*

Thirdly, touching the efficacie of the same his Person, through the death of the humane nature: we read that our Sauiour both deliuereth vs frõ the guiltines & punishment of sin, & also frõ the power & tyranny of it & of the diuel. Likewise, as by his obedience, he hath for his part fulfilled, & on our part purchased all righteousnes for vs: so doth he, as a fruit of our perfect iustification, by the imputation of his righteousnes to vs in the sight of God; factiõ & frame vs like to himself, in some measure of inherẽt righteousnes, by an infused grace of sanctification: in that (as the holy Scriptures doe plainly teach) he baptizeth vs with the holy ghost, & that he wil at the last day, raise vp our bodies, & make thẽ like to his glorious body; & giue vs both in bodies & soules, euerlasting life & glory in the heauẽs. Mat. 3. 11. Rom. 8. 11. Phil. 3. 20. 21. Col. ch: 3. v. 4. 1. Ioh. 3. 2. But of the resurrection of the body, and of euerlasting life, more afterward.

For the last point of our cõmunion with our Sauiour Christ in some measure or degree, of his most excellent dignity: read Iohn, 1. 12, &c. 1. Pet. 1. ver. 2. 5, &c. Reu. 1. 6. and ch. 5. 10. And againe, 1. Pet. 2. 9. *Yee are a chosen generation, &c.* But of this we haue spoken more at large in the *title Christ*, and in the comfortable fruits and benefites of our Sauiours death.

Such therfore, is our most blessed & gratious communion with our Sauiour Christ: wherevnto he hath vouchsafed, of his infinite mercy, to admit vs: and accordingly, to communicate and giue his very selfe vnto vs, with all his most pretious and inestimable fruits and benefites.

Question. Now in the second place; What is the communion of Saints among themselues?

Answer. *The communion of Saints among themselues* (as I haue beene taught) *consisteth in these foure things.*

Fist, in that ioynt title and interest, which euery one hath; to the enioying of the same blessings; both in this life, and also in the life to come: by one and the same purchase of redemption & by the same free donation & gift of God, through our Lord Iesus Christ.

Secondly, in a liuely and spiritual discerning, and comfortable perceiuing of our neare coniunction with the rest of the body: answerable in a certaine proportion, to the knitting of the members of the naturall body, vnder one and the same naturall head, by many veines, sinewes, and strings.

Thirdly, it consisteth in the louing and kinde implying of all gifts, which any of the particular members receiue of our Sauiour: whether externall or internall; to the mutuall benefit of the whole body, for the furtherance, both of the comfort and ioy of this life, and also vnto the glorie of the life to come, according to that power which is giuen to euery one.

Fourthly the communion of Saints, consisteth in the fellowship, and following of the like afflictions and sufferings: so long as we remaine here in this troublesome, and persecuting world.

Explicatiõ & proofe. For the proofe of the first of these points: call here againe to minde, Ephes. 4. 4. *Ye are called in one hope of your vocation.* Reade also, how the same Apostle ioyneth all the faithfull, in one like estate and condition of glory, after this life, 1. Cor. 15. 51, 52. 53. 1. Thes. 4. 13, &c. Heb. 12. 39, 40. And *Iude* verse 3. *The saluation of the Saints, is called the common saluation.* And Rom. chap. 5. 15, 16, 17. and chap. 6. 23. *The gift of God is eternall life, through Iesus Christ our Lord.*

And touching the blessings of this life, they who are the owners & possessors of

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of them by ciuill right: are but Stewards and disposers of them, for the releefe of those that stand indeede, by that law of loue and compassion, which God hath made to his Church.

The necessities of the poore, doe intitle them to be owners or Lords of rich mens liberalitie, in the phrase of the holy language of the Scriptures of God. Prou. 3.27. The aboundance of the one ought in dutie, to supply the wants of the other: according to that most notable Treatise of liberalitie, penned by the holy Apostle. 2. Cor. chap. 8. and chap. 9. And according to the will and commandement of God, testified. Gal. 6, 16. and 1. Iohn, 3. 17, 18, &c. And in many other places of the holy Scripture: as the Treatise of christian benificence, printed a few yeares since, doth abundantly declare.

The second branch of the Answer, is very euident in it selfe: insomuch as otherwise, none can rightly vnderstand, how to imploy himselfe, for the benefiting of other, though he had a desire so to doe. Euery one therefore, is to know his place and calling; whether he be as the eye, or the hand, or answerable to any other member of the body: and accordingly, he is to doe the proper duty of his office.

The third branch is notably confirmed and laid forth by the Apostle *Paul*, Rom. 12, 3, 4, &c. to the end of the chapter. 3. *For I say* (saith he) *through the grace that is giuen vnto me, to euery one that is among you, that no man presume to vnderstand aboue that which is meete to vnderstand: but that he vnderstand according to sobrietie, as God hath dealt to euery man the measure of faith.*

4 *For as wee haue many members in one body, and all the members haue not one office.*

5 *So wee being many, are one bodie in Christ, and euery one, one anothers members.*

6 *Seeing then that we haue gifts that are diuers, according to the grace that is giuen vnto vs, whether wee haue prophesie, let vs prophesie according to the proportion of faith: or an office, let vs waite on the office: or he that teacheth, on teaching, &c.*

And the same Apostle, Ephel. 4. 7, &c. 17. Reade also 1. Pet. 4. 10, 11. *Let euery man, as hee hath receiued the gift, minister the same one to another, as good disposers of the manifold grace of God, &c.* And it is the very drift & scope of our text, which we haue chosen for the ground of this Article. But of this more, when we come to the duties.

Now fourthly, touching christian communion and fellowship in sufferings: we haue our instruction, Rom. chap. 12. verse 12. *Reioyce with them that reioyce, and weepe with them that weepe.* Likewise Heb. 13. 3. *Remember them that are in bonds, as though ye were bound with them, and them that are in affliction, as if you also were afflicted in body.* And chap. 10. 32, 33, 34. We haue an example of this part of the communion of Saints commended vnto vs.

And likewise, Reuel. 1. verse 9. *Iohn* calleth himselfe a brother *to the faithfull, and a companion with them in tribulation, and in the kingdome and patience of Iesus Christ.*

The Prophet *Dauid* is also a notable example hereof; who in all his owne affliction, had a care ouer the afflictions of the Church: as that his prayer, Psal. 25. verse 22. may be one notable instance, in that he saith, *Deliuer Israel O God out of all his troubles.* Vpon the which words, Master *Caluin* writeth very notably also, for the interpretation, saying, *Adnotauimus inter sanctos societatem, postulat vt singuli publicis miseriis affecti, apud Deum vno consensu gemant. Hoc vero ad fidei confirmationem non parum valuit, quòd Dauid nihil se a toto fidelium corpore seperatum habere cogitans, quas patiebatur iniurias, sibi cum omnibus pijs duxit esse communes. Sed illa etiam tenenda ratio, vt dum sua quisq; mala deplorat, simul etiam curas & vota sua extendat ad totam ecclesiam.*

The communion of Saints (saith that holy interpreter) requireth, that euery one hauing a common feeling of publike calamities, should bemone their estate to God with one consent. And this very thing, was of no small force to

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the ſtrengthening of *Dauids* faith, in that he taking nothing priuately to himſelfe, as if hee had been diuided from the reſt of the bodie of the faithfull, accounted all the iniuries which he ſuffered, to be common to all the faithfull, as well as to himſelfe. So that this rule alſo is to be followed of vs, that euery one, in bewailing his owne griefes, doe extend the care of his prayers, to deſire the benefit of the whole Church.

But let vs now returne to our text, in the 12. chap. of the 1. Epiſt. to the Corinthians: wherein as was ſaid, St. *Paul*, treateth of the communion of Saints, by a reproofe or correction of thoſe falts and vices, which vſually are common hinderances of the ſame.

Queſtion. Which are thoſe faults or vices, which the holy Apoſtle reproueth?

Anſwer. *Selfe-loue, a generall fault and euill in all of vs: it is a common hinderance of this holy and brotherly communion.*

And as euill fruits of the ſame ſelfe-loue; ſelfe-pride, and vaine glory, ioyned with the contempt of other on the one hand: as touching thoſe that haue, or at the leaſt imagine that they haue greater gifts; or be in any higher roome, and office of dignitie aboue the reſt.

And on the other hand: touching ſuch as be in inferiour places, or are limited with meaner gifts; malignancy and enuie againſt the preferment of thoſe, whom they doe ſee to be preferred before them.

Theſe are very grieuous and noyſome euills to hinder; yea mightily to ouerthrow the holy communion of Saints: which ought to be of all hands moſt diligently and tenderly watered by the ſtreames of loue; to the end it might plentifully grow and flouriſh among all chriſtians.

Explicatiõ & proofe. Theſe indeed, are the euills which St. *Paul* diſcouereth, as being the bane and poiſon, to deſtroy all communion of Saints. Whereas on the contrary; all true chriſtian vertue, ought indeede to be as a ſtreame, which the more full it is in it ſelfe: ſhould flow forth from it ſelfe, ſo much the more aboundantly; to the ſweete refreſhing and benefiting of others.

Such as haue more ſpeciall gifts then the reſt, ſhould reſemble the candle, which ſpendeth it ſelfe in giuing light to all that are about it. And theſe againe, ought in the enioying of the ſame light; peaceably and thankfully to vſe it, as a helpe to the performance of euery good duty, which belongeth vnto them: to their better glorifying of God, in their ſeuerall callings; and to the better profiting of all other for his ſake, as much as lieth in them. Wee all, well knowing and conſidering this; that euery one in this kinde of ſpending his owne gifts vpon others; doth thereby increaſe his owne light, and is more beneficiall to himſelfe: contrary to that which the poore candle doth.

But let vs (I pray you) ſee from the Apoſtles light; how excellently, and with how notable euidence, all the euills aboue named, are reproued & conuinced: by the ſimilitude of the naturall body, which he hath fitted to that purpoſe.

And firſt, for the correction of all malignant, enuious, and froward perſons; ſerueth all that which the Apoſtle writeth from the 15. verſe of our text, to the 21. For (as we may eaſily obſerue) there be a number, who if they be but a little offended, or not dealt with all to their owne liking: will in a froward moode, be ready to giue ouer, al tender regard of chriſtian fellowſhip & duty. Leaue them to themſelues awhile, and ye may as well hale the beare to the ſtake, as them to any commendable ſeruice: either for the common benefite of the Church of Chriſt, or for any priuate, or particular aſſiſtance and reliefe.

The bruiſh vnreaſonableneſſe of ſuch; the holy Apoſtle diſcouereth and reproueth, by a *proſopopie*, or ſpeech figuratiuely attributed to the foote, and to the eare of the body: the which two members, he produceth as two ſufficient examples, to expreſſe and lay open the folly of the mindes of men in this caſe, verſes 15, 16. For (ſaith the Apoſtle) *If the foote ſhould ſay, Becauſe I am not the hand, I am not of the body: is it therefore not of the body?*

And againe, *If the eare ſhould ſay, Becauſe I am not the eye, I am not of the body: is it therefore not of the body?*

Nay

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Nay rather, as the Apoſtle ſheweth further, ver. 17. If theſe ſhould haue their will; it muſt needs bring great confuſion: yea an vtter ouerthrow of that goodly order, which the moſt wiſe God hath ſet in the bodie. For (ſaith the Apoſtle) *If the whole body were an eye, where were the hearing? If the whole were hearing, where were the ſmelling?*

Wherefore, from the contrary commoditie, & excellent comlineſſe, of that moſt wiſe order which God hath eſtabliſhed, as in the frame of nature, ſo for the *eutaxie* and well ordering of his Church: the holy Apoſtle earneſtly diſſwadeth the former abſurd and ſottiſh waiwardneſſe, in theſe words, verſes 18, 19, 20. *But now hath God diſpoſed the members, euery one of them in the body, at his owne pleaſure. For if they were all one member, where were the bodie? But now there are many members, yet but one body.*

So then, none can reſiſt, or detract from this point of the Apoſtles doctrine; but they ſhall by and by diſcouer themſelues, to bee euen fighters againſt God: and againſt that very light of nature, from the which this ſimilitude is taken.

And beſides; what a follie is it for any to be waiward, or enuious, &c: ſeeing hereby, ſuch as forſake the communion of Saints, do wilfully diſpoſſeſſe themſelues of thoſe excellent things; which by continuance in faith, and loue, among the people of God, they might comfortably poſſeſſe and enioy as their owne: according to that, 1. Cor. 3. 21, 22, 23. though wee confeſſe, that the Apoſtle writeth theſe words vpon another occaſion. For vnto ſuch as hold faithfully the communion of Saints; all things are theirs: *Whether it be Paul, or Apollo, or Cephas, or the world, or life, or death; whether they be things preſent, or things to come, all are theirs. And they Chriſts, and Chriſt Gods.*

And ſeeing God will diſpoſe of his graces, to whom, and in what meaſure he thinketh good, as it is meete he ſhould: what mattereth it in effect; whether we, or other, haue this or that ſpeciall gift & grace, more fit, either for the common edification of the Church, or to the performance of this or that more commendable ſeruice, in ſome more particular reſpect: ſo that God be glorified, and the Church haue the benefit? This is the ſcope, which euery one ought to aime at. And if this be obtained, what reaſon may any haue, why hee ſhould not reioyce and be glad of it: by whomſoeuer it is brought to paſſe; as well as if hee himſelfe had beene the inſtrument of it? Anſwerable to that of the ſame Apoſtle, 1, Cor. 15. 11. *Whether it were I, or they, ſo we preach, and ſo haue yee beleeued.* Read alſo Phi. chap. 1. 18. Thus much concerning the euill of frowardneſſe, and enuie, in the inferiour members of the Church.

Now in the ſecond place; touching the diſcouery and reproofe of the noyſomeneſſe of pride, and alſo of contempt, the companion or attendant vpon pride, in thoſe that haue greater gifts, and be in higher place & office: (I ſpeake of ſuch as haue not there withall that ſingular grace of God, to walke humbly before him) the Apoſtle diſcouereth and reproueth it, from the light of the former ſimilitude of the naturall bodies; as it followeth verſe 21, &c: to the 28. verſe: in that he reaſoneth from that neceſſitie, which the ſuperiour and more excellent members of the bodie, haue of the inferiour; to ſhew from thence, the like neceſsitie, which the principall members of the Church, haue of thoſe which be in the loweſt place or degree. For (ſaith the Apoſtle) *euen as the eye of the naturall bodie, cannot ſay to the hand, I haue no neede of thee. Nor the head againe to the feete, I haue no neede of you:* (For God hath diſpoſed of the body in ſuch ſort, that there is no one member, which ſtandeth not in neede of another.) So likewiſe, it is in the myſtical body of the church of God. No chriſtian of the rareſt gifts among the reſt; no not the Paſtour, which is as the eye to watch ouer, & to direct the reſt: can with any good reaſon, deſpiſe, or withdraw his louing affection, or helping hand, from the weakeſt and pooreſt of the brethren. Nay rather, he ſhall finde himſelfe, at one time or other, in this or that thing, to ſtand in neede of his helpe: and if no otherwiſe, yet of his prayer.

How

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Howsoeuer it be: whether they stand in neede of them or no; this is the ordinance of God, that the stronger and wiser, must be the seruant of the weaker, and lesse instructed Christian: or else, he shall by his pride and contempt, prouoke the wrath of God against himselfe. For seeing none must disdaine the branches cut off, Rom. 11, 18, &c: much lesse then, those which are ioyntly ingrafted into Christ together with vs.

This excellent indifferencie, doth the holy Apostle vse in arbitrating this difference, betwixt the Superiour and Inferiour; to the lincking of both in one sacred societie: and this he doth, as one appointed of God himselfe, and indued with all meete grace and authority, to take vp the matter.

And according to his doctrine, for the instruction of all other: so was his example also for his part, though he was one of the highest place. As Rom. 1, 11, 12. *I long to see you* (saith the blessed Apostle) *that I might bestow among yee, some spirituall gift to strengthen you: That is, that I might be comforted together with you, through our mutuall faith, both yours and mine.* And againe, 1. Cor. 9. 19. *Though I be free from all men, yet haue I made my selfe seruant vnto all men, that I might winne the more. Vnto the Iewes I become as a Iew, that I may winne the Iewes: to them that are vnder the law, as though I were vnder the law; that I might winne them that are vnder the law. To them that are without the law, as though I were without the law, (when I am not without law, as pertaining to God, but in the law through Christ) that I may winne them that are without the law. To the weake, I become as weake, that I may winne the weake: I am made all things to all men, that I might by all meanes saue some. And this* (saith he) *I doe for the Gospels sake, that I might be partaker thereof with you.*

And againe, ch. 10. 32, 33. *Giue no offence, neither to the Iewes, nor to the Grecians, nor to the Church of God: Euen as I please all men in all things, not seeking mine owne profit, but the profit of many, that they might be saued.*

Yea, and yet further, seeing our Sauiour himselfe doth not thinke himselfe perfect without his Church, no not without the most inferiour members of it: how may any, neuer so great, despise the very least of the flocke, for whom our Sauiour hath died? Reade in the same Epistle, chap. 8. verse 2, 10, &c. *Take heede lest by any meanes &c. For when ye sinne against the brethren, and wound their weake conscience, yee sinne against Christ.* Reade also Song of Songs, chapter 8 verses 8, 9.

Now certainely, there cannot be so great disparagement, betwixt the greatest and least among Christians: as there is betwixt the greatest Christian that may be, and Christ himselfe, who is the head. Wherefore, seeing hee abaseth himselfe so low, as to haue an honourable regard of the lowest: how should it not be meete, that euery one of vs, should according to the rule of the Apostle of our Sauiour Christ, *In giuing honour, goe one before another*: as we reade Rom. chap. 12. verse 10.

Hence then, we may perceiue how necessary it is; that such as haue the greatest gifts of learning, of vtterance, &c. should be earnestly admonished, to take greatest heede, against these foule vices of pride, and vaineglory, and such like: which are most contrary to that holy and humble communion, wherevnto we are called in Christ Iesus. And that, so much the rather, because mans corrupt heart, is too too easily puffed vp, to take a swelling conceit of it selfe, euen by that which ought in truth, to cause it to be more humble & carefull to serue God & his Church: seeing by how much any hath receiued more then other, so much the more wil God require of him; as our Sauiour admonisheth, Luk. ch. 12. 48.

But if any, instead of this humble and studious care, shoud turne aside to an ambitious lifting vp of himselfe aboue his brethren; let vs consider well, that other admonition of our Sauiour, which we reade Iohn, 5. 44: namely, that it is a hinderer of faith. For, *How* (saith he) *can ye beleeue, who receiue honour one of another, and seeke not the honour which commeth of God alone?* And if it hindereth faith, that it can haue no beginning; no doubt it will hinder the proceeding of

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faith, whersoeuer it findeth entertainment, after that faith is begunne. Now, that honour which commeth of God, whereof our Sauiour speaketh; is that which commeth by our humbling of our selues to doe seruice: according to that which hee saith elsewhere, *Hee that will be the greatest, let him be a seruant to all.*

Alas then, why should any be so foolish, as to pride themselues in their gifts, how great soeuer they be? And much rather, how vaine a thing is it for any, (after that fondnesse which is in many) to fancy themselues, to be so much the more worthy Christians before God: not because they haue greater gifts of the mind, but because they weare a better garment on their backes, or dwell in a more faire house, &c. Whereas there is neither betternesse, nor any goodnesse at all in these things, to preferre vs before the greatest begger, that goeth by the high way, in the sight of God. Nay contrariwise, we are so much the worse by them, by how much they make vs more prowd: as the admonition of the Apostle *Iames*, may let vs well vnderstand, as we read, chap. 2. verses 1, 2, 3, &c.

My brethren (saith he) *haue not the faith of our Lord Iesus Christ in respect of persons. For if there come into your company a man with a gold ring and in goodly apparell, and there come in also a poore man in vile raiment: And ye haue respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a good place: and ye say vnto the poore stand thou here, or sit here vnder my footestoole. Are ye not partiall in your selues, and are become iudges of euill thoughts?*

Thus earnest, yea and much more then thus, (as it followeth) is the Apostle in this point. So that all things duly weighed; we may iustly conclude, that we are onely in truth so good, or so much better then other (ciuill respects only excepted) by how much wee are more vile and base in our owne eyes: and as we are therewithall, more carefull to giue greater glory to God; and to seeke more earnestly to further other in the way of the kingdome of God, by esteeming and dealing, louingly and honourably with the least of them.

This is the summe of the doctrine of this place, as the Apostle *Pauls* owne application sheweth, from the 27. verse, to the end of this 12. chapter.

HAuing thus the ground, and meaning of this Article of the communion of Saintes: let vs come to that which remaineth to be further considered of it.

Question. And in the next place: to the Promise. I aske therefore; What promise hath God made, that there should be such a communion of Saints, as you speake of, in his holy Catholike Church?

Answer. *We may reade the gratious promise of it, in the 26. chapter of Leuiticus, the 11, and 12, verses, compared with that which is written, 2. Cor. 6. 14, &c.*

Rehearse these places.

Question. How doe you finde them written?

Answer. *Leuiticus 26. the Lord saith thus by his faithfull seruant the Prophet Moses, in the first of those places.*

11 *I will set my Tabernacle among ye, and my soule shall not loath ye.*

12 *Also I will walke among yee, and I will be your God, and yee shall bee my people.*

And in the other place, thus writeth the Apostle Paul. 2. Cor. 6.

14 *Be yee not vnequally yoked: for what fellowship hath righteousnesse with vnrighteousnesse? And what communion hath light with darknesse?*

15 *And what concord hath Christ with Belial? Or what part hath the beleeuer with the infidell?*

16 *And what agreement hath the Temple of God with idells? for ye are the Temple of the liuing God: as God hath said, I will dwell among them, and walke there; and I will be their God, and they shall be my people.*

17 *Wherefore come yee out from among them, and seperate your selues, saith the Lord: and touch no vncleane thing, and I will receiue you.*

18 *And*

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18 *And I will be a Father vnto you, and ye shall be my sonnes and daughters, saith the Lord almightie.*

Expli. Here indeede, we haue the Promise, both of our communion with God in Christ; and also of our communion among our selues: as the Apostle *Paul* alledging the words of the Prophet *Moses*, doth interpret, and apply the same. And to the same purpose also, he alledgeth another place of holy Scripture, out of the prophesie of Isaiah, chap. 52. 11. And also a third, out of Ieremie chap. 31. 1. To the which, we might adde many other: as Isa. chap. 2. from the beginning of the chapter, in these wordes: *It shall be in the last daies, that the mountaine of the house of the Lord, shall be prepared in the top of the mountaines, &c. And many people shall say, Come and let vs goe vp to the mountaine of the Lord, &c.* And chap. 11. from the 6. verse, *The woolfe also shall dwell with the lambe, and the leopard shall lie with the kid, &c. Then shall none hurt nor destroy in all the mountaine of my holinesse: for the earth shall be full of the knowledge of the Lord, as the waters that couer the Sea. And in that day, the roote of Ishai, which shall stand vp for a signe vnto the people, the nations shall seeke vnto it, and his rest shall be glorious.* Thus I say, many other places might be added. But these shall suffice: considering that many which concerne the calling of the Gentiles; and therewithall, the vniting of them in one body with the Iewes; haue beene already alledged in the former Article. From whence, we may the more easily call the againe to mind. And the Apostle *Paul*, 1. Cor. chap. 1. 9. celebrating the faithfulnesse of God, in calling vs to the fellowship of his Sonne: he hath therein, no doubt, a respect to the former promise.

The Comforts.

NOw after the promise: the vse of this Article, is next to be remembred, And first for the Comfort of faith. What may that be?

Question. Answer. *The comfort hereof, must needes be exceeding great: insomuch as herein, the beleeuing Christian is assured, that our Saviour himselfe, and all whatsoeuer belongeth to the Church by him, is his for his part, as well as the portion of any other: yea, that it is his iointly, together with all the members of our Saviour Christ, in this holy communion.*

Explicatiõ & proofe. This must needes be exceedingly comfortable indeede: insomuch as our communion with our Saviour Christ, is the very roote & ground of our christian regeneration, and spirituall Beeing: that is, that we are Christians, or haue any truth of christianity at all: according to that saying of the Apostle, 1. Cor. chap. 1. 30. *Ye are of God in Christ Iesu.* And Ephes 5. 23. *Christ is the head of the Church, and the Saviour of his body.* And verse 30. *We are members of his body, of his flesh, and of his bones.*

Moreouer, wee hauing this neare communion with our Saviour Christ; wee haue also by him, our communion with the whole most blessed Trinitie: that is, with the Father, and the holy Ghost; as well as with the Sonne, 2. Cor. chap. 13. verse 13.

And hauing our communion with our Saviour himselfe; wee haue also all things with him, and by him from the Father, *through the holy Ghost.* Rom. 8. 32. For *seeing* (as the Apostle saith) *God spared not his owne Sonne, but gaue him for vs all* (to death:) *how shall he not with him giue vs all things also?* To this purpose, call againe to minde, that which was alledged, 1. Cor. chap. 1. 30, 31. and chap. 3. 21, 22, 23. For hence it is euident; that insomuch as our Saviour, with his righteousnesse and holinesse, is ours, by so perfit an vnion and communion with him, and among our selues: it is no vaine, or imaginary imputation of his righteousnesse, whereby we are iustified in the sight of God. But it is a very true and reall imputation, which faith apprehendeth: farre aboue all the exceptions, which the ignorant and skornefull Papists take vp, and cast forth at their pleasures, to make themselues sport with: euen with their owne ignominie and shame. For who seeth not (they onely excepted that are ignorant of the mysterie of godlinesse) that to be iustified by faith in our Saviour Christ, into whom we are spiritually incorporated; is a farre other manner of thing, then to

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say, that one man should liue by another mans soule, or that he should be learned by another mans learning, &c. For there neither is, nor can be, any such coniunction of any one man with another: as there is betwixt our Sauiour and his whole Church, and with euery particular member thereof. Let the Papists therefore skorne as they list; the truth will in good earnest, beare it selfe out, with full breast, to the iustifying of it selfe against them all.

Thus therefore, the communion of Saints is exceedingly comfortable, to euery true beleeuing Christian, in regard of their most blessed communion: first, with Christ Iesus himselfe. For this is the ground of all holy communion.

Question. But is it not also comfortable, in respect of their owne communion among themselues, by the meanes of our Sauiour Christ?

Answer. *Yes, for by our loue to the brethren, in this communion of Saints: we haue assurance, that we are passed from death to life.*

Explication & proofe. So indeede doth the Apostle *Iohn*, most comfortably affirme, 1. Epist. 3. 14. *We know* (saith he) *that we are translated from death to life, because we loue the brethren. For there is no feare in loue, but perfect loue casteth out feare.* chap. 4. 18. And Colos. ch. 3. 14. *Loue is the bond of perfectnesse.*

The comfort which is to be found in the communion of Saints, is aptly expressed, by sundry similitudes. For as many stickes make the warmer fire: many flowers put together, make the sweeter smell: the compound water is more delightfull, then that which is simple, &c: so albeit euery true Christian apart, is acceptable to God, & hath his measure of comfort, being alone by himselfe: yet, when many ioyne together in holy societie; they are both more pleasing to God, and also more ioyfull among themselves, in their mutuall exercises of religion, and in the practise of loue one toward another. And this is that which mooued the Prophet *Dauid*, so greatly to bewaile his exile from the Church of GOD; and so earnestly to desire, that he might be restored againe, to the exercises of Gods publike worship; among the rest of Gods people. Psal. 42. and 84.

And note we also, that the comfort of faith, concerning the communion of Saints; doth extend it selfe, euen to those Saints, which are departed this life: insomuch as, seeing we beleeue as they did, wee shall goe to them, and be where they are. That is to say, we shall rest in eternall happinesse with them: euen with *Abraham*, *Isaak*, and *Iacob*, &c: and likewise, with all our owne right deare christian friends and acquaintance, departed this life in the faith. And thus it ministreth vnto vs, a notable comfort against the feare of death: and against all excessiue lothnesse and vnwillingnesse, to leaue our friends that are liuing: though their familiaritie for the present is very sweete and pretious vnto vs. For the condition and estate of the faithfull departed, is farre more happy, and more to be desired, then our present estate and condition is.

Wherevpon also it followeth; that we ought to prepare our hearts, (when we shall once haue finished our course) to be desirous, & greatly longing, after our more neare communion with the excellent seruants of God, whose faith is so highly commended in the word of God: and with those, whose excellent vertues, wee haue obserued here in this life; who are now in the heauens with the Lord. But this belongeth to the Duties: of the which more by and by.

Neither is it to be neglected; that the communion of Saints, yeeldeth no small comfort to the faithfull, in their sufferings: seeing (as was obserued before) euen therein also, consisteth part of it; so that no other thing befalleth any, but they haue some other of the brethren, companions with them in it. The which also, God turneth in singular manner, to their mutuall comfort: as 2. Cor. ch. 1. ve. 3, 4, 5, 6, 7. *Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comort: Who comforteth vs in all our tribulation, that we may be able to comfort them which are in any affliction, by the comfort where-*

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wherewith we our selues are comforted of God. For as the sufferings of Christ abound in vs, so our consolation aboundeth through Christ. And whether we be afflicted it is for your consolation and saluation, which is wrought in the enduring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and saluation. And our hope is stedfast concerning you, in as much as we know that as ye are partakers of the sufferings, so (shall ye be) also of the consolation. Read likewise Ephes. 3.13. Philip. 1.7. and chap. 3.17.18. Heb. 10.32.33.34.35. and 1. Pet. 5.8.9.10. Finally, 1. Iohn. 3.16. Thus comfortable is our fellowship in sufferings. Yea, and so much the rather, because as we suffer for Christ: so also he taketh himselfe to suffer with vs after a sort. As Act. 9.4 Rom. 8.17. Philip. 3.10. Colos. 1.24.

To conclude the Comforts, and therewithall to make some passage to the duties. Insomuch as they are so great, both in life and death, as hath beene declared: O how great is their sinne; whosoeuer without iust cause, malitiously, or prophanely for filthy lucres sake; abuse the most graue censure of excommunication, after the manner of the wicked Pharisies, Iohn, ch. 9. verses, 22.35. and chap. 16. 2. to the cutting off of any, from this holy communion, as touching the outward societie of it! For as touching that communion, which the faithfull haue before God, no creature can bereaue them of it.

Likewise, who can tell how grieuous their sinne is in the sight of God; who shall hinder the course of the preaching of the Gospel, and of the administration of the Sacraments, &c, from the hand & ministerie of the least of the faithfull Ministers of the Gospel: whereby this communion of Saints, is not onely at the first begun; but also, is to be continually cherished and confirmed? For assuredly, as the setled course of the ministery, & worship cōmanded of God; is the meanes of setling, confirming, and encreasing of faith, & all grace, whereby the people of God enioy their blessed communion in Christ Iesus among themselues (according to the doctrine of the 133. Psal. *Behold how good, and how delightful a thing it is, for brethren also to dwell together, &c. For there the Lord hath appointed blessing and life for euer*): so on the contrary; the dissoluing of the ministerie; is the decay of the people: according to the holy Prouerb, cha. 29.18. *Where there is no vision*, (that is, no prophecie or preaching) there *the people decay*.

And therfore (as was said) who can tell how grieuous their sinne is, who hinder the preaching of the Gospell: and other the exercises of Gods holy seruice and worship?

Wherefore also, let vs, so much the more pretiously esteeme the wonderfull goodnes & mercy of God, in giuing vs the holy Ministerie of his word, & exercises of his diuine worship, for the gathering together of his Saints vnto him, and to make knowne vnto them, the certainty of his most sweet & comfortable loue toward them in Christ Iesus: and consequently, the certainty of their most blessed & ioifull saluation by him. For verily, without this ministerie; howsoeuer it may be, that some for a time being destitute of it, are neuertheless in the counsell of God appointed to saluation: yet vntill they shall haue the knowledge of it, and faith to beleeue it; how can they haue any more comfort in it, then a condemned person can haue in the pardon which his friend hath obtained for him, at the Kings hands, vntill he shall be certified of it? For vnto that time, he is still in continuall expectation and feare of death.

THus much, concerning the *Comforts of the communion of Saints*. And therewithall (as was said, for an enterance into the consideration of the Duties) an intimation, how deare and pretious the meanes of cherishing and vpholding the same holy communion ought to be vnto vs.

Some other duties, were by occasion touched in the interpretation of the Article.

Now let vs proceed to inquire into the Duties more purposedly.

Question. Which may they be?

Answer. *In that we haue our cōmunion with our Saviour Christ, who is the fountaine of holines:*

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it teacheth vs, that it is our dutie to withdrawe our ſelues more and more, from all prophanenes; and to labour to increaſe daily in ſanctification and holines, both in our bodies, ſoules, and Spirits; and in all good fruites and actions thereof; to the glory of God, and of our Saviour Chriſt.

It teacheth vs thus much in deede. For otherwiſe, there could be no agreement, or proportion at all, betwixt the head and the members: which were a monſtrous thing.

And therefore, as touching the firſt part of your anſwer: to wit, that it is our dutie, to withdrawe our ſelues from all prophanenes, and vnholines: the Apoſtle Paul ſaith with great earneſtnes, 1. Cor. 6. 15. *Know ye not that your bodies are the members of Chriſt? Shall I then take the members of Chriſt, and make them the members of an harlot? God forbid. Doe ye not knowe, that he which coupleth himſelfe with an harlot is one body? for two, ſaith he, ſhall be one fleſh. But he that is ioined to the Lord, is one Spirit. Flie fornication, &c. Know ye not that your body is the Temple of the holy Ghoſt, which is in you, whom ye haue of God? and ye are not your owne. For ye are bought for a price: therefore glorifie God in your body, and in your Spirit: for they are Gods.* And 2. Cor. 5. 17. *If any man be in Chriſt, let him be a new creature.*

And according to the other part of your anſwer, which was concerning labour after increaſe of ſanctification: our Sauiour himſelfe ſaith, Iohn, 15. 1. *I am the true vine, and my Father is the husband man. Euery branch that beareth not fruite in me, hee taketh away: and euerie one that beareth fruite; hee purgeth it, that it may bring forth more fruite.* And verſe. 5. *I am the vine, ye are the branches: hee that abideth in mee, and I in him, the ſame bringeth forth much fruite: for without mee ye can doe nothing.* And verſe, 8. *Heerein is my Father glorified, that ye beare much fruite, and be made my Diſciples.* And this is that which the Apoſtle praieth for, in the behalfe of the Theſſalonians: euen a praier neceſſarie for all Chriſtians; that we may be *ſanctified throughout: and that our whole Spirit, and ſoule and body may be kept blameleſſe, vnto the comming of our Lord Ieſus Chriſt.* 1. Ep. ch. 5. verſe. 23.

Such is our dutie, in regard of our holy communion with our Sauiour himſelfe.

Now in that, through the ſame our Sauiour, we haue our holy communion among our ſelues.

Queſtion. What ought our dutie to be in reſpect of this?

Anſwer. *Euery member of the Church of our Sauiour Chriſt ſtandeth bound, euen for our Sauiours ſake, heartily to deſire; and in all louing and peaceable manner, to procure by all meanes, according to euery mans grace and power: the benefit and bleſſing of euery fellow member: yea, euen of the whole body.*

It is likewiſe the dutie of euery one, as I heard you ſay ſomewhat more particularly a little before; carefully to vſe, and frequent, all thoſe holy meanes which God hath ſanctified, for the nouriſhing of this holy communion: to wit, the preaching of the word, Praier, the Sacraments, and whatſoeuer may further vs, vnto the more profitable vſe of thē, according to the direction of the holy word of God.

Explication and proofe. Out of all queſtion, either ſort of theſe duties, doe belong herevnto.

And firſt, as touching the former ſort, it is euident that they doe ſo, euen from that ſimilitude of the body, which S. Paul hath vſed; as may well be obſerued from the neare knitting of the members in the naturall body: and from their mutuall tendernes each to other, anſwerable to the ſame their neare connexion; and according to that ſweet law which God hath ſet in nature. For ſeeing (as hath beene declared alreadie) all Chriſtians are moſt nearely linked together in Chriſt Ieſus; euen by the bond of that Spirit of his, which is the worker of all good and holy coniunction: and likewiſe, ſeeing that ſpirituall head; to wit, our Lord Ieſus Chriſt, from the which, euery member of his bodie receiueth life, is more liuely and mighty in operation by infinite degrees; then is the naturall head of the naturall body: therefore ought all Chriſtians

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to be most hearty, tender, and faithfull, in their mutuall loue, to the cherishing and hearting on of one another, in the way to the kingdome of heauen. And for the very same cause, doth our Apostle S. Paul, in the 15. chap. immediatly after this doctrine of our most neare coniunction with our Sauiour Christ cōtained in our text: treat of Christian loue, as being in respect of some fifteene or sixteene properties, which hee there rehearseth; *the way of all perfection*. And as else where, hee termeth it, *the bond of perfection*; and that which wee ought to grow vp and encrease in continually: Colos. 3. 14. and Ephes. 4. 15. As touching the Apostles owne example and practise, what it was: wee haue seene before. Rom. 1. 11, 12. 1. Cor. 9. 19. &c. Read also. 2. Ep. 11. 28. 29.

Now to the performance of this; euery one according to that which hath likewise beene set downe before: is to haue due regard what member hee for his part is in the body; whether an eye to foresee, or an eare to hearken after things as a good intelligencer concerning the affaires of the Church, or a hand to help the poore, or a foot to be commanded and imploied about any meaner seruice, &c. And accordingly, euery one is to doe the proper roffice of such or such a member as he is. To the which end & purpose; here call againe to mind, Rom. ch. 12. verses, 3. 4. 5. &c. And Ephes. ch. 4. verses, 4. 11. 12. 13. 14. 15. 16. and verse, 25, Read also Iob, ch. 25. 15. where we may see, how hee for his part was *an eye to the blind, &c.* And 1. Iohn. 1. 6. 7. *If we say we haue fellowship with God* (saith the Apostle) *and walke in darknes, we lie, and doe not truly. But if we walke in the light, as he is in the light, we haue fellowship one with another, and the blood of Iesus Christ his Sonne, cleanseth vs from all sinne.*

It ought to be in the Church of our Sauiour Christ, in regard of spirituall graces, as it was in the gathering of *Manna*. All brought that which they gathered to one heape, and all had their meet portion from the same heape again: and so there was found sufficient for euery man. So it ought also to be in the communicating of bodily reliefe and succour: according to the excellent doctrine of the Apostle Paul in that behalfe. 2. Cor 8. 13. 14. 15.

And hereof, we haue the Church of *Corinth*, and other of the primitiue Churches, notable examples, for the best ordered, and most charitable communion. Act. 4. 32. &c. As the Sea filleth all riuers, and all riuers runne againe into the Sea: so should it be among the people of God. Euery one ought to loue and tender all, and all againe euery one: the Minister, the people: and the people their Ministers, &c. 1. Thes. 2. 7. 8. 11. 19. 20. and cha. 5. 12. 13. 14. 15. Heb. 13. verses, 17. 18. Philip. 2. 1 2. 3. 4.

The loue of the Saints, one toward another, and toward the whole Church, it must be a holy loue: that is, a more excellent loue, then that which is naturall or ciuill & Philosophical: insomuch, as the corporation, wherof we are members in the Church, is not a naturall or ciuill body, but a sacred and holy body as we haue seene before.

For the precepts of which loue: read Rom. 12. 9. 10. &c. Gal. 6. 1. 2. Heb. 13. 1. 2. 3. 1. Pet. 1. 23. whereof we haue *Dauid* for one notable example, Psal. 16. 3. *All my delight* (saith he) *is in the Saints, &c.*

Hetherto of the first sort of the duties, more generally considered.

Now touching the second sort, more particularly mentioned, in the second part of the answer. First, for the preaching of the Gospel, that it is to be vsed as a meanes to bring vs, and to settle vs, in this holy communion: read, 1. Ioh. 1. 3. *That which wee haue seene and heard, declare wee vnto you, that ye may haue also fellowship with vs, and that our fellowship also may be with the Father, and with his Sonne Iesus Christ.* In which respect also it is, that the Apostle Paul doth heartily praise God, for that *fellowship which the Philippians had in the Gospell, by the preaching thereof*; as we read, chap. 1. verses, 3. and 5. of that Epistle which hee wrote vnto them,

That the holy Sacraments are to be vsed to the same end: remember what the Apostle Paul hath written in our text. *By one Spirit* (saith he) *we are bapti-*

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zed into one body, &c. And likewise in the same place, *We are caused to drinke into one Spirit.* Let vs consider also his earnest assertion in the same Epistle, chap. 10. 16, 17. *The cup of blessing which we blesse, is it not the communion* (that is a true signe and pledge of the communion) *of the blood of Christ? The bread which wee breake, is it not the communion* (that is a true signe, &c. as before) *of the bodie of Christ.* That is to say, Haue not we that truly beleeue in our Sauiour Christ, and who doe by a true faith eate the bread, and drinke the wine of the Sacrament: haue we not, I say, our very true communion with the body & blood, though in a spirituall manner; yea, with the whole humane nature; yea, and thereby euen with whole Christ both God and man? As though the Apostle should earnestly affirme, that wee haue our communion with him assuredly. And as we haue it with our Sauiour, so also wee haue it by him, as certainly among our selues: as it followeth in the words of the Apostle, saying, *For we that are many are one bread, and one body, because we are all partakers of one bread.* And all through one and the same Spirit, working in vs all. Call also to minde here againe, Act. 2. 42. &c. and ch. 4. 32. and Ephes. 4. 3. 4. 5. 6.

And for Praier, read in the same Epistle to the Ephesians, cha. 6. 18. *Pray alwaies with all manner of Praier, and supplication in the Spirit: and watch thereunto with all perseuerance and supplication for all Saints.* And 2. Cor. 1. 11. And Philip. 1. 19. *For I know* (saith the Apostle) *that this shal turne to my saluation through your praier, and by the helpe of the Spirit of Iesus Christ.* And in the Epistle of Iude, verses, 20. 21. &c. *Te beloued, edifie your selues in your most holy faith, praying in the holy Ghost, &c. And haue compassion of some in putting difference: and other saue with feare, pulling them out of the fire.*

Other meanes, seruing for the furtherance of these holy ordinances of God; and thereby of the *communion of Saints*: are more priuately, louing instruction, admonition, and exhortation, vsed of each Christian to other: according to that instruction of the Apostle, Ephes. 5. 19. 20. 21. *Speaking vnto your selues in Psalmes, &c. Submitting your selues one to another in the feare of God.* And Heb. 3. 13. *Exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulnes of sinne. For we are made partakers of Christ, if we keepe sure vnto the end, the beginning wherewith we are vpholden.*

All this sheweth more fully, according to that which was touched a little before; that we ought to make a most precious account, of the communion of Saints: and to be very carefull, euery one for his part, & according to his place and calling; to make a religious practise of the same.

Question. But who are to be accounted those Saints, which this Article speaketh of?

Answer. *Euery Christian, whosoeuer rightly beleeueth, and dutifully obeieth the Gospel of our Sauiour Christ, he is a Saint; euen so many as are cleansed and sanctified by the blood of Christ.*

Explication and proofe. So in deed doe the holy Scriptures speake, and so doth God himselfe dispose of this title: as it is euidently to be seene, 1. Cor. ch. 1. verse, 2. and chap. 14. 33. And Ephes 5. 3, Act. 9. 41. And in many other places.

Let all prophane persons take heed therefore, how they reproach this holy name, by their irreligious and diuelish taunts; such as this is, *A young Saint, an olde Diuel, &c.* Which kind of speech no doubt, the Diuel himselfe, an Archenemie of all true holines, hath set on foot, or rather on wheeles, to runne without feare, on the tongues of his hellish Schollers. Whereas in truth, we may say, more iustly, *A young Diuel*: that is, such a one as is diuelishly minded in his youth, will proue an habitation for many diuels, before hee come to be of any great yeeres.

We must be Saints; yea, wee must indeuour to be so euen in our youth: or else surely, we shall with greater difficultie, breake out of the snare of the Diuell, and change our wicked disposition and manners, when we shall be old, and so the more deeply saped in our sinnes: according to that notable admonition

of

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The danger of not beleeuing Article.

of the Prophet *Ieremy*, chap. 13,23. *Can the blacke Moore change his skinne, &c.*

Answer.

NOw therefore to conclude this Article.

Quest. What is the danger of not beleeuing it, & of not regarding to liue as a Saint euen here vpon earth, in care of leading a holy life in the Communion of Saints?

All such as doe not beleeue, loue, and liue as Saints, in the holy fellowship and Communion of the faithfull people and church of God here, or at the least, doe not earnestly repent them while they liue: they shall surely dye like infidels, and profane persons (as they are,) and haue their portion with the diuels in Hell torment, although they haue bin borne and brought vp in the Church, & though they haue made an external profession of the christian faith.

Explicatiõ & proofe.

The proofe of this, hath in effect beene set downe in this former Article. For the danger, both here and also there, is all one. *Let vs not forsake our fellowship as the manner of some is*, saith the holy Apostle to the Hebr: chap: 10. 25. The which forsaking, he afterward calleth, a withdrawing to perdition, in the last verse of that chapter.

To the ende, this heauie danger may be auoided; diuers heretical opinions, and practises: and all licentious profanenes, are religiously and necessarily to be shunned of vs.

First, touching Communion; we must take heede of that false interpretation which some giue of it: and therewithall, that we doe neither extend it too farre, neither yet contract it more then is meete.

The false interpretation which I speake of, is of them, which would haue our Cõmunion with our Sauiour Christ, to be in a carnall or bodily manner: whether they be Papists or any other.

The extent, arising also from false interpretation, is in the excesse; the opinion of the Anabaptists, who extend it to Communitie of goods: not onely in respect of vse by charitable dispensation; but also in respect of possession and ciuill right, to the ouerthrowe of all propertie in them. And herewithall, there want not some, who like the *Nicolaitans* of former times; would vnder this colour, bring in most shameful cõmunitie of wiues, among them of the own sect. On the other side, the cõtraction or defect is of those (whether Papists or Familists, [redacted] or any other) who as much as lyeth in them, doe exclude or excommunicate any that doe truly beleeue in our Lord Iesus Christ, from this holy Communion. All such (I meane all such euen of the best) whosoeuer doe it either of proude conceite in themselues: or otherwise presume to attempt it, without iust warrant & ground: they erre in the defect of this Communion, in that they exclude any that do of right belong vnto it. Yea & (to speak of the worst especially) they erre in excesse also; in that they enrole themselues as the onely Communicants, who in truth haue no part at al in this holy Cõmunion: according to the saying of *Peter* to *Simon Magus*, Act: 8. 21. *Thou hast neither part, nor fellowship in this busines: for thine heart is not right in the sight of God.*

Thus therefore in the first place, all heretical opinions, and practises, touching Communion, are to bee auoided of all such as desire vnfeinedly to haue their part in it.

Secondly, touching the word Saints, diuerse errours are likewise, necessarily to be auoided, both on the right hand, and also on the left.

On the right hand; the opinion of all those, who imagine that there may be an inherent perfection of holines, in all that be true members of the Church, euen here in this life: as the Donatists, Nouatians [redacted] & Familists. And likewise the Papists who restraine the name Saints, either to the departed out of this life more generally, or else to such as the Pope canonizeth to be such, in a more speciall manner. On the left hand; the opinion of the *Libertines* is necessarily to be auoided, who make it their holines, to doe what they list: so long as they retaine a strong, that is to say, a diuelish and presumptuous conceite, that they are good Christians.

And

This bloodword may iustly reproue those congregations that admit all to the holy Sacraments wilfully vnprepared: or qualification to wit faith in Iesus the Lord of Life & glory

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The Danger of not beleeuing this Article.

And this is indeed, the very perfection of all proud heretikes, & Atheists: that they imagine whatsoeuer they doe, it is no sinne in them. For they doe growe in the ende, to haue hard seared consciences, as the Apostle writeth. 1. Tim: 4, 1, 2, 3.

But the truth is; that albeit, like as the wooden legge fastened to a mans thigh is no true member of the body: how like soeuer it be made to a mans legge; and how feately soeuer it be fastened vnto it: so neither is the hipocriticall Christian, a true member of Iesus Christ, what great and apparant shewe soeuer hee maketh.

Yet a true Christian, may for a season, be like a naturall arme, or legge, taken with the palsie: and by reason thereof, not able to doe his kindly office, till it be recouered againe. He may be also, like to a man going a long iourney, out of the which he may now and then easily straie: till he be set into the way againe, by some skilfull directour, who knoweth that part of the way better then he. Yea doubtles, euen he that is the most expert Christian, may and doth sometimes loose his way: according to the saying of the Apostle *Iames*, *In many things we sinne all.* Neither is it in vaine, that like as our Sauiour teacheth all; yea euen the best of all, to pray continually for the forgiuenes of sinnes: so in these Articles of our Beliefe, next this of the Communion of Saints, followeth that other of forgiuenes of sinnes. So that it may truly be saide, and beleeued; that all Saints here on earth, doe stand in continuall neede of this most gracious priuiledge, whereof he hath made this blessed grant to his Church.

We are therefore diligently to take heede, that wee doe not misvnderstand this word Saints; no more then that other of Communion: as was obserued in the former place.

Now last of all (as was saide) all they that would be safe from the danger, which followeth vpon the not beleeuing of this Article, must diligently beware of all licentious profanenes: and that they haue no fellowship with those, that set themselues to hinder, as much as they can, all holy Communion, and fellowship of Gods people. Of the which notwithstanding, there be some, that glory to their shame, when they haue brought any faithfull minister of the Gospell into disgrace, and so something alienated the affection of the people from his ministerie as they thinke. But alas, it is the most pitifull, and base: yea the most wofull glory that may be. It is the easiest masterie in the world, to discourage many weake and vnsetteled Christians, from going on forward, in the waies of godlines. Well were it, that all such boasters would consider duly, what befell *Korah*, *Dathan*, and *Abiram* in their like wicked enterprise against *Moses*, Numb: 16. For doubtles, that fearefull iudgement of God, may iustly serue to admonish all men, to take heede not onely how they rise vp against superiour gouernours: but also, how they resist the least of those, to whom God hath giuen any rectorie, or authoritie, to gouerne in his name.

Wherefore in stead of this, let ouery one that loueth the Communion of Saints, and desireth to haue his part and portion therein: carefully and religiously dispose of himselfe, that hee walke very charily, lest by any meanes, hee should giue any the least offence, to those that be weake. For surely wee walke as it were among brittle glasses: which if they be not very tenderly handled, are easily broken. Yea the strongest of vs, are our selues but fraile vessels: and if we take not good heed, may easily rush against the rocke, to our owne great hurt if not to our vtter destruction. Not onely euill practises, with purpose to hinder; but also all loosenes in example; and all vnkind neglect of mutuall furthering euery Christian his brother; is very preiudiciall to the Communion of Saints: and therefore on all handes, are they all to be carefully shunned and auoided of vs.

Thus much concerning the Article of the Communion of Saints.

Beliefe

The ground of the Article.

Beliefe that to euery true member of the Church of God, belongeth forgiuenes of sinnes.

Question. NOw what followeth next, in the Articles of our *Beliefe? I beleeue the forgiuenes of sinnes.*

Answer. So indeede is the word of *Beliefe* (yea euen with particular application) to be repeated here; as in the other Articles before: and as it is after this, to be repeated, or at the least to be vnderstood againe.

Explicatio. And we are further also, here to vnderstand thus much; that we hauing seene in the two former Articles; first, that God hath a Church: and secondly, what manner of Church it is; and what is the estate and condition of it more generally. We are now henceforth, to consider of certaine particular priuiledges, and prerogatiues, whereby God hath aduanced his Church, and company of Saints: aboue all other corporations, companies, or societies, in all the world.

The number of these prerogatiues, expressed in the *Creed* is small: but the excellencie of them is exceeding great; yea euen aboue all estimation and price.

The first of them; to wit, *forgiuenes of sinnes*: concerneth more immediately the chiefe comfort, and blessednes, of the faithfull here in this present life. The other two: that is to say, *the resurrection of the body, and euerlasting life*; to wit, both of body and soule together, after the resurrection: these do belong to their glorious happines, or blessing, in the kingdome of heauen.

Something hath vpon necessarie occasion, beene spoken of euery of them. For the forgiuenes of sinnes, is a fruite of the death of our Sauiour Christ: as we could not but then obserue. And the *resurrection of the body*, as also *euerlasting life*: they are likewise fruites, both of the same his death, and also of his resurrection, &c.

Neuertheles, we are to good purpose, (following the order of the Articles) to speake more fully of the same things againe. And that also, according to the same order, which we haue obserued in al the other Articles, so neare as we can.

As touching the first of the three, therefore.

Question. What ground of holy Scripture haue you, to assure your faith, touching the *forgiuenes of sinnes*?

Answer. *In the 34. chap: of Exodus, verses 6, & 7, We haue one notable ground & warrant of it.*

Explicatio. We haue so indeed. For there the Lord proclaimeth himselfe, to be a most gracious and mercifull God, readily inclined to forgiue sinnes.

Question. Which are the wordes of God, in that place?

Answer. *6 Thus he speaketh, The Lord the Lord, strong, mercifull, and gracious slowe to anger, and aboundant in goodnes and truth.*

7. Reseruing mercy for thousands, forgiuing iniquitie, and transgression, and sinne.

Explicatio Here is a most gracious description of the diuine nature, and disposition of God; and that euen by God himselfe, who knoweth himselfe best, & will most faithfully, approue himselfe to be such a one, as he hath proclaimed himselfe to be: that is, a most gracious and mercifull God, to all those that will seeke mercie at his hands. And therefore it is, that albeit he is iust, yea most perfitly iust; that is to say, most pure and zealous in iustice, euen as a burning fire, to deuour all impenitent and obstinate sinners: yet he would haue vs well to knowe, that there is also with him, perfit mercy: that is, most tender and aboundant pitie, and compassion; for all those that will by mercy, bee moued to repent them vnfeinedly of their sinnes.

For to this end; euen immediately after the titles, which note his eternitie and power,

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power, in that he calleth himselfe *the Lord Iehouah*, and the mightie God: hee rehearseth his mercy in the next place; and that also with an excellent amplification of the greatnes and largenes, of the faithfulnes, and constancie of the same, before he speaketh one word of his fearefull iustice.

And all this; to the incouragement of all poore sinners: whose guiltie consciences, must otherwise, of necessitie terrifie them, from his presence. For the onely ground and warrant of the forgiuenes of sinnes, is the mercy of God; and that euen of his meere goodnes, and grace: as we read, Isai: 43. 25. *I, euen I am he that putteth away thine iniquities, for mine owne sake: and I will not remember thy sins*, saith the Lord.

The occasion of this, the Lord his proclaiming of himselfe; is worthy to be obserued: as we may read it recorded in the last part of the 33. chapter. For *Moses* being ordained of God, to be a guide, and gouernour to the people of *Israel*; he doth in great wisdome desire the Lord to make it knowne, what his nature and disposition is: to the end both he, & all the people, might the better knowe, after what manner they ought to behaue themselues, in all their conuersation before him. And *Moses* doth the rather desire this of God now, though hee had before made himselfe knowne, by his publishing of his lawe: because the Tables therof, were at this time broken in pieces. This may plainly teach vs this lesson, that none can truly serue God, but they onely, who truly know, and duly consider, what manner of one the Lord our God is.

Now vnto this notable place, out of *Exodus*: I will adde one or two more, for our further confirmation: and then we will proceed.

One of the places which I will alledge, is written, Isai: chap: 43. verse 25. where it is euident, that the Lord doth by his holy Prophet, assure his people of his gracious pardon, if happily they would turne vnto him. Yea the Lord doth so, notwithstanding they had made him serue with their sinnes, and wearied him with their iniquities, &c. Read also, chap: 48 8 9. 10. 11. *I knewe* (saith the Lord) *that thou wouldest transgresse grieuously: therefore haue I called thee a transgressour from the wombe. For my names sake I will deferre my wrath, and for my praise will I refraine it from thee, that I cut thee not off. Behold, I haue fined thee, but not as siluer: I haue chosen thee in the furnace of affliction. For mine owne sake, for mine own sake I will doe it: for how should my name be polluted? Surely, I will not giue my glory to another.* What name? and what glory is this that the Lord speaketh of? No doubt, but it is that name, & that glory, which he proclaimed at the intreatie of his faithfull seruant *Moses*: as we sawe before.

The practise and exercise of this mercy of God toward his people, is euident in the booke of the *Iudges*: and Ps. 78. yea though they did very often prouoke God to haue vtterly cast them off. Read also, Ezek: ch: 16. in the ende of the chapter.

Behold it also in the prophecie of *Ionah*, euen toward such as were strangers from the common wealth of *Israel*: and therefore were not vnto that time, of the visible Church of God. Read the last cha: of the prophecie. Read also Ps. 103. It is a notable Scripture to this excellent purpose, both in the hypothesis, or particular instance of *Dauid* himselfe, verses, 1, 2. 3. 4. 5. and also in the thesis or generall, concerning all that feare God, verses, 6. 7. 8. &c. euen to the ende. Likewise. Ps. 130. *I haue waited on the Lord, &c.* And againe in the same Psalm: *Let Israel waite on the Lord: for with the Lord is mercie, & with him is great redemption. And he will redeeme Israel from all his iniquities.* The practise of which waiting, See Psal: 123.

Wherefore, seeing God is so gracious and mercifull, iustly may wee, in this respect, cry out and wonder with the holy Prophet *Micah*, according to the three last verses of his Prophecie, in these wordes: *Who is a God like vnto thee, who taketh away iniquitie, and passeth by the transgression of the remnant of his heritage, &c?*

Now

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The meaning of the Article.

NOw that we may proceed, as we promised.

Ques. What is the meaning of this Article, *I doe beleeue the forgiuenesse of sinnes.*

Ans. *This Article teacheth me & euery Christiã, to beleeu, that it is the good wil of God our heauẽly Father, through the death & precious blood-shed of our Lord Iesus Christ, to forgiue; that is, as a most mercifull Creditor, to remit both the whole debt, and also the forfeiture of all our sinnes, whether originall or actuall, as wel in committing of euill as in omitting of good, whether in thought, word, or deede: so that they shall neuer be laide to our charge, no more then if we had neuer committed them. Yea, and herewithall, it is the good will and pleasure of God, to impute the perfect righteousnes, and obedience of our Sauiour vnto vs: euen as if we had performed all righteousnes our selues, so soone as we repent, and beleeue the Gospel. Whereof, the holy Ghost is a most comfortable witnes in the hearts of all his children.*

Explicatiõ & proofe. So it is indeede. For our sinnes, being by the holy Ghost, according to the *Syrian* phrase, compared to debts: the forgiuenes of them, is as the remitting of a debt, which wee of our selues could neuer be able to pay: as hath beene more fully declared, in the proofe of the resurrection of our Sauiour by his fift appearance, after that he was risen againe. And for the further proofe of the good will and pleasure of God herein, read Rom: 3.24.25. Ephes. 1,7. Colos. 1,14. & chap: 2.13. 1. Iohn, 1.7. and ch: 2, verses, 1,2. Read also, Isai: 38.17. *It was thy pleasure* (saith the godly King *Hezekiah*) *to deliuer my soule, &c. and to cast all my sinnes behind thy backe.* And chap: 44.22. *I haue put away thy transgressions like a cloud, and thy sinnes as a mist*, saith the Lord to his people *Israel*. And Ps. 32.5. *Thou forgauest the punishment of my sinne*, saith King *Dauid*. Call againe to minde the 103. Psal: And Micah 7.19. *God casteth the sinnes of his people into the bottome of the Sea.* Finally, he is readie for his mercies sake, to forgiue sinnes, answerable to the summe of tenne thousand talents. Matth: 18.23,24. &c. 35. Read also, Luke, chap: 7. verses 40,41. &c.

The Promise

FRom the meaning of the Article, let vs come to the Promise.

Question. What promise hath God made, of the remitting, or forgiuing of our sinnes?

Answer. *We haue many very gratious, and often renewed promises hereof, both old and new, euery where dispersed in the holy Scriptures of God.*

Question. Name you some of them?

Answer. *Beside that which you rehearsed, Isai: 48. verses 8,9,10,11. You haue pointed vs to another notable testimonie, in the 31. chap: of Ieremie from the 30. verse to the 35. of the same.*

And chap: 33, the 8. verse.

And in the newe Testament, the same promise is alledged, to belong (through our Sauiour Christ:) to the beleeuing Gentiles, as well as to the beleeuing Iewes.

Explicatiõ It is true, as we may reade, Act: 2,38,39. And ch: 10,43. Rehearse the words of some of the places which you haue named.

Question. How do you reade?

Answer. *In the 31. cha: of Ieremie, verses, 31. thus it is written: Behold, the dayes come (saith the Lord) that I will make a new conenant, &c. For I will forgiue their iniquitie, and remember their sinnes no more.*

And chap: 33.8. I will cleanse them from all their iniquitie, whereby they haue sinned against me: yea, I will pardon all their iniquities, whereby they haue sinned against me. And it shall be to me a name, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them, &c.

Explicatiõ. Let this suffice, out of the Prophet Ieremie, for this time. Wee may read the like testimonies in other of the Prophets, beside those which haue beene hitherto alledged. As Isai: 33.24. *The people that dwell therein, shall haue their iniquitie forgiuen.* Read also, Ezek: chap: 18, verse. 21. &c. 32.

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All these promises of forgiuenes of sinnes, doe belong vnto vs Gentiles, now through our Sauiour Christ, as well as they did before to the Iewes.

The Comforts.

Question.

THe Promise being thus confirmed: the vse of this Article is next. And first for Comfort.

Answer.

What is that?

The comfort is euery way very great; insomuch as the glory and happines both of our bodies and soules, in this life, and also in the life to come, consisteth herein.

Explicatiõ & proofe.

It is very true: as we reade, Psalm: 32. in the beginning of the Psalme. And Rom: 4. 6. 7. 8. *Blessed are they whose iniquities are forgiuen, and whose sinnes are couered. Blessed is the man, to whom the Lord imputeth not sinne.* So that forgiuenes of sinnes, is (as one may say) an epitome or short summe of all the mercies of God. Whence it is; that the Lord is saide, Psal. 103. (as was before alledged) *to crown vs with his mercies and compassion.* Verily, there is no goodnes, or dignitie in our selues; whereof we may reioyce: or for the which, we may looke to be accepted with God. The mercie of our God is our onely crowne: the glory of Gods free grace, is our onely glory, &c.

No doubt, the comfort of this Article is singular, to all those that knowe what Sinne meaneth. And it will the rather warme and cheare vp our hearts: if we shal consider, that beside our former sinnes, infinite and hainous in the sight of Gods iustice; we remaine still very apt and prone to offend God, euen after that we are by his grace regenerated, and borne againe. Yea if we shal consider that we daily offend his diuine Maiestie, not onely by forgetfulnes and neglect of many good duties; but also by rash and vnwarie committing of much euill: according to that saying of Saint *Iames*, *In many thinges wee sinne all*.

Furthermore, the Comfort hereof, will be the more manifest to our consciences, if we consider earnestly of the nature of sinne: not onely, how odious it is in it selfe; but also how vile and abominable it maketh our persons, both bodies and soules, in the sight of God: how it keepeth all good things from vs; and pulleth downe vpon vs all euill, Ier: 5. 25. Isai: 59, 1, 2, 3. till it be couered and forgiuen in our Sauiour Christ.

But most clearely of all, wil the comfort of this Article shine into our hearts, if we shall duly looke into the cause, and fountaine, of the forgiuenes of all our sinnes: which would haue pressed vs downe to the very bottome of the gulfe of Hell: to wit, the most free and amiable grace and fauour of God our heauenly Father, through his most blessed Sonne our Lord Iesus Christ, which is better then our life; though naturally that is most pretious vnto vs. According to the 3, verse of the 63, Ps. *Thy louing kindnes is better then life. And Ps.* 30, 5.

This maketh our Baptisme, exceedingly comfortable vnto vs: insomuch as the whole blessed Trinitie cõsenteth, to make it a testimonie of the forgiuenes of our sins, through the same most free grace, and rich fauour, of our one onely true God. Mark. 1, 4. Act. 2, 38. and chap. 22. 16. It maketh the Supper of the Lord in like mãner, exceeding comfortable vnto vs; in that it is a further pledge, and assurance, that our sinnes are forgiuen, through the blood of our Sauiour Christ, Mat: chap: 26. verses 26, 27, 28.

The largenes of this free grace of God, to the forgiuenes of sinnes, through our Lord Iesus Christ reaching vp as it were to the heauens, Ps. 36. verses, 5. and 7, and Ps. 103, 11, it enlargeth the comfort of this most excellent blessing: seeing God sheweth vs plainly that he hath aboundance of mercie in store; not onely for the forgiuenes of some fewe persons here and there; but euen for the forgiuenes of his whole Church: that is, of so many thousands, yea myriads of thousands of all sorts of people, as shall seeke for mercy at his hands, as was touched before. Yea, & not onely for sinners of smaller degrees in offences; but also for the greatest sort of sinners aboue other: whosoeuer among them, shall earnestly repent them, and truly beleeue the Gospell of our Sauiour Christ,

according

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according to that most liberall, and sweete consolatorie incouragement of the Lord, by his holy Prophet Isaiah, chap: 1.18. *Come now, and let vs reason together* (saith the Lord) *though your sinnes were as crimsin, they shall be made white as snowe: though they be red as skarlet, they shall be as woole. If ye consent and obey, ye shal eate the good things of the land.* And chap: 40.1.2. *Comfort yee, comfort yee my people, will your God say. Speake comfortably to Ierusalem and cry vnto her, that her warfare is accomplished, that her iniquitie is pardoned: for shee hath receiued of the Lords hand, double for all her sinnes.*

Finally, the bowell-like tendernes of Gods mercy, is not the least cause of the great comfort of this Article; as we may consider from these and such like testimonies of holy Scripture: Psal: 25, 6.7. and 79.8. Ier: 31.20. Lament: 3.22.23, Hos. 11.8.9. Ioel: 2.13. Luke 1.7.8. and ch: 15,20.

O how sweet therefore, ought this mercy of God to be vnto vs, in all these respects! And the rather also, because the couenant of this forgiuenes of sinnes, is an euerlasting couenant, Ier: 32,40,41. Which he hath confirmed by oath, and sealed with the blood of his Sonne; the which is therefore called *the blood of the euerlasting couenant*, Heb, 9.22.26. & ch: 13, verse 20. Of the which blood it is further said in this respect; *that it speaketh better things then the blood of Abel*, which cried for vengeance against *Caine*, ch: 12.24. Gen: 4, 10.

Thus we see, touching the first part of the vse of this Article, that the cõfort of it, is exceeding great, to all true beleeuers: euen to so many as haue grace, to lay hold of this great mercy of God, to the assuring of themselues of the *forgiuenes of their sinnes.*

NOw let vs come to the second part of the vse of it, which concerneth the obedience of faith.

Question. Which therefore are the duties, which the comfort of faith in the *forgiuenes of sinnes*, challengeth at the hands of all those to whom they are forgiuen?

Answer. *They are these which followe.*

First, an humble acknowledgement of our selues to be grieuous sinners, ioyned with godly sorrowe for them: and earnest prayer, for the forgiuenes of them all.

Secondly, most earnest and heartie thankefulnes to God, for his so infinite and vnspeakable mercie, as sheweth it selfe most clearly, in the forgiuenes of our most hainous and infinite sinnes.

Thirdly, exceeding loue toward the Lord God our heauenly Father, according to the greatnes of his mercy: by how many the more, and the greater sinner, he doth forgiue vs.

Fourthly, a reuerend care, not to offend him any more, as heretofore we haue done: yea rather, a most earnest studie, and desire, to please him better in all things then yet we haue done.

Fiftly, a ready and tender affection of mercifulnes, to forgiue one another: euen as God our heauenly Father, in, and for our Sauiours sake, hath forgiuen vs.

Finally, earnest resistance of all feares and doubts, touching Gods faithfulnes in forgiuing the sinnes of our selues, or of any other that doe walke in these duties.

Explicatiõ & proofe. Concerning the first branch of this answer, to wit our acknowledging of our selues to be grieuous sinners: that it ought to be so; the truth of the assertion it self that we are so; may be a sufficient warrant vnto vs. For the proofe of which assertiõ, that we are grieuous sinners: read, 1. Kings 8,46. Eccl 7.22. *There is no man that sinneth not.* No not the regenerate, as their own cõfessiõs plainly shew: *Paule*, Rom: 7.14. &c. Iames ch: 3, 2. Iohn, 1. Ep: ch: 1.8,9.10, Read also, Psal: 19.12. and 130.3. Prouerbs ch: 20.9.

And though there are degrees of sinners; as well as of sins: yet euery one for his own part, ought to account himselfe among the chiefe, as *Paule* did. 1. Tim: 1. & *Daniel* ch: 9.

Yea, and though it were so, that a man did not know any thing of speciall offence, by himselfe: yet seeing our Sauiour, who knoweth vs all, better then wee doe our selues; teacheth vs all to pray for forgiuenes: it ought to be a sufficient proofe vnto vs, that we are great sinners, and that we doe stand in great need of forgiuenes.

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Neither is it in vaine (as was touched before) that this Article of the forgiuenes of sins, is lincked with that other of the cõmuniõ of Saints: insomuch as not onely in most holy things; but also in our most holy assembling of our selues, and accompanying together, we doe many waies offend. And that not at our owne Tables alone (which made holy *Iob* to feare his children so much as hee did; and to be so carefull as he was, to sanctifie them by holy exercises of religion, while they feasted one another: lest they should forget themselues, and speake any thing to the dishonour of the name of God, cha: 1, 5,) but also euen in the Lords house, and at his most holy Table. Which was the cause, why God did appoint *Aaron* in the time of the lawe, to sacrifice for the iniquitie, euen of the holy offerings of the children of *Israel*, Exod: 28, 38: and why wee are so earnestly admonished, to examine our selues when wee come to the Table of the Lord, &c. Wherefore let vs alwaies, and in all things, well remember, that we are sinners; and that God could easily lay greater sinnes to our charge, then we are ware of: and accordingly, let vs without all hypocrisie, acknowledge in his sight, that wee are more grieuous and miserable sinners then we are priuy vnto. Let vs, I say, do it without hypocrisie: for else we should euen herein, make our selues more abominable sinners, then in any thing beside: Luke, 16, 15. Mat: 23, Neither could the Article of forgiuenes of sinnes be any Article of faith at all vnto vs, for our comfort; vnlesse we doe acknowledge our selues to be sinners: and vnlesse we see iust cause why wee should be sorie for them; and pray earnestly alwaies for the forgiuenes of them; according to the instruction of our Sauiour, Mat: 6, 12. and according to the example and instruction of the Prophet *Dauid*, Ps. 32, 5, 6. and Ps. 25, 7. and Ps. 51.

But here an obiection may be made, how it may stand with faith, to pray still for forgiuenes of sinnes; seeing it is an Article of faith, to beleeue that they are forgiuen: at the least, those sinnes which haue already beene committed; and for the forgiuenes whereof, faithfull praier hath beene already made.

Question. What is to be said to this?

Answer. *First, this Article of the forgiuenes of sinnes, presupposeth true repentance, to be in euery one that hath any true faith, to beleeue that his sinnes are forgiuen. Neither can it stand with any reason, that faith should disannull, or any way preiudice prayer: which God hath appointed to be the onely subordinate messenger and Spokes-man as it were of faith, for the intreatie of the forgiuenes of sinnes, through the mediation of our Sauiour Christ.*

Secondly, no man doth so firmely beleeue the forgiuenes of former sinnes, by former praiers: but by the renewing of his praiers for the forgiuenes of the same; he may bee better assured, against all temptations of feares and doubtings, that they are verily forgiuen vnto him.

Thirdly, faith by exercising of it selfe in prayer, to the further strengthening of it selfe, touching the forgiuenes of old sins: it doth therewithall, make it selfe, both more watchfull against new sinnes, that they be not wilfully committed; and also more comfortable in the assurance of the forgiuenes of those our sinnes of infirmitie, and weakenes, which we cease not to commit day after day.

Finally, God doth at once, and for euer after, forgiue all the sinnes of true beleeuers: but yet vpon this condition, that they continue in prayer for the forgiuenes of them; and for daily profiting in godly sorow, and repentance for the same so long as they haue a day, yea an houre to liue in this sinfull world.

Explication and proofe. It is very true. For these are the continuall, and (as we may say) essentiall exercises, of a true and liuely faith. And all that you haue answered, standeth with very good reason: to the ende we may alwaies keepe our soules in true humilitie, vnder the holy hand of God; and in greater watchfulnes against sinne; and in greater thankfulnes to God; in the continuall remembrance of his most gratious mercy toward vs herein.

And let vs marke this, specially well; that we doe not say, that wee must continually pray for forgiuenes of sins past, as well as of sinnes present, as though we were to be in continuall doubt of the forgiuenes of them: but to this ende

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that by the renuing of our praiers, we may grow more and more assured that they are forgiuen. Like as wee doe pray continually, that *the kingdome of God may come*: that is, that it may more and more come; though we know, that God doth alreadie in some measure, rule and raigne in vs, by his word, and holy Spirit: and so in the first and third Petitions of the Lords Praier.

But that we may make all things, as cleare as wee can, touching this point; yet one thing more: and that is this. Insomuch as God of his most aboundant grace, forgiueth the sinnes of his children, most freely & perfitly for his Sonne our Lord Iesus Christes sake; and so are we vndoubtedly to beleeue: how cōmeth it then to passe, that the faithfull doe suffer afflictions all their life long; and that they die at the last, as well as other men? Can it be thought therefore, that God doth perfitly forgiue sinne, for our Sauiours sake: seeing it seemeth, that he retaineth the punishment still?

Question.

Answer. *God neither sendeth death, nor any affliction at all, vpon his children, as punishments for any satisfaction touching the guiltines of sinne; for the which our Saviour Christ hath by his sufferings, and death, perfitly satisfied the iustice and wrath of God: but onely of his fatherly goodnes, he chastiseth them to very gratious ends; and namely, to send them to Christ, and to further them in the way of their saluation.*

Explicatiō & proofe.

So it is in deed; as it hath beene more fully laid open in the doctrine of Gods Fatherly Prouidence. For all the afflictions, or punishments for sinne (call them what ye will) which God laieth vpon his children, to whom he forgiueth sinnes: they are appointed, and sanctified of God, to further their repentance; to exercise their faith, and patience; to nourish the reuerend feare of God in their hearts; to make them more watchfull against sinne; to bring them out of loue with this sinfull world; to stirre them vp to a greater longing after the kingdome of heauen; and to other such like gratious ends and purposes: all which cannot proceede from any other cause, then from the fatherly loue of God toward them. And therefore they must needes be of another nature, then those plagues and punishments are, which God casteth vpon the wicked. Yea, the very nature of death, is changed to the godly; in that it onely setteth the soule free, from a sinfull and corruptible body: that it may mount vp to the kingdom of heauen, and there be perfited among the soules of the faithfull departed before. And touching their bodies also, though they descend to the earth: yet their very putrifying, is but a preparation, and (as one would say) a *sowing of them* against the day of the glorious resurrection: which shall be as the day of a most ioyfull haruest, to all the faithfull children of God.

1. Booke, page 234. &c. to page 248. And 2. Booke pages, 295. 296. And page 304.

These thinges thus inserted by the way; let vs nowe returne to the second branch of the duties, touching thankfulnes due to God, for this so inestimable a benefit of the *forgiuenes of sinnes*. For the proofe whereof, see the example and practise of *Dauid*, Psal. 103. 1. 2. 3. &c. See also the example & practise of Paul. 1. Tim. 1. 12. 13. And Rom. 7. 24. 25. who in either place, giueth great glory, & praise to God, in this behalfe. And that also by good reason. For seeing it belongeth to God onely, to forgiue sinnes: therefore also doth the glory of forgiuenes belong to his diuine Maiestie.

For the third branch, read Psal. 116. 1. &c. *I loue the Lord, because he hath heard my voice, and my praiers, &c.* And Luk. 7. 47. &c. *She loued much* (saith our Sauiour concerning the sinfull woman, there mentioned) *because many sinnes are forgiuen her.*

For the fourth branch, read Psal. 130. 4. *Mercy is with the Lord, that hee may be feared.* And Iohn, 5. 14. *Behold thou art made whole* (saith our Sauiour to the sick man whom he had healed) *sinne no more, lest a worse thing come vnto thee.* Read also, 1. Cor. 6. 15. And Iohn, 1. Ep. ch. 2. 1. *My babes, these things I write vnto you, that ye sinne not, &c.* What things? Euen this, that *the blood of Christ cleanseth vs from sinne, &c.* as wee read in the former chapter. And Ezek. 16. 63. the vse of Gods mercy to Israel, is noted to be this, *that the people might remember their sinnes, and be ashamed, &c.* The contrary neglect of Gods mercy, is vehemently repro-

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reproued. Ier.2.19.20. in these words, *Thine owne wickednes* (saith the Lord by his holy Prophet) *shall correct thee, &c. For of olde time I haue broken thy yoake, and burst thy bonds, and thou saiedst, I will no more transgresse, but like an harlot thou runnest about vpō all high hilles, & vnder all greene trees, &c.* Read also Ezek.ch.33.13.

It is a most vnworthy, & absurd thing, that any should so abuse the mercy of God, in forgiuing them many & great sinnes, that they should thereby be the more licentious, and bold to cōmit sinne. This doubtlesse, is such a wickednes, as God cannot but seuerely punish: as the Apostle *Iude* doth vehemently denounce against such as turne *the grace of our God into wantonnes.*

For the fift branch read Luk.6.36. *Be ye mercifull* (saith our Sauiour) *as your Father is mercifull.* Ephes.4.32, *Be ye curteous one to another* (saith the Apostle of our Sauiour) *and tender hearted, forgiuing one the other, euen as God for Christes sake forgaue you.* And Colos.3.13. *Forbearing one another, and forgiuing one another, if any man haue a quarrel to another: euen as Christ forgaue you, euen so doe yee.*

To speak generally, Repentance is vsually in the holy Scripture ioined with Faith, when forgiuenes of sinnes is promised, or offered to poore sinners. Neither doth our Sauiour Christ giue the one, without the other. Whereof also our Baptisme is iointly a signe and seale. Act.2.38. and cha.3.19. and cha.5.31. And Rom.6.1.&c. *God forbid* (saith S. Paul) *that we should sinne that grace may abound.* Nay rather, by how much God is more loth to punish vs; yea rather, more ready to forgiue vs as hee is: by so much doe wee stand the more straitly bound, to be more loth to offend his blessed Maiestie: yea, to be by all meanes, more studious to please him, in all things, as was well answered before.

Now touching the last branch: that is, for the proofe of the assurance of forgiuenes of sinnes, to all such as are thus qualified; yea, though through infirmitie, they sinne in many things: read 1.Iohn.2.1. *If any man sinne, wee haue an aduocate with the Father, Iesus Christ, the righteous.* Read also Heb.13.8. and ch.6.10.&c. to the end of the chapter. And Rom.3.25.26.& ch.11.29. Our sinnes are many in deede, and exceeding great; but Gods mercies are more & greater: as euery true sorowfull soule may safely comfort it selfe. Thus much of the Duties.

The danger of not beleeuing this article.

Question. NOw to conclude this Article: what is the danger of not beleeuing it, and of not yeelding due fruites of repentance, from the Comfort of it?

Answer. *They that beleeue not the forginenes of sinnes; yea the daily and continuall forginenes of them, with acknowledgement, and bewailing of the same from day to day: they can beleeue nothing to their sound consolation and comfort; insomuch as they make the death of our Lord Iesus Christ of no powerfull effect vnto them.*

Likewise, for want of repentance, and amendment of life, all such debar themselues, from all comfortable perswasion of forgiuenes. Yea, they doe make themselues iustly subiect to the wages and forfeiture of sinne, which is the eternall destruction both of body and soule in hell.

Explication and proofe. To the end we may auoide this danger; all hereticall errours, against the true beliefe of this Article, must be carefully auoided of vs.

These errours are such, as either concerne the Author of the forgiuenes of sinnes, which is God: or the meaning of the words, how farre they are to be extended: or the cause wherefore God forgiueth sinnes: or the fruite and effect thereof.

First therefore, in so much as God onely forgiueth sinnes; the errour of those, that attribute a subordinate power of forgiuenes, to the Pope of *Rome*, or to anie other mortall & sinfull man, is to be reiected as a blasphemie against God. For as touching the power of the *Ministery of the word, and keies of the kingdom of heauen*, committed vnto the lawfull Ministers thereof: that is to say, first and principally to the holy Apostles, & then after them to others, according to the wil of God, Mat.16.19.& ch.18.ve.18.& Ioh.20.ve.23. this consisteth only in the ministerial publishing & pronouncing of forgiuenes to all repenting sinners: and that in the name and authority of God alone, they being meerely his seruants therein.

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And whereas it is required, that euery man should forgiue his neighbour: this is to be vnderstood, as touching the wrong done particularly to the party offended, and to the staying of all malitious desire of reuenge, and of all cursed and vncharitable imprecation, &c: but not touching the guiltines of the sinne, and offence, done against God. For in this respect, it belongeth onely to him to say, *Surely I haue pardoned, I wil not destroy.* Iob. ch. 34. 31. Read also Psa. 51. 4. *Against thee, against thee onely I haue sinned,* saith King *Dauid.* And Psa. 130. 8. *With the Lord is mercy, &c. And he will redeeme Israel from all his iniquitie.* No Popish confession, or pennance of theirs, is auaileable herevnto.

Secondly, the errour of those, is to be reiected of vs, who either restraine the word Sinnes, onely to sinnes vnwillingly cõmitted; as the *Basilidian* heretikes are said to haue held: or else to those sinnes, that go before baptisme; as though all that follow, must at the least in some part, be otherwise satisfied for, as Papists teach: or to those that went before the falling back of any, after that they haue bin baptized, and haue once obtained forgiuenes; as the *Cathari*, and *Nouatians*, and some other haue held: or to those that went before the falling away of any before they haue takẽ holy orders, as the *Luciferians* restrained the *sinnes*, which they accounted pardonable. Likewise, the Popish error of restraining the word of forgiuenes to eternall paines, is also to be reiected. For seeing no punishment to satisfaction is due, but in respect of sin imputed: by what right may any be inflicted to that end, if sin be already freely pardoned & forgiuen, for that satisfactions sake, which our Sauiour hath made, and which God hath accepted for our full discharge?

In which respect also, we are to reiect their deuise of purgatory pains, to cõtinue after this life, as long as they of their bloody mercy, list thẽselues to determine.

Thirdly, the heretical error of the same popish Deceiuers, is to be reiected; in that they do ascribe *forgiuenes of sinnes* (at the least in some part) to the operatorie & working vertue of the *Sacraments*, & to the merit of mans own works: like as also the *Messalians* & *Euchetæ* did to their works & praiers. And like to the *Heracleonites*, and *Helcesaites*; who ascribed forgiuenes to anointing, and to other their ceremonies.

Fourthly, insomuch as God of his most free grace, and infinite mercy, forgiueth vs all our sins; to this end that we should not come into condemnation, but haue our present entrance into the assured hope of euerlasting life & glory: yea to a present enioying of it by faith, as our Sauiour himselfe assureth all such as heare his word, & beleeue in him that sent him. Ioh. ch. 5. ver. 24. We are therefore confidently to cast away all doubtings of forgiuenes, as touching our selues, & all that do truly beleeue; and also all feares of purgatorie fire, which the Popish Seducers scare and confound their Disciples withall.

And as we are to beware of these foure sorts of errors, & to hold firmely, that all sins are pardonable; yea, freely & perfitly pardonable herein this life, to all those that shall truly beleeue, & repent: so let vs take heed of foure sorts of people especially, who are dangerous examples among vs. The first is the Popish sort of deceiuers, whose errours against this Article we haue touched alreadie. The second is of such as dreame of a perfection of their owne inherent righteousnes here in this life: so as they need not (saue for modesties sake, or rather in an hypocritical pretence) aske forgiuenes of sinnes. Such as are some of the *Anabaptists*, and *Family of loue*. The third sort, is of such as aske forgiuenes of their owne sins, but wil not forgiue those, whom they are offended withall. Of whõ our Sauiour saith, that they seeke forgiuenes in vaine. Math. 6. 14. 15. The fourth sort is of secure and careless men; who lie in their sinnes, without any conscience, or remorse for them, as *Atheists* and *Libertines*.

Let none of these think, vnlesse they repent them of these their grieuous sins; that euer they shall finde pardon, & forgiuenes with the Lord: howsoeuer they shall acquite & assoile themselues; as if no euill should come vnto them.

Thus much concerning the Article of the *forgiuenes of sinnes*.

Beliefe that to euery true member of the Church of God, belongeth the blessed immortality of the soule.

The ground of it.

Quest. NOw what followeth next in the Articles of our Beliefe?

Answ. *I beleeue the resurrection of the body.*

Expl. In the former Articles, of this second part of our beliefe, which is concerning the Church of God; we haue seene one speciall priuiledge or prerogatiue of it: to wit, the high benefit of the forgiuenes of sinnes; the which, as we haue seene, maketh euery true member of the Church blessed, and happy, euen here in this present life.

The priuiledges or prerogatiues now following, doe belong to the life to come: to wit, *the resurrection of the body* now last rehearsed; after the which followeth in the Articles of our beliefe, *euerlasting life*: beyond the which, nothing can furthermore be beleeued, or expected of vs. Of these things therfore, we are henceforth to inquire: and so will we doe, if God permit.

Neuertheless, in so much as wee enioy one speciall benefit by our Sauiour Christ after this life ended; before that our bodies shall rise againe: that is to say, the happy estate of our soules, in the blessed immortality thereof; euen from the time, that they leaue the tabernacle of the mortall body: I hold it very expedient, that for more plaine and full explications sake, wee doe here insert something concerning this point; before we come to the Article of the resurrection of the body, which shall not be, till the last day, when both body and soule (revnited together) shall be partakers of that euerlasting life, which the soule is partaker of, immediatly after this life.

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Question. FIrst therefore, what ground of holy Scripture haue you, to proue that the soules of all the faithfull be in happie and blessed estate, euen from the time that they leaue this mortall, and sinfull body?

Answer. *In the 5. chap. of the 2. Ep to the Corinthians, from the beginning of the chapter, and so forth to the end of the 5. verse.*

1. *We (saith the Apostle Paul) know that if our earthly house of this tabernacle be destroyed, wee haue a building giuen of God: that is, an house not made with hands, but eternall in the heauens.*

2. *For therefore we sigh, desiring to be clothed with our house, which is from heauen.*

3. *Because that if we be clothed, we shall not be found naked.*

4. *For in deede, we that are in this tabernacle, sigh and are burthened, not because wee would be vnclothed, but would be clothed vpon, that mortality might be swallowed vp of life.*

5. *And he that hath created vs for this thing, is God, who also hath giuen vnto vs the earnest of the Spirit.*

Explication and proofe. These words of the holy Apostle (as M. *Calvin*, that holy Interpreter well obserueth) do not only concerne the glorious restoring of the bodies of the faithfull, at the resurrection: but also that blessed estate of their soules, which they shall enioy in blessed immortality, all the meane while: euen frō the time of the naturall death of the body, whensoeuer that shall be. For though hee maketh some question at the first, whether they should be restrained to the one, or to the other: yet hee chooseth rather, to vnderstand the Apostle, as intending to treat of them both. First, of the blessed immortality of the soule: and then of the glorious resurrection of the body.

His words are these, *In vtrouis sensu, nihil est incōmodi. Quanquā malo ita accipere, vt initiū huius ædificij sit beatus status post mortē: consummatio autē sit gloria vltimæ resurrectionis.* There is (saith he) no incōuenience in either of these interpretatiōs. Yet I had rather vnderstand the Apostles words so, as the blessed estate of the soule after death, should be the beginning of this building: and the glory of the resurrection of the body at the last, to be the perfiting of it.

And

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The ground of it.

And this exposition (as he saith further) will the course of the Apostles text rather approue. *Hanc expositionem melius comprobabit Apostoli contextus.* He saith also, that the *Epitheta*, or adition of words, whereby the Apostle setteth out the building which he speaketh of, serue more fitly to confirme the perpetuity of it. *Epitheta (inquit) quæ adiũgit huic ædificio, faciunt ad perpetuitatẽ melius cõfirmãdã.*

This therefore being the Apostles scope in generall, let vs a little more particularly, consider the course of his speech.

And first, let vs well obserue, that he speaketh of this Article of our faith, as of a point certainely knowne, I meane this Article of the blessed immortalitie of the soule: which is our present argument, beside the glorious resurrection of the body, of the which we will deferre to speake for a while. Yea, let vs obserue, that the Apostle speaketh of it, as of a matter, not knowne of him alone, by particular reuelation: but also of other the Apostles, and Ministers of our Sauiour Christ, and of his Church; as one chiefe principle of the religion of God, and of the common beliefe of his faithfull people.

This knowledge and perswasion of faith, might well arise in the hearts of the faithful, at this time which the apostle speaketh of, trõ that light which our Sauior gaue both by his doctrine & promise, & also by his practise. By doctrine, in the parable of *Lazarus*, whose soule (as our Sauiour there teacheth) was carried by Angells into *Abrahams* bosome, so soone as it left the body. Luk. 16. 22. And in that also he teacheth further, concerning *Abraham*, and the rest of the faithfull, that they are & were euer since their natural death, liuing in soules; and so shalbe for euer & euer: insomuchras God, who was, & is for euer, their God, is not the God of the dead, but of the liuing. Mat. 22. 32. Whence also, our Sauiour proueth the resurrection of the body, hereafter to follow; seeing God is not the God of the soules of the faithful only, but of their bodies also: & therefore will vndoubtedly raise them vp againe. For these are so lincked together, in the counsell & purpose of God; that grant the one, & ye grant the other: denie either of them, & ye denie both: as we shall further perceiue, by the Apostle *Pauls* reasoning, 1. Cor. 15. 19. when we come to the Article of the resurrection of the body. In the meane season, we see that our Sauiour hath by doctrine confirmed the blessed immortality of the soules of the faithfull, after this life.

And touching his promise, he hath thereby confirmed it to the thiefe that repented of his sins, and beleeued in him on the Crosse, saying, *To day shalt thou be with me in Paradise.* And by practise also, he cõfirmed the same in that at his own death, he commended his own soule in the hands of his Father. Luk. 23. 45. 46. The same is testified concerning *Stephen*, who faithfully commended his spirit, (that is, his soule) into the hands of the Lord Iesus: who no doubt receiued it. Acts, 7. 59. According to that Reuel. 6. 9, 10, 11. where the *soules of the Martyrs are said to lie vnder the altar*: to wit, as being vnder the blessed & safe protectiõ of our Sauiour: for whose sake, & vpõ whõ (after a sort) they offered & sacrificed thẽselues vnto God: like as *Paul* vseth that maner of speech cõcerning himself. Phil. 2. 17.

Neither was this, the knolwedge, faith, & perswasion of the faithful, at the cõming of our Sauiour, & since that time onely, by the light of his doctrine, promise, and practise: but it hath beene likewise, the knowledge and beliefe of the Church of God, in all former times; euen frõ the beginning. For so taught king *Salomon*, Eccl. 12. 7. *The body returneth to the earth, euen dust as it was: but the Spirit returneth to God that gaue it.* And *Dauid* before him, being of this beliefe, commended his soule into the hands of God. *Into thy hand* (saith he to God) *I cõmend my spirit: for thou hast redeemed me, O Lord God of truth.* Ps. 31. 5. Where, note we wel, that the blessed immortality of the soule, is a fruit of our redemption. Yea *Moses* of more ancient time; & before him, *Abraham*; & the rest of the Patriarks also before *Abraham*: they all liued & died in this beliefe. Heb. ch: 11, 13, 14, 15, 16. And ch. 12. 23. it is writtẽ of the souls of all the righteous, departed this life, euen frõ the beginning of the world: that they are in a perfit estate of happines in heauen, so farre forth as they may be perfit; till the resurrection of the body.

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The groũd of it.

Hereof hath the Lord giuen a liuely testimonie from heauen, in that he tooke *Elias* vp from the earth: preuenting thereby his naturall death, as men ordinarily die. 2. King. 2. 11. And before him, *Henoch* also, who was more neare the first ages of the world. Gen. chap. 5. 24. And as we reade, Heb. 11. 5. *By faith* was *Henoch* taken away, that he should not see death, &c. This did God, of speciall grace and fauour; and for a reward to *Henoch*: because he walked with God, and had a care in all things to please him.

This reward (out of all question) was the blessed immortality of his soule in heauen: if not of the glorious change of his body also. And the immortality of the soule of *Moses* & *Elias*, is plainly testified by their appearance, at the transfiguration of our Sauiour Christ. Matth. 17. 3.

Thus, the beliefe of this Article, hath beene knowne and embraced, euen from the beginning of the world, to this day.

Yea, so famous hath it beene from the beginning; that the very heathen, haue retained a certaine smacke of this doctrine: as it is euident in the writings of their Philosophers, from time to time; euen from among the Egyptians and Caldeans, to the Grecians and Latinists, both Oratours and Poets. As noble *Mornens* sheweth at large, in his 15. chapter of *Trueneſſe of religion*: though these Philosophers had this doctrine rather by rote as it were, (as wee say of children) then by any religious assurance among them; for want of the liuely testimonie and warrant of Gods holy word, which either they had not, or did not duly regard.

But let vs returne to the Apostles words.

And in the second place, diligently obserue we, that he opposeth the estate of the life to come, (whether before the resurrection, or after) to the estate of this present life, so long as our our soules abide here in the body. This he calleth the *earthly house of this tabernacle*: that is, a flitting and transitorie estate: according to that, 1. Pet. 1. 17. and 2. Epist. 1. 13, 14. Iob, ch. 4. 19. and Isai. 38. 12. The other, he calleth first, a building of God: secondly, a house not made with hands: thirdly, eternall in the heauens: fourthly, such a building as is from heauen: all which, cannot altogether agree to the body alone.

Thirdly, this building, doth the Apostle with the rest, (as hee testifieth of them) desire to be clothed with; immediately after that they leaue this earthly tabernacle: because otherwise, (as hee saith) they should be found naked, vntill the resurrection of the body.

Fourthly, the Apostle sheweth, that the faithfull are not wearie of this life, because of the present afflictions and troubles thereof, through impatience: but because they know, that this life ended, it is the good pleasure of God, that they shall be no longer strangers from him; but come presently home vnto him into a blessed estate: waiting therein for the adoption, euen the redemption of their body, till afterward. Rom. 8. 23. This therefore is the cause why they doe long, till they may inioy it, when once the time appointed of God shall come. In soule first, the power of sinne being extinguished: and afterward in soule and body together; freed from all mortality and corruption, for euer and euer.

Herevpon it is, that the Apostle, reasoning from the causes of that longing, and sure confidence that the faithfull haue: hee saith first, that *God hath created*, or fitted them to this *immortality*, in his owne purpose and counsell euen from the wombe: and secondly, that he hath in due time, giuen them the assurance of it, by the earnest of his holy Spirit.

Thus much therefore, for the ground and warrant of the blessed immortality of the soules of the faithfull: euen for all whosoeuer doe truly beleeue in our Sauiour Christ. For all and euery one, haue their part in all the benefits purchased by him; as wee may remember from the doctrine of the communion of Saints.

Question. NOw what is the meaning of this Article of the blessed *immortality of the soule*?

Answer.

Beliefe that to euery true member of the church of God belongeth the blessed immortality of the soule.

The meaning of it.

Ans. *The meaning of it, is first, That the soule is created of God, such a spirituall substance, distinct from the body of euery man; and so liuing in it selfe and causing life to the body; that though the body die, yet it remaineth still in the owne life: and by the ordinance of God, is not subiect to death, nor possible for euer to be extinguished, or to cease to hold that proper existence or Beeing, which God hath giuen vnto it.*

Secondly, the meaning of this Article is, that so soone as the naturall life, which the soule ministreth to the body is ended: God receiueth the soule of euery true beleeuer, into his heauenly kingdome. Where, he maketh their estate vnspeakeably more blessed then before; in that he giueth vnto them a most sweet & comfortable fruit of all that christian knowledge, faith, sanctification, & of euery grace which they had obtained here in this life: and that euen in all meete and full perfection; so to continue for euer and euer, with the thousand thousands of the holy Angells and Saints of God.

Explicatiõ & proofe.

The meaning of this Article, may well bee comprehended in these two branches.

But yet so, as the first branch of your answer, may well be extended, as well to the soules of the wicked and infidells, as to the soules of all godly and true beleeuers.

For as touching their naturall creation, in respect of their substance; and also in regard of their faculties of vnderstanding, memory, reasoning, will, election or choise: and likewise in ministring life, sense and motion to the body; they are naturally of the same kinde. The one cannot die or be extinguished, more then the other. For though it be saide in the holy Scriptures, that the wicked, and all vnbeleeuers, shall perish, and die the second death, &c: yet this perishing or death, is not to be vnderstoode, as simply opposed to beeing and life, but to that good and blessed estate of life and well beeing; which is onely proper to the children of God, after this naturall life is ended. For this is very plaine in the holy Scriptures, that the misery and torment of the soules of the wicked, shall be perpetuall, euen from the time of their naturall death: and so to continue for euer. The worme of their guilty conscience, shall neuer die: neither shall the fire of their torment euer be quenched; as our Sauiour sheweth plainely in the parable of the rich man. Luke, 16. 23, &c. So then, the wicked are said to die a second death, moreouer and beside the naturall death; in respect of their punishment and torment, or destruction after this life: in such sense, as they are saide, as touching all grace and godlinesse, to be dead, euen while they liue here. For like as they, while they liue the naturall life, are dead; because they want the ioy of godlinesse, and thereby of a good conscience, which is, (as wee may say) the life of our life: so, yea much rather, because after the end of the naturall and sinfull life of the wicked, their torment beginneth neuer to end, they may iustly be saide to passe to a second death: that is, from a death in extremity of sinne, to a death in extremity of an eternall punishment.

Thus, the immortality of the soule, belongeth to the wicked, as well as to the godly: so farre forth, that their soules can no more die; that is, bee extinguished, or loose their nature and Beeing; then the soules of the godly can.

But as touching the good beeing or blessing of immortality: that is to say, touching the blessed estate of the soule, in the continuance of it for euer, in the fauour of GOD: this belongeth peculiarly to the children of God, who through faith, and by the Spirit of God, doe mortifie sinne in some measure here in this life, and liue vnto God through that life which they liue by the Sonne of God: by whose grace, their soules are daily renewed and sanctified vnto him; as it is euident, by the testimonies and examples alledged before, for the ground and warrant of this Article vnto vs.

And that the estate of the soules of the faithfull are vnspeakeably blessed with God after this life: we may be assured from that which wee reade, 1. Cor. 2. 9. For *the glory of it is such, as the eye hath not seene, nor eare heard, nor came into*

Beleefe that to euery true member of the Church of God belon geth the blessed immortalitie of the soule.

The Promise.

into the heart of man, which God hath prepared for them that loue him. And 2. Epist. chap. 12.4.

And that the same blessed estate of the faithfull, shall be a fruit of that care which they had here in their naturall life time, to attaine to true christian knowledge, faith, &c: it may be euident from that which is written, 1. Cor. 13. 12. that then shall be the perfection of that, which we haue now but in part. Reade also Reuel. ch. 7. 14, 15, 16, 17. And ch. 14. 3, 4, 5. and verses 12. 13.

Whence also, it finally appeareth; that this vnspeakeable blessing, shall be (as was answered) in the cõmunion of all the thousands of the triumphant Saints, and with the Angells: to all those that haue had their part in the communion of the militant Saints here on earth. According to that which we reade, Heb. chap. 12, 22, 23. *Ye are come vnto the mount Sion, and to the Citie of the liuing God, the celestiall Ierusalem, and the company of innumerable Angells, And to the congregation of the first borne, which are written in heauen, and to God the Iudge of all, and to the spirits of iust and perfect men.*

Thus much briefly, concerning the meaning of this Article.

Question. Now what Promise haue we in the holy Scriptures, for the further warrant of the same?

Answer. *We haue the promise of it, Psal. 22. verse 26.*

The poore (or meeke, saith the holy Prophet) *shall eate and be satisfied: they that seeke after the Lord shall praise him: your heart shall liue for euer.*

Explication This indeede may well be one testimonie of Gods promise in this behalfe. For by the heart, the soule of man is vsually signified in the Psalmes, and in other places of holy Scriptures.

There are many other testimonies to the same purpose. For all the promises of euerlasting life, after the natural life ended; they haue the beginning of their accomplishment, in this blessed immortality which we speake of: according to that of *Iames*, chap. 1. verse 12. *Blessed is the man that endureth tentation: for when he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.* Likewise, Reuel. 2. 7. 17. And chap. 3, 5. 12. 21: though these promises shall not haue their perfect effect, till the resurrection of the body: as we shall see further, when we come to that Article.

IN the meane season: our order requireth, that wee come to the vse of the present Article. And first, concerning the Comfort of it.

Question. What may that be?

Answer. *I heard a voyce from heauen* (saith St. *Iohn*, Reuel. chap. 14. verse 13.) *saying vnto me, write, Blessed are the dead from the time that they die in the Lord.*

Euen so saith the Spirit: for they rest from their labours, and their workes doe follow them.

Explication. In these words of Saint *Iohn*, we haue a double comfort expressed; as belonging to the faithfull, euen from the time that they die in the Lord: that is, for the Lords cause, or in faith and repentance, as it becommeth the seruants of God. First, that thenceforth they rest from their labours: that is, from all the troubles and disquietments of this life; such as we read of, Eccles. 1. 8. *All things are full of labour.* And Psal. 90. 10. According to that promise, Reuel. 6. verse 11. *They shall rest for a little season, &c.* And chap. 7. 16. *They shall hunger no more, nor thirst any more, &c. And God shall wipe all teares from their eyes.*

The second comfort of the faithfull, immediately after their naturall death; is, *that their works doe follow them*: that is to say, the fruit and reward of all good things, which they haue done in their life time. For God will performe all his promises, which he of his bounteous goodnesse hath made to the obedience of his seruants: in and for Christs sake: according to that Ephes. 6. 24. *The grace of God shall be to the immortality of all that loue our Lord Iesus Christ.*

Thus then, Saint *Iohn* pronouncing all the faithfull blessed; he hath shewed also, wherein they are blessed: yea so blessed; that they doe know, and be ioyously

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The Comforts.

ously affected with the sweetnesse of the same their blessing; farre aboue all earthly blessing, which they euer tasted of before.

The solemne manner of the pronouncing of this blessing; in that it was deliuered to *Iohn* from heauen, testified by the Spirit, and commanded to be written and kept in holy record, to the end of the world: all maketh this blessing so much the more comfortable, to euery one, to whom it belongeth: that is, to euery one that apprehendeth it by faith. And that, not onely because they know they shall rest from their labours: but also for that they shall be therewithall set out of the dangers of all their aduersaries, both Satan and his instruments, for euer. Yea, for that they shall inioy there; farre more excellent comforts, then they shall leaue behinde them here on earth: whether wife, childe, deare friend, house and land, or any thing else. For all these are small in comparison of the presence of our Sauiour Christ, and of the most blessed fellowshippe of the Saints in heauen, with freedome from all motions of sinne, and with sweete liberty to reioyce and praise the Lord continually. And so our Sauiour comforteth his Disciples: Matth. 19. 29. where hee sheweth, that euerlasting life weigheth downe all.

These considerations, doe make death also, which is in it selfe very greeuous and horrible: to be rather welcome, then otherwise; when once the time appointed is come, and that the heart is duly prepared: according to that of the Apostle *Paul*, in the 1. chapter to the Philippians, verses 21, 22, 23. *For* (saith he) *Christ is to me both in life and in death, aduantage, &c. I desire to be loosed and to be with Christ, which is best of all.* And chap. 2. verses 17, 18. *Though I be offered vp vpon the sacrifice and seruice of your faith, I am glad, and reioyce with ye all. For the same cause also, be ye glad and reioyce with me.*

Hence it is, that faithfull Christians haue sought out many pleasant similitudes, to abate the feare of death; yea to helpe to raise vp the heart in a holy triumph against it; in that they compare it to a serpent that hath lost both poison and sting: or to a serpent that is painted, and hanged vp for a signe at the gate of some goodly Inne: or to the landing at a hauen, after that a man hath for a long time, beene dangerously tossed vpon the troublesome sea: or to the new casting of a precious vessell, to make it more beautifull and glorious then before, &c. As they haue beene heretofore more fully alledged, in the Comforts of faith, touching the *Fatherly Prouidence of God*: 1. *Booke, pages*, 247, 248.

And verily, the cause why wee haue oftentimes the lesse comfort, and holy confidence against death: is for that wee haue not so earnestly instructed our soules, in the perswasion of this blessed immortality, immediately after this life is ended: but doe suspend our comfort, and put it too farre off, when wee will apprehend no comfort, till our thoughts come at the resurrection of our bodies. I feare mee, the *Psychopannychie*, or soule-sleeping after the naturall death, deceiueth many that be not professed Anabaptists: because they are not in their life time, waking enough to meditate of this most sweete and comfortable doctrine of the blessed immortality of the soule, immediately after the bodily death. But the knowledge of this (saith Master *Caluin*) is the cause of that calme and quiet trust, which wee repose in God. *Hæc cognitio nostræ tranquillitatis, & fiduciæ, causa est.*

And would to God, that we could better consider of it. For assuredly, it is a most inestimable benefit; that God hath made our soules such a part of his creation, as no earthly wight, or cruell Tyrant, no nor any power of Hell, can destroy it: so that it neede be afraide of nothing, saue onely to sinne, and so to offend the Maiestie of God, who made it. And yet behold, for our comfort in that respect also: how inestimable Gods mercie is, in that he hath prepared for our soules, a most soueraigne remedie; in that so soone as they shal truly repent that they haue sinned: the blood of our Sauiour Christ, is a most blessed counter-poison against all the contagion and perill of it.

Hitherto therefore of the vse of this Article, for Comforts.

Beleefe that to euery true member of the Church of God belongeth the blessed immortalitie of the soule.

THe vse for Duties is next.

Qu. What ought they to be, in regard of the comfort of this so great and inestimable a benefit?

An. *As the benefit is greater, then we can esteeme and value: so the duties which belong vnto it, are in due proportion, greater then we can performe.*

Expl. It is true that you say. We cannot performe any duty, or duties, answerable to the greatnesse and worthinesse of the benefit. Neuertheless, this must not make vs the more negligent, or slacke: but we ought rather hereby to prouoke, and stirre vp our selues, to be more earnest, in the performance of the best duties of thankfulnesse to God, that we may.

Question. Goe on therefore. Which are the duties which we ought to performe, with the best indeuour that we can?

Answer. *It is our bounden dutie, so long as we liue here, to indeuour to the vttermost of our power, to serue and glorifie God, with all the powers of our soules: both with our vnderstanding and iudgement, and also with our will and affection, & with all whatsoeuer is within vs, which we haue receiued of God.*

It is our dutie likewise, to the same end, to be alwaies instant with God by prayer: that it may please him aboue all things, to sanctifie vs in our soules and spirits vnto him.

We our selues also, ought to be very carefull, to keepe our soules pure and chaste vnto God: lest at any time they should fall away, or decline from him.

Moreouer, we are from the assurance of the blessed immortality of our soules; to incourage our selues, against all the malice and violence of our aduersaries: not oneely of flesh and blood, but also of such as are spirituall.

Finally, we are in all our dangers, and at the point of death; with good comfort, to commend our soules and spirits into the hands of our most gracious and mercifull God.

Explication, & proofe. These duties, doe indeede belong to the Comfort of this Article: whereof let vs see some proofe; to the stirring vp of our selues, to make more conscience in the performance of them.

And first, touching the first branch of the answer. Insomuch as it cannot be denied, but we stand bound, with all holy care, to glorifie God, with our bodies and with all the members thereof; as wee shall haue iust occasion to obserue more purposedly hereafter: we must needes acknowledge, that much rather, ought we to doe it with our soules; because from thence flow forth *all the actions of our liues.* Prou. 4 23. Yea and so much the rather also, because without the inward obedience of our soules and spirits, vnto God; all externall obedience is of no account before him. Isai. 28. Matth. 15. For as God is a Spirit, so he requireth to be spiritually worshipped and serued, of all true worshippers of him. Iohn, 4. And that with all integritie, as the Prophet giueth to vnderstand, in one instance, Psalme, 103. *My soule praise thou the Lord, and all that is within mee, praise his holy name.* Reade also Psalme, 24. verses 7, 8, 9, 10.

Secondly, that it is our dutie to pray for the sanctification of our soules: wee are taught from the example and practise of the Apostle *Paul*, 1. Thes. 5. 23.

Thirdly, concerning our owne care, wherein we stand bound to watch ouer our owne soules, that we neuer suffer them to decline from the true loue, and feare of God: but may alwaies keep thē pure, chaste, & faithfull vnto him. Reade againe Prou. 4. 23. *Keepe thine heart with all diligence.* Or thus, more neare to the originall, or canonicall text, *With, or aboue all watchfulnesse, watch ouer thine heart, &c.* Reade also Numbers, chap. 15. verses 37, 38, 39, 40, 41. And Psalme, 73. 23, 24, 25, &c. *Yet I was alwaies with thee: thou hast holden mee by my right hand. Thou wilt guide mee by thy counsell, and afterward receiue me to glory. Whom haue I in heauen but thee? and I haue desired none in the earth with thee. My flesh faileth, and mine heart also: but God is the strength of mine heart*

Reliefe that to euery true member of the church of God belongeth the bleſſed immortalitie of the ſoule.

heart and my portion for euer. For lo, they that withdraw themſelues from thee ſhall periſh: thou deſtroyeſt all them that goe a whooring from thee. As for me, it is good for me to draw neare to God: therefore I haue put my truſt in the Lord God, that I may declare all thy workes.

Our ſoule is the principall, and moſt excellent part of vs; vpon the welfare whereof, reſteth the welfare of our bodies alſo (ſo that the whole perſon of a man, beareth his denomination from the ſoule, according to the phraſe of the holy Scriptures: as Pſal. 3. 2, and Pſal. 7. 2. and 22. verſes 20, 21, and 57. 4. and in many other places: according alſo, to that which is ſaid of *Ionathan*, that hee loued *Dauid* as his owne ſoule, 1. Sam. 18. 3. And therefore, by all reaſon, wee ought to be chiefly carefull and charie ouer our ſoules, as we may learne from many of the holy Pſalmes: where, aboue all things, the ſoule is moſt often and moſt earneſtly mentioned in praier, as the chiefe iewel & darling of euery man. Where alſo, it is euery way moſt tenderly cheriſhed and incouraged, by theſe and ſuch like ſpeeches, *Let my ſoule liue. O deliuer my ſoule. Why art thou caſt downe O my ſoule? My ſoule truſt thou in the Lord. My ſoule panteth after God. My ſoule thirſteth for God, &c.*

Thus ought euery one of vs (beloued in the Lord) be moſt tender and charie ouer our ſoules. But alas, if wee examine our ſelues, by theſe paterns and examples; it will be found, that for the moſt part, it is with vs, as if our ſoules were of very little eſtimation and price with vs. All our care is vſually for our bodies; how wee may pamper, adorne, and euery way ſet out, and aduance them. But as for our poore ſoules; they are left in the ſordes (ſuddes I might haue ſaid:) they are left vnſwept, and vngarniſhed; altogether forlorne, and vnprouided for; famiſhed and ſtarued: vnleſſe it be to afford the Diuell his welcome, to make vs ſeuen fold more miſerable, anſwerable to that tricking which hee is delighted with: according to the admonition of our Sauiour, Matthew, chapter 12. verſes 44, 45. And hereof, among other things; the little regard which wee haue of the word of God, which is the onely true food, the ſtaffe, and ſtay, the ſtore houſe, and wardrope, for the inriching and decking of our ſoules: it is a ſpeciall euidence; to argue againſt vs, that wee make little account of our ſoules. Euery one (I confeſſe) will ſay that he hath a ſoule to ſaue, &c: but how few doe take the right way, or duly regard the meanes of their ſaluation? It is euident therefore, that the moſt part, haue little or no true care at all, to haue their ſoules ſaued. Let ſuch therefore, learne from this admonition, to better their duty herein: or elſe let them know, that they muſt of neceſſitie, miſſe of that ſaluation, which they would ſeeme to deſire and looke for.

But as touching thoſe that haue a true care of their ſoules; they may and ought, according to the fourth branch of the Anſwer: comfortably to animate and incourage themſelues, againſt all crafts or violences of their aduerſaries, who or whatſoeuer they be. According to that incouragement which our Sauiour giueth, Matth. chap. 10. verſe 28. *Feare not them that can kill the bodie, but are not able to kil the ſoule.* And Luke, chap. 12. verſe 4. *I ſay vnto ye my friends, be not afraid of them that can kill the body, and after that, are not able to doe any more. But I will fore warne ye whom ye ſhall feare, &c.* And againe, *Hee that will looſe his life for my ſake,* (ſaith our Sauiour) *ſhall ſaue it.* How ſo? By looſing the naturall life, he ſhall attaine to a better life: that is, his ſoule ſhall liue more bleſſedly in heauen, then it can doe here on earth. Our Sauiour hath aboliſhed death, and brought life and immortality to light, through the Goſpel. 2. Tim. 1, 10, Read alſo 2. Cor. 5. verſes 6, 7, 8, 9. *Therefore we are alwaies bould, though we know that whiles we abide in the body, we are abſent from the Lord. For we walke by faith, and not by ſight.*

Neuertheles, we are bould, and lone rather to remoue out of the bodie, and to dwell with the Lord. Marke this well, that the ſoule is at home with the Lorde,

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The Danger of not beleeuing this Article.

soone as it leaueth the body. *Wherefore also*, (as the Apostle addeth further) *We couet that both abiding here, and departing from hence*, (that is, both in life and in death) *we may be acceptable to him.*

Fiftly, all such may and ought, according to the last branch of the answer; comfortably commend their soules to God, in all dangers: after the example of *Dauid*, Psal. 31.5. And euen at the point of death it selfe; after the example of our Sauiour, Luke, 23.46. And of *Stephen*, Acts, 7.59. as wee haue seene before.

Such are the duties of faith, concerning the comfort of the blessed immortality of the soule.

Question.

NOw in the last place of our inquirie, touching the same. Seeing we ought to be euery way thus carefull ouer our soules, as hath beene declared: Is there not great danger, in that secure neglect, which is commonly among all sorts of people; as if they needed not to be any thing at all, or very little carefull about this blessed immortality, which you speake of?

Answer.

Yes no doubt: the danger is very great. For the soules of all such, as doe not beleeue this blessed immortality, or die in careless neglect of the meanes, whereby they should attaine vnto it: they shall certainely be condemned to extreme, and immortall, or endlesse miserie, euen from the very instant departure of their soule from the body.

Explicatiõ & proofe.

It is very true: as the parable of the voluptuous rich man, (of whom we reade in the holy Gospel) plainely sheweth. Luke, 16. His soule (as our Sauiour giueth there to vnderstand) was forthwith in Hell torments. And so remained in the same most wofull torments; neither could thenceforth by any intreatie, obtaine any release or ease. And Heb. 2.3. *How shall we escape* (saith the holy Apostle) *if we neglect so great saluation as is offered vs in the Gospel?* All such as harden their hearts in vnbeliefe, are condemned alreadie: Iohn, 3.16: and therefore no doubt, they shall not stay without all punishment, till the day of the last iudgement: but shall presently after this life, indure some part of it.

Let vs therefore, I beseech yee, take heede that we be not carried away, after the example of the secure multitude: neither yet with any other sorts of the wicked and vngodly, lest we fall with them, into this great and fearefull damnation.

To the which end and purpose, it is necessarie, that we doe arme our selues against those hereticall or atheisticall and godlesse opinions, which bee contrarie to this Article. As well theirs, who doe simply denie the immortalitie of the soule; as the opinion of them, that doe suspend, (as we may say) the immortalitie of it, till the time that the bodies shall be raised againe: and so thus farre ioyne with the rest; that it is after a sort mortall, and without all vnderstanding or affection, for all that while.

They that doe simply denie the soules immortalitie, are not onely the Sadduces, mentioned in the holy Scriptures, Acts, 23.8: who were heretikes sprong vp among true worshippers of God and Christians: abut also the Epicures, who were as it were heretikes, dissenting from the sounder sort of the Philosophers, among the heathen: and all Atheists and godlesse persons, who are iustly odious to all other sorts of people in the world. So that it may seeme exceeding strange vnto vs, (if any impietie might be strange in the chaire of *Rome*) that Pope *Paulus* the third, should at his death, make such a confession of his faith, or rather of his infidelitie and atheisme as this: that now he should shortly make triall, whether the soules of men are immortall or no: and likewise of two other things; to wit, whether there be a God, or any Hell: of the which (as he confessed) he had beene in doubt, all the daies of his life before.

Such as deferre the immortality of the soule, till the resurrection of the body, are some among those that are called Anabaptists: whose heresie is called *Psychopanychie*, becaus they hold, that the *soule sleepeth*: that is, hath no perceiuance

Beliefe that to euerie true member of the Church of God, belogeth the blessed immortalitie of the soule.

The danger of not beleeuing this article.

ceiuance of ioy,&c: no more then the body hath after it is dead, till it be raised vp againe.

And thus, all of them seeme erroneously to consent in this; that the soule of man, is nothing else, but a certaine vital power or faculty, consisting in a perfit temperature of the body: and therfore hath (as they imagine) no lively Beeing, longer then life abideth in the body.

But this consent of theirs, is no better then a most wicked and vnfaithfull conspiracie against the truth of God: as it is most euidently to be proued against them, both from the originall of the soule: together with the manner of the creation of it, differing as farre from the originall and creation of the body, as heauen is differing from the earth, as hath been decared before in the doctrine of the Creation: and also from that which is said of the soule, that it beareth the image of God: yea euen from the continuall testimonie of the holy Scriptures, which speake of the soule, as of a distinct existence or Beeing, beside the body: according as it is written, that it commeth from God, as from the Father of Spirits, and returneth to him againe, as to the Iudge of all mens soules and Spirits. According also as it is said; that the soule, or Spirit being in man, is knowne of none, but of it selfe, beside of God, who is the searcher of the heart: as we read. 1. Cor. 2. 10. 11.

So that to all who will vnderstand; it is most plaine, that the soule of man, is not a bare faculty, or power of life, and motion, arising from the body: but euen that which doth (as we may say) essentially quicken, sustaine, and gouerne the body; and all the members thereof so long as it abideth in it: and that the seperation of it from the body, is onely the death of the body, and not of it selfe: as hath beene alreadie declared, in the interpretation, and vse of the doctrine, concerning the same.

Wherefore, whatsoeuer either reasons from nature, or testimonies from holy Scriptures, any of the aboue named heretikes, or heretical disputers, do pretend to serue to the maintenance of their wicked, hereticall, and godlesse fancies: they are nothing, but so many sophistications against all soundnes of reason: and so many ignorant and false allegations, against the manifest truth of the holy Scriptures.

The refutation whereof, being long, and not so necessarie (though profitable no doubt, to the right vnderstanding of many places of holy Scriptures, abused to that purpose) I had rather it should be reade in the writings of those that haue learnedly discouered the vanity of them: or to doe it at some other time; then at this present to stand vpon them.

Vrsinus in his Cõmentaries of Catechisme, And in his Treatises of Diuinitie. In the Article of the Creation. And Mornæus in the 14. and 15. chapters of his booke of truenes of Religion.

Onely, this I will now add in a word; that vpon the things already set down, it is sufficiently cleared, that though the wicked, may easily cast away, and damne their owne soules; by following false principles, and by transgressing of the holy rules of life, and of that obedience which God hath set: yet they can by no meanes extinguish them, or destroy their Beeing. But they must of necessitie come before God, to receiue their iudgement, and for euer and euer, to endure their most wofull torment. Wherevpon also, it is in like manner verie plaine, that all such are most lamentably deluded by the Diuell; whosoeuer doe thinke to relieue themselues, against any present troubles and distresses, by murthering of themselues, as many doe: insomuch as they doe thereby hasten the increase of their owne most dreadfull misery.

Thus much (as it were by the way) concerning this first benefit, which all true beleeuers enioy by the death of our Sauiour Christ, so soone as this naturall and fraile life of ours is ended: euen the blessed estate of the soule in heauen, so soone as it leaueth this earthly, corruptible, and sinfull body.

The ground of the article.

Beliefe that to euery true member of the Church of God, belongeth the glorious resurrection of the body.

NOw let vs returne to the Article of the resurrection of the body it selfe, at the last day: the which we may wel reckon for a second benefit after this life.

Question. What ground of holy Scripture haue you for it?

Answer. *It is laid downe vnto vs at large, in the whole 15 chap. of the first Epistle of S. Paul to the Corinthians.*

Explication and proofe. It is so in deed. And we will at this time, answerable to our large handling of the former Articles of our beliefe: take this most large warrant and confirmation of it.

And the rather also, because it is so set downe, and discussed by the holy Apostle, that together with the certaine proofe of it, to the reproofe of some among the *Corinthians*, who began to call it into question; he doth likewise shew the Meaning, & Promise, & vse of the Article, both for Comfort, and also for Dutie, together with the Danger of not beleeuing it: as we shall by the grace of God, perceiue by our examining of the Apostles most excellent discourse.

But though the chapter be long; yet will we by the same grace of God, vse such brenitie, as it shall not seeme tedious to any Christian heart, that reioyceth in the truth of God.

The Apostle in this chapter, disputeth, and determineth, three very weighty questions, to the end hee might for euer put them out of all doubt, in the Churches of God.

First, that there is a *resurrection of the body*.

Secondly, what manner of bodies, the bodies of the faithfull shall be, when they rise againe: whosoeuer shall be found dead, from the beginning of the world, to the end thereof.

Thirdly, how God will deale with the bodies of the faithfull, whosoeuer of them shall be found liuing vpon the face of the earth, at the last day, when our Sauiour shall come to iudge the world.

The first of these questions, is disputed, and concluded, from the beginning of the chapter, to the 35. verse.

The second, from the 35. verse to the 51.

The third, in the 51. 52. and 53. verses. From the which so large a discourse of the holy Apostle: wee may fully and plainely vnderstand the meaning of this Article.

Moreouer, the Comfort of this Article of our faith is set downe, verses, 54. 55. 56. 57. Wherein also is contained the Promise, from the propheticall testimonie of Hosea.

The Duties belonging to the Comfort of this Article, are to be seene, verse, 58.

And finally, the *Danger of not beleeuing this Article*, is euident, euen from the second verse of this chapter. And againe, verses, 13. 14. &c. to the 20. And yet againe, verses, 29. and 32.

Let vs therefore consider of these excellent points; treading (as it were) in the foote-steppes of the holy Apostle: onely reseruing the Danger of not beleeuing, to the last place, according to our vsuall course.

And first of all; that singular wisedome is to be obserued, which the Apostle vseth, in his entrance to treat of these things. For where as he knew wel, that the Diuell would subtilly take all the aduantages that hee could against the truth, that it might be forsaken of the Corinthians: hee doth for the same cause lay hold of all the aduantages, which God had giuen him, for the confirming

Belief that to euerie true member of the Church of God, belogeth the glorious resurrection of the body.

The ground of the article.

firming, and setling of it, in their hearts.

To this purpose, he doth most prudently insinuate foure speciall thinges, which might iustly be of good weight, to stay the hearts of the Corinthians, in the assured beliefe of the whole doctrine of the Gospel generally.

First, because he being, as they themselues were perswaded, a faithfull Apostle of Iesus Christ; had preached this truth vnto them, according to the commandement of Christ: was now, in like faithfulnes, with all good assurance readie, constantly to confirme it in all points, vnto them.

Secondly, because they for their parts, had, by the grace of God, receiued and embraced the same doctrine of the Gospell, in all points, for the truth of God: as it is indeede.

Thirdly, because they had, for a good season, retained it faithfully, without doubting of the truth of it; in any fundamentall point espetially: and therefore could not now, without so much the greater note of lightnes and inconstancie, call any such point into question.

Fourthly, because in the entier beliefe of the Gospell, without exception against any one foundamentall Article therof, standeth the saluation of all Christians.

Question. But in what words of the Apostles text, are these generall insinuations contained?

Answer. *They are contained in the first two verses of the chapter, in these words.*

1. *Moreouer brethren (saith the Apostle) I declare vnto you the Gospel, which I preached vnto you, which ye also haue receiued, and wherein ye continue.*

2. *And whereby ye are saued, if ye keepe in memorie, after what manner I preached it vnto you, except ye haue beleeued in vaine.*

Explicatiõ These words, as we may easily see, doe containe those most wise insinuations of the Apostle, expressed before.

Whereunto also, he annexeth these words of generall caueat, *Except ye haue beleeued in vaine.* Not that he would call into question, the truth and constancie of their faith: but doth admonish them to take heed, lest by any meanes, they should fall away from any Article of it, and so hazard their saluation.

Now in the next place; that is to say, from the beginning of the third verse, and so forth vnto the 12: the holy Apostle, intending to dispute more particularly with all holy force of Apostolical argumentation, against such as called the Article of the *resurrection of the body* into question: he doth first of all, most skilfully lay downe, and confirme the bodily resurrection of our Sauiour Christ: which is as it were the ground, and foundation, of the resurrection of ours.

And he doth it in this order.

First and formost, from the Apostolical authoritie of his former preaching, touching this point.

Secondly, from the authority of the former, or more ancient Scriptures of the old Testament.

Thirdly, by an argument of paritie or equall comparison; in that the resurrection of our Sauiour, is as certainely confirmed, both by prophetical, and also historicall testimonie, as is his death, and buriall, or any thing else, that is written of him: and therfore ought to be as firmely beleeued, as any other Article besides: euen as they would looke to be saued.

For as it is saide concerning the law, that insomuch as one Lawe-giuer gaue all the commandements of the morall Lawe: none can so soone tread vnder foote, and despise one, but hee breaketh, and violateth all; as wee reade Iames, 2. 10: so in the doctrine of the Gospell, in so much as all the Articles therof, are giuen by our one only Sauiour, and do concerne one & the same entiere saluation: none can denie any one of them, but he may iustly be said, in effect to denie them all.

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The ground of the article.

And this is the cause, why the Apostle is so earnest in the proofe of this Article.

But let vs heare the Apostles owne words.

Quest. And first, which are his words, concerning his Apostolical authority?

Answ. Verse, 3. *First of all (saith he) I deliuered vnto you, that which I receiued, how that Christ arose the third day, &c.*

Expli. Here is a plaine proofe in deede, from his Apostolical authoritie, confirmed by the authoritie of our Sauiour Christ himselfe: who put him into the office of Apostleship, and deliuered vnto him, the doctrine which he had preached.

Question. In the next place, which are his words of confirmation, from former Scriptures?

Answer. Verse, 4. *He saith to this end, that he preached the resurrection of our Sauiour, according to the Scriptures.*

Explication and proofe. He doth so in deede, and namely in the 4. verse. And he may well affirme it, to be according to the Scriptures. For as we haue seene in the handling of the Article of our Sauiours *rising the third day from the dead*: that it was often prophecied of, and foretolde in the olde Testament; both in the booke of the Psalmes, and also in other places of the holy Prophets.

Question. Now thirdly, how doth the Apostle reason by his argument of paritie, or equall comparison?

Answer. 4. *To this purpose hee saith, that hee had preached the resurrection, according to the Scriptures: as well as he had done the death, and burials of our Sauiour.*

Explicatiō. It is true. And herein hee putteth the Corinthians well in minde, that they ought by good reason, constantly to beleeue this Article, from the authority of the holy Scriptures: as well as either of them.

And the rather also; because this is as certainly confirmed, by historicall testimonies of sufficient and authenticall eye-witnesses, as either of the other were: as the Apostle sheweth further, by sixe seuerall appearances of our Sauiour, after that he was risen from the dead, and came out of his graue: as it followeth in the text, verses. 5.6.7.8.

Let vs heare the Apostles words.

Question. Which are they?

Answer. 5. *He was seene of Cephas, (that is of Peter) then of the twelue.*

6. *After that, he was seene of more then fiue hundreth brethren at once: whereof manie (saith the Apostle) remaine vnto this present, and some also are a sleepe.*

7. *After that; he was seene of Iames: then of all the Apostles.*

8. *And last of all (saith S. Paul) he was seene also of me, as of one borne out of time.*

Explication. Here is very great euidence in deede, and an vndoubted certaintie, from historicall proofe; touching the fulfilling of all former prophecies in this behalfe: as it must needes be acknowledged. And these manifold appearances of our Sauiour Christ after his resurrection; were not onely so many proofes and confirmations of his owne resurrection, as we haue seene more at large, in the opening of that Article: but they are also, as many proofes and assurances to vs; that if wee beleeue in our Sauiour Christ, our bodies shall likewise be raised vp againe to glory at the last day: as the Apostle in this place, giueth vs further to vnderstand.

And let vs herewithall, well consider also; that in so much as the holy Apostle S Paul, did by diligent and earnest preaching, deliuer the testimonie of the witnesses here mentioned, concerning the sundrie and often appearances of our Sauiour, after that he was risen: that therefore they are to be esteemed of necessarie vse, and profit, that they should be preached: and accordingly, that all whatsoeuer diligence and care, which is vsed, both in preaching, and hearing, and studying of them; is so authorised by the holy Apostle, that we neede not account our former labour therein, to be repented of; but rather, that wee are

greatly

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greatly to blesse and praise God, with all our hearts; for his gratious direction and assistance therein: & that we ought to haue often recourse to the same doctrine; and to be as readie to preach, and heare it againe, when iust occasion shal be offered, as we were before.

Thus much, concerning the historicall warrant, and confirmation, of the resurrection of our Sauiour, according to the propheticall predictions, & foretellings of the same.

Where; this is in no wise to be neglected, touching the Apostles owne testimonie, which he hath giuen vnto it vpon his own certaine knowledge (in that he sawe our Sauiour, after his ascension; which he could not haue done, if hee had not beene risen againe) that though he doth after his wonted manner, confesse and bewaile his sinnes, and vtter his vnworthines to be an Apostle: yet he doth it in such sort; that *is*, with such holy skill, and dexteritie; that he doth so much the rather, magnifie the credite of his Apostleship, and of this his present testimonie: by how much hee doth more highly extoll the grace of God, in that he of his infinite mercie, had vouchsafed to appoint him, though most vnworthy, to that so high an office.

But letting fall all comparison: and leauing the matter indifferently to bee considered; hee concludeth after this manner: that whosoeuer were the instruments of God, to Preach the doctrine which he speaketh of; the Corinthians could not denie, but that they had heard it preached; yea so effectually, that by the grace of God, and blessing of his holy Spirit, they were confirmed in their hearts, to beleeue the vndoubted truth thereof.

And thus, hee maketh a notable transition, to the disputing of the first question.

Question. In what wordes doth the holy Apostle contriue this artificiall part of his speech?

Answer. 8. *Last of all (saith he, as we reade, verses, 8. 9 10. 11.) he was seene also of me, as of one borne out of time.*

9. *For I am the least of the Apostles, who am not meete to bee called an Apostle, because I persecuted the church of God.*

10. *But by the grace of God, I am that I am: & his grace which is in me, is not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.*

11. *Wherefore, whether it were I, or they, so we preach, and so haue ye beleeued.*

Explicatiõ Thus then, in these wordes, the diuine art and skill of that holy wisedome, which God gaue to his blessed Apostle, is very plaine: both for the vpholding of his Apostolicall credite, in his vnfained abasing of himselfe; and also in his most commodious transition, from the ground of the question, to the disputation it selfe: as wee shall see further, by the wordes which followe in the 12. verse.

Question. Which are they?

Answer. 12. *Now (saith Saint Paule vpon the premises) if it be preached that Christ is risen from the dead, how say some among ye, that there is no resurrection of the dead.*

Explicatiõ Here it is plaine, that the holy Apostle entereth to dispute the first question, from the former ground of our Sauiours resurrection: by a sharpe encounter against the aduersaries. The reason is, because our Sauiour did not rise againe, so much to declare himselfe to be in his owne behalfe perfitly iustified in the sight of God (seeing hee had no sinne of his owne) as for the sake of his Church: and to let it appeare, that wee poore sinners beleeuing in him, are by him iustified, and deliuered from our sins, and from all the punishments thereof: and namely from death, that it should not preuaile against vs; but that wee should haue the victorie ouer it in the end.

Neither did our Sauiour rise againe, as a priuate person; but as the head of his Church: to the ende that he might, in due time, drawe all the members thereof, after himselfe. And therefore it is, that the holy Apostle maketh

these

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theſe propoſitions equiualent, and conuerſiue as one may ſay: *If Chriſt be riſen, then ſhall the faithfull one day riſe againe*: to wit, *bodily, as Chriſt is already ſo riſen.* And againe, *If any man ſay, that the faithfull ſhall not riſe at the laſt day*: it is (ſaith the Apoſtle) as much as if he ſhould ſay, *Chriſt himſelfe is not riſen.* For ſo wee read, verſe 13. *If there be no reſurrection of the dead, then Chriſt is not riſen.* And indeed, they that denie the proper effect, doe, (as wee may well ſay) in effect denie, and annihilate, or fruſtrate the cauſe it ſelfe. As for example, if one ſhould affirme & ſay, There ſhal be no Sõmer, or any renewing of the fruits of the earth this next yeere: it is as much as if he ſhould ſay, that there ſhall be either no kindly heate on the earth by the Sunne, nor moiſture of raine from the cloudes of heauen; or elſe no vegetatiue power in the roote of graſſe, and trees, &c. nor generatiue or pocreating power in any cattell, &c.

So then, this is the firſt reaſon of the Apoſtle, that the bodies of the faithfull ſhall riſe againe, as the proper and neceſſarie effect: becauſe our Sauiour, who is in the moſt holy counſell and decree of God, appointed to be the proper, powerfull, and effectuall cauſe thereof, is already riſen againe.

And that our Sauiour is ſo appointed of God; it is plainly teſtified, & taught, in many places of the holy Scriptures. As Rom: 8. 11. and chap: 14, 9. and 1. Cor: 6. 14. & 2. Cor: 4, 14. Eph: 1. 19. 20. & ch: 2. 5. 6. Philip: 3, 20. 21. 1. Theſ. 4. 14. and 1. Pet: 1, 2. 3. 4. &c.

The holy Apoſtle doth vſe diuerſe other notable reaſons, to proue the Article in queſtion: as we ſhall ſee hereafter. But before that he commeth to any new reaſon; hee doth to the further ſtrengthening of this, ſet downe diuerſe groſſe and hereticall abſurdities, which muſt needes followe vpon the deniall of the reſurrection of our Sauiour. For as he giueth plainely to vnderſtand, it is the vtter raſing, and ouerthrow, of all Chriſtian religion.

And inſomuch as he is thus carefull, to confirme this Article of our Sauiours reſurrection: it may iuſtly, be no obſcure argument to vs, that they who doubted of the bodily reſurrection of the faithfull; did therewithall, call likewiſe into queſtion, the truth of the bodily reſurrection of our Sauiour: as though it had beene onely repreſented in ſome vaniſhing and flitting apparition, and not performed really and in very truth.

But farre be it from vs, and from euery good Chriſtian, once to admit any one thought, that way. For then it ſhould bee an eaſie thing, for the diuel to make vs to doubt of our own reſurrection. And therefore not without great cauſe, doth the holy Apoſtle hedge vp the way againſt this ſo dangerous a conceite, as it were with a high hedge of ſharpe thrones, that wee might neuer be driuen into it.

Queſtion. Let vs now heare the Apoſtles wordes.

Anſwer. Which are they?

14. *If Chriſt be not riſen (ſaith Saint Paule) then is our preaching vaine, & your faith is alſo vaine.*

15. *And wee are found alſo falſe witneſſes of God: for wee haue teſtified of God, that he hath raiſed vp Chriſt: whõ he hath not raiſed vp, if ſo be the dead be not raiſed.*

16. *For if the dead be not raiſed, then is Chriſt not raiſed.*

17. *And if Chriſt be not raiſed, your faith is vaine: ye are yet in your ſinnes.*

18. *And ſo, they that are aſleepe in Chriſt, are periſhed.*

Explication. Theſe are the wordes of the bleſſed Apoſtle, as they followe in our text, verſes, 14. 15. 16. 17. 18. And here the ſaying is made true, that one abſurditie granted, many other doe followe vpon it. The Apoſtle (as we ſee) reckoneth vp ſiue or ſixe of them.

Firſt, that if our Sauiour Chriſt be not riſen: then the Apoſtolicall miniſtery was a vaine inſtitution, and to no good effect.

Secondly, that the faith of the hearers was but a vaine fancie, and no powerfull grace to eternall ſaluation.

Thirdly, the Apoſtles ſhould therewithall be found falſe witneſſes.

Yea

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Yea so, as it is saide in the fourth place, that God himselfe should be made accessarie to this most fraudulent crime.

Fiftly, the *Corinthians* should haue no true assurance of the forgiuenes of their sinnes.

Finally, all the faithfull already departed this life, are perished, as dying in a wrong beliefe.

All which (as was saide) are most irreligious, yea hereticall, and blasphemous absurdities, most worthy to be abhorred of all true Christians.

In which wordes also (as wee see) he vrgeth againe the equiualencie of these propositions, *The faithfull shall not rise againe bodily: And Christ is not bodily risen againe.*

But of this more, when wee shall come to consider of the danger of not beleeuing this Article.

In the meane season, let vs proceed to the second reason, for the proofe of the resurrection of our bodies: as it followeth in the 19. verse.

Question. Which is that?

Answer. 19. *If in this life onely (saith the Apostle) we haue hope in Christ, we are of all men the most miserable.*

Explicatiõ These wordes must be vnderstood, as spoken partly concerning our bodies, in respect of those most cruell persecutions, which Christians are oftentimes vexed withall, aboue any other sort of people; euen for that speciall hatred, which the wicked of the world, beare against the name and doctrine of our Sauiour Christ: but they are chiefly vttered in regard that the immortalitie of the soule, and the resurrection of the body to eternal life and glory, are grounded vpon one and the same foundation; so as the one cannot bee denied, without the deniall of the other. Like as also, our Sauiour Christ, Mat: 22. proueth the resurrection of the body which is to come; from the present immortalitie of the soules of the faithfull: insomuch as either of them, haue like ground, from that couenant, which God hath made with his people; calling himselfe, *the God of Abraham, Isaak, and Iaakob.* For as our Sauiour saith, *he is not the God of the dead, but of the liuing*: as though he should haue said, *God is the God of the whole persons of his confederates, both of their bodies, and also of their soules: and therefore as they liue immortally in their soules, which are one part of his creation; so shall they also in their bodies.* But of this more in the promise.

This second reason thus concluded, from an absurditie, which must needes followe, vpon the deniall of the resurrection of the body (insomuch as the bodies of the faithfull are oftentimes most cruelly persecuted here in this world, where they are as strangers; while the wicked are at ease, and prosper, growing as it were in their naturall soile) the Apostle also, hauing before noted many other absurdities, which might iustly make all the aduersaries of this Article, ashamed of their part: now henceforth, hee doth, (as it followeth in the text) call the aduersaries thereof, backe againe to the ground of the truth, called by them into question. And he affirmeth against them, that there is most certainely a *resurrection of the body to come*, for the benefite of the faithfull: insomuch as our Sauiour is out of all doubt, bodily risen againe.

The which ground of the question, hauing beene before so proued by him: he doth furthermore illustrate the same, by two notable similitudes, or comparisons. The former whereof is set downe in the 20. verse.

Question. Which are the wordes of the text?

Answer. 20. *They are these. But now (saith the Apostle) is Christ risen from the dead, and was made the first fruites of them that slept.*

Explicatiõ This first similitude, or comparison, is taken from a certaine ordinance of God, prescribed (as we know) in his holy law: to illustrate & cleare the matter in question, after this manner. For like as when (according to the appointment of God) the first fruites of the yearely renewing of the fruites of the

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the earth, were duly offered, as an homage, or rather as a religious profession of spirituall allegiance, and subiection, due vnto him: then, all the whole crop of their corne, or increase of their vineyeards, or of the flockes of their sheepe, &c. were sanctified to the free vse, and benefite, of the people of God: so also, yea much rather; insomuch as God hath ordained that the whole Church should enioy the benefite of bodily resurrection, by the resurrection of our Sauiour: it cannot be, (as the Apostle giueth to vnderstand) but seeing our Sauiour, who is as the first fruits, or a sacred pawne and pledge of the resurrection, is risen againe; the faithfull also, shall doe so; when the time, therevnto appointed of God, is come.

This therefore, is the former of the two similitudes.

Question. Now which is the seeond?

Answer. *It followeth in the 21. and 22. verses, in these words.*

21. *For since by man came death, by man came also the resurrection of the dead.*

22. *For as in Adam all dye, euen so in Christ shall all be made aliue.*

Explication The holy Apostle, hauing (as wee saide) laied a sure foundation before: obserueth now a good proportion in this his second comparison. For the resurrection of our Sauiour, through his righteousnes and obedience; and therewithall by reason of his satisfaction for our sinnes: must needes be of as great vertue, and grace, if not of greater, to giue life and resurrection to the bodies of his Saints after death; then *Adams* sinne was, to bring death vpon the bodies of all mankinde.

According to that which this same our Apostle writeth, Rom. 5. verse 17. *For* (as he saith there) *if by the offence of one, death reigned through one, much more shall they which receiued the aboundance of grace, & of the gift of righteousnes, reigne in life through one, that is Iesus Christ* And againe, verse 21. *That as sinne had reigned vnto death, so might grace also reigne by righteousnes, vnto eternall life, through Iesus Christ our Lord.* In the which wordes, though the direct purpose of the Apostle, be to proue and illustrate the doctrine of our iustification by our Sauiour Christ: yet the force of his reasons, and of that comparison which he maketh; doe extend themselues as farre, as doth the present question which wee haue in hand: insomuch as the resurrection of our bodies, is a fruit of that iustification, which our Sauiour hath procured vnto vs, and to all that doe truly beleeue in him.

Yet let vs marke; that wereas in our text, the Apostle saith generally, that as in *Adam all dye, euen so in Christ all shal be made aliue*: we must restraine his words, answerable to the limits of the question in hand: that is, to the resurrection of the bodies of the faithfull.

For notwithstanding the bodies of the wicked shall rise againe also: yet because that shal not be, so properly, an effect of the resurrection of our Sauiour; as of the iustice of God, to take vengeance of their sinne in their bodies, as well as in their soules: therefore we are to disburthen this question of that consideration at this time.

Now therefore, that we may proceed. Whereas it might be obiected, and demanded: why then doe we not see the bodies of the faithfull to rise againe, as the bodie of our Sauiour is risen? The holy Apostle doth prudently preuent that obiection, as we may perceiue by his words immediately following: to wit, in the 23. verse.

Question. Which are those wordes of his?

Answer. 23. *They followe thus, But euery man in his own order: the first fruites is Christ, afterward they that are of Christ at his comming.*

Explication and proofe. That is to say, Howsoeuer the faithfull doe not rise againe the third day, after that they dye, as our Sauiour did: no nor the third yeare; no nor many hundreths of yeares after, as we haue had experience by the space almost of sixteene hundreds of yeares alreadie, since the resurrection of our Sauiour: yet the bodies

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bodies of euery one of them, shall certainly be raised vp, at the time appointed, and determined of God, to that ende. Which time, all the faithfull, are with patience to waite for. Yea euen with this minde, that it may aboundantly suffice vs all, that we haue the promise of God, for our assured resurrection at the last day.

And this patient waiting for it by faith, is necessarily to be obserued of vs; lest after the manner of proude and presumptuous heretickes: we goe about ambitiously to preuent the Lord, to our vtter destruction. For verily, the want hereof, is no small cause, that many will needs haue their heauen here: and that therefore they willingly imagine, that the resurrectiō is past alreadie, &c. And so both destroy their owne faith; and the faith of so many, as will be led by them: as we shall haue further occasion, to consider hereafter.

Hitherto of the two former reasons of the holy Apostle, for proofe of the first question: with the illustrations and comparisons, belonging vnto them.

The third reason nowe followeth. And that by occasion of the mention of the time, when the resurrection of the bodies of the faithfull shall bee: to wit, at the comming of our Sauiour, at the ende of the world: as it followeth, verses, 24.25.26.27.28. Of the which wordes, because we haue considered before, in the Article of our Sauiours comming to iudge the world; so farre forth as concerneth the diuerse manner of the gouernment of his kingdome, after that day, from that which is now: wee will not stand vpon it here.

Onely let vs, for the present, consider how the Apostle doth conclude, that the resurrection of our bodies, and of the bodies of all the faithfull that shall then be found dead, shall be at that day.

Question. What is his reason?

Answer. *If all the enemies of the faithfull (whom God accounteth his enemies also,) shall at the comming of our Saniour to giue iudgement at the last day, bee vtterly and for euer subdued by him: then doubtles, Death, which is one capitall and chiefe enemie, and (as the Apostle saith) the last enemie of the rest, shall be subdued.*

But all the enemies of the faithfull shall be subdued (saith the Apostle) yea euen from the first to the last. And therefore Death also together with them.

Explicatiō It is true. And consequently it followeth therevpon, that the bodies of the faithfull, shall rise againe to euerlasting life. For other wise, if their bodies being ouerthrowne by death, should neuer be raised vp againe: then should death raigne still, or rather tyrannize ouer them. But God will not suffer the enemie, so to doe. For seeing sinne shall be vtterly abolished, which was the cause of death to the body: death it selfe shall also one day cease, touching the bodies of the faithfull; as well as their soules haue alreadie escaped the second death. And so according to the wordes of our text, *God shall be all in all*: insomuch as hee raising vp the bodies of his seruants to glory; shall cause his most glorious power, and the most rich grace of his Gospell, to shine forth as well in their bodies as in their soules: when they shall wholly liue together in eternall glory with him; and when he shal vouchsafe, together with the Sonne, and the holy Ghost, to liue most perfectly, and fully, in them all: according to the prayer of our Sauiour Christ made in that behalfe, in the 17. chap: of the Euangelist *Iohn*.

This being the Apostles third reason: let vs now come to the fourth, as it is contained in the 29. verse.

Question. Which are his wordes?

Answer. 29. *Else (saith Saint Paule) what shall they doe who are baptized for dead? If the dead rise not at all, why are they then baptized for dead?*

Explicatiō In these wordes, Saint *Paule* reasoneth from that vse, and ende, wherevnto our Sauiour Christ ordained his Sacrament of holy baptisme, in the outward

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washing of the bodies of those, that should beleeue in his name: the which was, (no doubt) as well to assure the baptized of the forgiuenes of their sinnes, in respect both of soule and also of body, as to teach them both in body and soule to dye vnto sinne: and so consequently, to assure euerlasting blessing, and glorious saluation, to them both. Which could not be performed, vnles the body should rise againe.

This seemeth to be the very true meaning, and intent of the holy Apostle, directly seruing to the purpose which hee hath in hand. As though hee should haue saide thus. If there should bee no resurrection of the body, why should the Sacrament of Baptisme, the seale of the Lords couenant of saluation, be applied vnto it? What fruite, either haue the faithfull by it: to wit, in respect of the body, who are alreadie dead? Or what fruite may the liuing looke to finde by it, in the same respect, when they shall be dead: if the hope of the resurrection, be not assured vnto them thereby?

And whereas the aduersaries might peraduenture alledge; that it is a sufficient vse of Baptisme, to assure the faithfull of the saluation of their soules: though the body haue no fruite by it. Beside that this is an ignorant restraint, of the most holy and gracious couenant of God: the Apostle hath sufficiently preuented this obiection; seeing if any denie the one part of it, hee can haue no true faith to beleeue the other, as in this his disputation hee giueth plainely to vnderstand: as wee haue partly obserued alreadie, and shall further obserue it to be so; by the reasons that followe, when we shall come vnto them.

In the meane while, we cannot denie, but that some wordes of the present text, are diuersly translated, and accordingly, diuersly interpreted: as though the Apostle should reason from some other ground, then from that which we haue alledged. But vpon due consideration, it will be found (as I verily suppose) that no other ground, will sufficiently vphold it to the purpose which is in hand.

And therefore, whereas these wordes (*Oi baptizomenoi huper toon necroon*) are translated of some thus, *baptized ouer the dead*; as though it had beene, euen in the Apostles time, the manner of some, to baptize ouer the graues of the dead: this surely, is very vnlikely; I meane that the Apostle would ground his reason vpon such a groundles, or fond vse, if any such were. And therefore, this reading cannot well agree, to expresse the Apostles meaning.

Neither yet doth that translation well agree, which hath a respect to the ancient custome of the faithfull Iewes; in that, to the nourishing of their hope touching the resurrection of the body, they vsed to wash the bodies of their dead, and then to imbalme them, before they buried them: as though the Apostles wordes were to be translated thus, *Else, what doe they, which vse washing ouer the dead*? and therefore that from this custome, the Apostle would proue, that there is a resurrection of the body, seeing otherwise, this washing should be in vaine. For this also, though it be of more weight then the former, as touching the matter alledged: yet it is not sufficiently agreeable to the phrase, or construction of the wordes, which the Apostle vseth.

Wherefore, we may rather hold our selues to the first translation, and sense of the wordes, vnderstanding the greeke (*huper*) to be vsed by Saint *Paule*, as the latine (*pro*) is vsed in this latine phrase, *habere pro derelicto*, as Maister *Calvin* well obserueth: so that he who is baptized, should be baptized for dead, that is as one in a māner dead; euen to dye more and more to sinne, but to liue more and more vnto God.

Neuertheless, in that Maister *Calvin* interpreteth the Apostles wordes, as though hee should reason from the custome of such conuertes, as neglecting baptisme ouerlong; were yet at the last prouoked in conscience

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to seeke after it, when they did see death any way approaching vnto them, lest they should be preuented of that benefite, and comfort, which they hoped to finde by it: though the interpretation bee not lightly to be passed by; yet for my part, I cannot rest in it, as in that which the Apostle would make the ground of his reason. And Maister *Caluin* himselfe worthily condemneth it, for a great fault in them that should so deferre their Baptisme, till they should bee going out of this life.

Finally, Maister *Francis Iunius* so interpreteth these wordes, as if (*buper*,) vsually, and rightly turned (*super*) should neuertheles, according to the vse of the same, both greeke and latine prepositiõ in greeke and latine writers, be taken here, for (*præter, besides*) or in the signification of (*insuper, moreouer*) as noting the continuance of the Sacrament of Baptisme in the church of God, by a constant course, for the comfort of the liuing, still: like as it was found to be of comfortable vse to those then dead, so long as they were aliue. As though the wordes of the Apostle were to be read thus, *Else what do they that are baptized still, or moreouer, and beside those that are already dead*? because otherwise, it might be inferred, that vnlesse the dead should rise againe, neither haue the dead any fruite of baptisme abiding them; to wit, in respect of their bodies, and so shall bee disappointed of that which they looked for by faith: neither haue the liuing any reason, at the least in respect of the body, why it should be continued among them. And this indeed may the doubling of the question by the Apostle, import, *Else what shall they doe, who are baptized?* to wit, such as are alreadie dead. And againe, *why are they* (namely they who are liuing) *yet baptized?* But howsoeuer it be, all must come to this issue, that they who denie the resurrection of the body, doe frustrate the vse of the Sacrament of baptisme: at the least, in one speciall part of it.

Thus much, concerning the fourth reason: for the right vnderstanding whereof, we haue cause, as we see, to pray to God, for his holy Spirit of iudgement and discretion.

The fift reason is now to be considered of vs.

It followeth in the 30 verse.

Question. Which is that?

Answer. *The Apostles wordes are these.*

30. *Why are we also in ieoperdie euery houre?*

Explicatiõ In these wordes, the holy Apostle reasoneth from that speciall worke of the grace of God in the hearts of his children; and namely of the Preachers of the Gospell in those dayes: whereby they were made most willing, and couragious, to expose and lay open their bodies, and naturall liues, to all necessarie dangers: as they that made no reckoning of them, for the Gospels sake, hauing an assured hope of a better resurrection: after the example of the more ancient Martyrs, of whom wee reade honourable mention to bee made, Heb: 11. 35.

The which reason, the same our Apostle illustrateth from his owne example; in that hee was most prodigall of his life (as one may say) in the cause of the Gospell: as it followeth in the 31. verse, and in the former part of the 32.

Answer. Which are his wordes?

Question. 31. *By our reioycing (saith Saint Paule) which I haue in Christ Iesus our Lord, I dye daily.*

32. *If I haue fought with beastes at Ephesus after the manner of men, what doth it aduantage me?*

Explicatiõ. The meaning of Saint *Paule* is, to protest with great earnestnes, in manner of taking an othe; or rather by an attestation and calling of the *Corinthians* themselues to witnes: that he for his part, for the comfortable hopes sake of a better life; and euen for the comforts sake of the resurrection of the body,

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through faith in Iesus Christ, *whom he calleth the reioycing both of himselfe and of them*) did as they might well perceiue, carrie his life continually as it were in his hand, for the testimonie of the truth. According to that which he writeth also, 2. Cor: 11. 13, that he had beene oftentimes neare to death for it: yea and that by all sorts of perills, and dangers, as we read in the 26 verse.

But here (as wee see) he giueth one speciall instance among the rest, which could not, but be famously knowne vnto them: in that hee refused not to put himselfe in danger, to haue his body most cruelly torne in peeces, and deuoured by wilde beastes at *Ephesus*. For to this punishment, it seemeth that he was there condemned, for our Sauiours sake, and his Gospell: and should haue beene so destroied, had not the Lord strengthened him, to ouercome the wilde beastes, in fighting with them: and so to escape the danger, according to the lawe of victorie, in that the *Ephesians* their inhumane and barbarous custome which they had to condemne men to that sauage fight, to make themselues sport in the beholding of it.

Now therefore (saith the Apostle in this respect) what profite could I haue looked to haue come vnto me, by this my dangerous aduenture: had not the hope of the resurrection, animated me against the naturall feare, and terrour, concerning the spoile of my body. The holy Apostle, no doubt, considered thus with himselfe, that if hee had made that aduenture, in carnall respectes, and dyed in the combate; his death had beene wofull: or if he should haue escaped, as by the mightie and powerfull mercy of God hee did; yet should the glorie of his manhood be a meere vaine thing, when it should be saide, *Paule plaide the man, so that he ouercame wilde beastes at Ephesus, &c.*

And thus we may plainly perceiue, that the holy Apostle doth make the beliefe of the resurrection of the body, the ground of all comfort, as touching the sufferings of the body. Neither indeed, is there any iust cause, why wee should make any doubt; but that as the body beareth a great part, in that fight of all afflictions (*for all buffetings, scourges, imprisonments, rackings, &c. doe befall it*) so God will giue it a great part of that blessed reward, which he hath promised to giue vnto those, that shall suffer any such things in their bodies for his truthes sake.

Now the sixt reason, which is the last of those, which the Apostle *Paule* vseth, to proue the resurrection of the body, it is yet behind.

Question. Which is that?

Answer. *It is contained in these wordes.*

32. *If the dead be not raised vp: let vs eate and drinke, for to morrowe wee shall dye.*

Explicatiõ This last reason, taketh his strength from another great absurditie, which followeth vpon the deniall of the resurrection of the body: euen this so great an absurditie, that the vngodly speech, and practise, of Epicures, and Bellie-Gods (as wee call them) should (cleane contrarie to the rule of Gods blessed word and practise of his holy religion) haue at the least some colour, and shewe of reason, in that they say, *Let vs eate and drinke, for to morrowe wee shall dye.*

Wherefore, seeing this so absurd, and godlesse an opinion, speech, and practise, is to be vtterly condemned of all men; like as God himselfe, most seuerely condemneth it, as we reade, Isai: 22. verses, 13. 14. it followeth, that euen for the same cause also; that opinion, or doctrine whatsoeuer, which would giue incouragement, & licence, to so great prophanenes; is with like detestation, to be condemned of all true Christians. And of that sort, is the deniall of the resurrection of the body. Wherevpon, worthily doth the holy Apostle set down a very graue admonition and reproofe, against this wicked opinion, and against that godlesse prophanenes which attendeth vpon it; with an earnest exhortation, to stirre vp the *Corinthians*, and all Christians to striue to the contrarie: as it followeth in the two next verses of our text.

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Question. Which are the Apostles words?

Answer. 33. *Be not deceiued (saith S. Paul) euill speeches corrupt good manners.* 34. *Awake to due righteously, and sinne not: for some haue not the knowledge of God. I speake this to your shame.*

Explication. In these wordes of S. Paul, his holy admonition is this; that the *Corinthians*, and likewise all other, should beware, lest they should be at any time seduced: vnder any pretence of reasoning about this matter, or concerning any other principle of religion, for probabilitie of disputations sake. For such opposition of science falsly so called, is very dangerous, according to that 1. Tim. 6. 20. 21. *For* (saith the Apostle) *while some doe professe that course, they haue erred concerning the faith.*

Yea, though it may be, that some Christians are not so disposed of themselues: yet, as he giueth them also to vnderstand, it is very dangerous for them, to haue any familiaritie with such kinde of persons, and to lend their eare, to their cauilling contradictions.

It is also, as hee further aduertiseth the *Corinthians*, a fruite of an ignorant, and vnsetled minde, to be doubtfull in any principle of religion. And to be alwaies learning, and neuer to come to a grounded perswasion of the truth: is a shame to all such professours of the Gospel. Yea, it is the high way to euerie hereticall fancie: according to that rebuke which our Sauiour gaue the *Sadduces*, in telling them, that they *erred, because they knew not the Scriptures, nor the power of God*. And the Apostle telleth the *Corinthians* very roundly, that it might iustly be a speciall reproach vnto any among them, to be ignorant and vnsetled: because God had most clearely set vp the light of his truth, and caused knowledge, and euery good gift, fit to giue knowledge, to abound among them. Hitherto of the Apostles admonition and reproofe.

His exhortation is this, that the *Corinthians*, and likewise all other Christians (as was said before) should haue great care, to awake in a right manner, from all sinne, all the daies of their liues, here in this world: so that holding faithfullie and inuiolably this holy principle of religion, together with all the rest of them; they might with the rest of Gods Saints, rise againe with their bodies, not to shame, but to immortal glory. And that they should not vnder a pretence of spirituall awaking, and arising inwardly in their minde, to embrace their owne fancies, and therewithall to impugne the doctrine of the resurrection of the body, as some among them did: because (as he telleth them) nothing else could ensue vpon this course, but a prophane vniust, and godlesse life.

Thus farre, hath the holy Apostle proceeded, in the proofe of the first question, concerning the resurrection of the bodies of the faithfull: to wit, that it is a most sure, and certaine truth, that they shall rise againe at the end of the world.

NOw followeth the second question, touching the manner of the resurrection of the same their bodies. And this question, is so lincked with the former, as appeareth by the manner of the Apostles propounding, and handling of it: that it may be euident vnto vs thereby, that he had to deale with some very waiward persons; who would not easily be satisfied, with the former reasons, though they are most weighty: but continuing still in their former doubt, did preiudice the truth, with a further scruple, about the manner of the resurrection, how, and after what sort, it should be.

Nevertheless, so great was, both the zeale of the Apostle for the glory of God, in the iustifying of his truth; and also his desire after the saluation of all the children of God: that he refused not to answer to this questiō also; euen for their sakes (among those that were cōtrarily minded) whosoeuer would by any meanes be induced, to yeeld themselues teachable, and obedient to the truth of God, in this point, at the last.

The lincking of this question, with the former, by such as were so waiwardly disposed, is contained in the 35. verse.

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And the further answer of the holy Apostle, both to the first, thus repeated; is as it followeth more briefly, verses, 36. 37. 38: and then to the second, newly propounded, by a more large discourse; as it followeth thenceforth, from the 39. verse to the 51. of the chapter.

Question. First therfore, which are the words of either question, thus lincked together: as they are ascribed by the Apostle, to the waiward persons, whom we speake of?

Answer. *They are these.*

35. *But some man (saith the Apostle) will say, How are the dead raised vp? and with what manner of body come they forth?*

Explication. That these words, are vttered in the name of waiward persons: it is euident by that answere which the Apostle giueth vnto them. For if they had beene teachable, and desirous to haue beene further informed; hee would not haue answered so sharply, as he doth: *Thou foole, &c.*

The first question therefore, is in these words, frowardly repeated againe; as presupposing an impossibility in the matter: in such sence, as the Epicures before mentioned, are, in heathen writers, reported to aske scornfully, how the world could possibly be made of nothing, what leauers, &c. were vsed, to the making of that worke?

The second, is also propounded with like minde; as though the first, being in the opinion of the aduersaries vnanswerable, this should so much the rather preiudice the second: as if it were said thus, There is no likelihood at all, that the body should posibly rise againe. For who is so cunning, that hee can tell, what manner of bodies they should then be? whether such as they were before, or no.

But let vs come to see, how the Apostle doth notably, both frustrate the obiection of impossibility, touching the first question: and also cleare the second, concerning the manner of the resurrection.

Question. And first, how doth he answer the obiection of impossibility?

Answer. *He doth it in these words.*

36. *O foole (saith he) that which thou sowest, is not quickened vnlesse it die.*

37. *And that which thou sowest, thou doest not sow that body which it shal be, but bare corne as it falleth, of wheat or some other.*

38. *But God giueth it a body at his pleasure, euen to euery seede his owne body.*

Explication. Here the holy Apostle (as we see) doth by a sharpe rebuke (like vnto that Gal. 3. 1. *O ye foolish Galatians, &c.*) with very graue and Apostolicall authority, set the ouer-wise among the *Corinthians* to schoole: that they might learne their lesson, euen from that common experience, which the yeerely husbandry of the husband man, affordeth to them, and to vs all. For in so much as the corne doth vsually die; that is to say, rotteth in the ground, before it taketh roote, that then it may spring out of the earth: according to the rule of Philosophie, that the corruption of one thing must make way, to the bringing forth of another: and seeing also that we finde, yeere after yeere, that God giueth the corne that was sowen, a seuerall body, according to his kinde; yea many graines, as it were so many seuerall bodies for one: yea and beside the multiplied graines of the corne it selfe, the stalke also, and the eare: why then should it seeme vnposible to any, that God should from the same resolued substance, raise vp one and the same body againe? Thus much therefore, more briefly, for answer to the first question, thus waiwardly repeated by the aduersaries againe.

The more large answer of the Apostle, to the second question; which is of the manner of the resurrection, followeth in the verses before mentioned. 39. &c. 51. The summe whereof is this; that our bodies shall be in a farre differing manner, at the resurrection, and for euer after: to that which they are nowe.

And the posibilitie of this also; the blessed Apostle Paul sheweth, from the vsuall course of Gods dealing: in that he magnifieth his diuine wisedome,

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and power, in the varietie of all his workes, and in the ſeuerall kindes thereof. And firſt in his earthly creatures, which haue life, compared among themſelues. And then alſo, in his heauenly creatures, compared both with earthly, and alſo one of them with another.

Let vs heare the Apoſtles words.

Queſtion. Which are they?

Anſwer. *They are theſe, as we read them, verſes, 39. 40. 41.*

39. *All fleſh is not the ſame fleſh (ſaith the Apoſtle) but there is one fleſh of men, and another fleſh of beaſts, and another of birdes.*

40. *There are alſo heauenly bodies, and earthly bodies: but the glory of the heauenly is one, and the glory of the earthly, is another.*

41. *There is another glory of the Sunne, and another glory of the Moone, and another glory of the ſtarres: for one ſtarre differeth from another ſtarre in glory.*

Explicatiõ Here, as we may ſee; the varietie of Gods moſt excellent wiſedome, and the infinitenes of his almighty power, doſhine forth very clearly, both in the earthly, and alſo in the heauenly creatures: the which he hath created & made at the firſt, and the which alſo he hitherto preſerueth, & maintaineth ſtill, in their ſeuerall kindes. The earthly, as we ſee in the 39. verſe: and both the earthly and heauenly, in an vnequall condition and degree. verſes, 40. 41.

Now, after the poſsibility of the reſurrection of the body; and that alſo in a manner very farre differing from their preſent eſtate, declared by the differing inſtances, of the former ſimilitudes, or examples: the Apoſtle doth henceforth, applie the ſame inſtances, or examples, to expreſſe the matter in hand; and ſaith, *Euen ſo is the reſurrection*: that is to ſay, greatly differing from that eſtate, wherein the bodies were before they fell downe to the graue. And hee proceedeth to ſhew further, wherein that difference conſiſteth. Firſt, in three particular properties: and then more generally, in their eſtate more entirely, and totally conſidered.

But let vs heare the Apoſtle himſelfe ſpeake.

And firſt, concerning the three differing, or rather contrary properties, or qualities, in the differing eſtate of the body.

Queſtion. What is that which he ſaith to this purpoſe?

Anſwer. *He maketh the application of the former inſtances, or ſimilitudes, and examples of the other creatures in theſe words, verſes, 42. 43.*

42. *So alſo (ſaith the Apoſtle) is the reſurrection of the dead. The body is ſowen in corruption, and is raiſed in incorruption.*

43. *It is ſowen in diſhonour, and is raiſed in glory: it is ſowen in weakenes, and is raiſed in power.*

Explicatiõ Theſe contrary qualities, of one and the ſame body, doe expreſſe the difference, to be as great as poſsibly may be in the one eſtate, from the other; though the ſubſtance of the body, is to be one and the ſame, in either ſtate and condition.

How our bodies are, for their preſent eſtate, corrupt, vile, and fraile; we haue euery one of vs ſenſible experience: but what the incorruption, glory and firme, and able conſtitution of them ſhall be (free from all diſeaſes, &c) at the reſurrection, and thenceforth for euer: wee ſhall not throughly diſcerne; till God vouchſafe to make vs partakers of them. Neuertheleſſe, this we know, and it may well ſatisfie vs; that our bodies ſhall in ſome meaſure, be made like to the glorious body of our Sauiour Chriſt: as we read Philip. 3. 21.

And whereas the Apoſtle expreſſeth the death of our corruptible, ignominious, and fraile bodies, vnder the *metaphore*, or borrowed ſpeech, of *ſowing*; he doth it, to note that our bodies ſhall not be vtterly extinguiſhed by death: like as our Sauiour ſpeaketh of his death, vnder the ſimilitude of the wheat corne, falling into the earth & dying, and ſo bringing forth much fruit, as we read Ioh. 12. 24. Like as alſo, to the ſame end; death it ſelfe, which falleth vpõ the bodies of the faithfull, is compared to a ſleepe: as it followeth in our text afterward.

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The groũd of the article.

Such therefore is the differing eſtate, which ſhall be of the body at the reſurrection, from that which it is now; expreſſed by three particular qualities in each eſtate: the one of the which eſtates, is in reſpect of the ſame qualities; cleane contrarie to the other.

The entier and totall difference, in each eſtate: is further expreſſed by one more generall contrarietie, as was ſaid.

Queſtion. Which is that difference?

Anſwer. *It is contained in the former part of the 44. verſe, in theſe words of the Apoſtle.*

44. *It is ſowen a naturall body, and it is raiſed a ſpirituall body.*

Explication. By the naturall body, the Apoſtle vnderſtandeth the eſtate and condition of our bodies, ſuch as it is by the common courſe of nature; mortall, and ſubiect to death, as wee ſawe euen now: inſomuch as the ſoule which miniſtreth life vnto it; doth in death, leaue it. Whereupon, the Apoſtle calleth it *animale*, of *anima* the ſoule, wherewith the body is animated (as one may ſay) ſo long as the body liueth.

Soma pſychicon.

Soma pneumaticon.

By the ſpirituall body, he doth not meane a body without a bodily, or naturall ſubſtance, and beeing: but a bodily ſubſtance, indued with ſuch excellent qualities, as were likewiſe mentioned before. Not ſo much proceeding from the ſoule it ſelfe to the body, when it ſhall be reunited vnto it: as from the holy Spirit of God, the onely immediate fountaine of this ſpirituall eſtate of the body, which he ſpeaketh of. So that by the Apoſtles deſcription, the faithfull ſhall at the reſurrection of their bodies; be in compariſon, rather like Angels at that time, then ſuch men as they were before: that is, very corrupt and vile, weake and fraile, &c. According to that ſaying of our Sauiour Chriſt, Luke, 20.35.36. *They that ſhall be counted worthie to enioy that world, and the reſurrection from the dead, neither marrie wiues, neither are married. For they can die no more, for as much as they are equall to the Angels,* (*iſangelois*) that is in like eſtate and condition, touching immortality, with freedome from need of all earthly food or clothing, &c. which now they cannot want. Neuertheleſſe they ſhall be of another kinde of nature, or ſubſtance, chiefely in reſpect of their bodies, then the Angels are. And then alſo, it followeth in the ſame ſentence of our Sauiour, that *they are the Sonnes of God, ſince they are the children of the reſurrection.*

Nowe becauſe this diſtinction of the body, into a naturall, and a ſpirituall body, might ſeeme ſtrange: therefore doth the Apoſtle, in this latter part of this 44. verſe, affirme it of his Apoſtolicall authoritie, and credit; that there is a naturall body, *and that there is alſo a ſpirituall body.*

And not onely ſo, but hee alſo confirmeth the firſt member of the diſtinction, by the authoritie of the holy Scripture, ſaying thus; *As it is alſo written* (to wit, Gen. chap. 2. verſe, 7.) *The firſt man Adam, was made a liuing ſoule.* And then he doth againe, of his owne Apoſtolicall authoritie, as a faithfull interpreter of the will of God: ſupply the other member of it, ſaying further, that the laſt *Adam* (that is to ſay, our Sauiour Chriſt) *was made a quickening Spirit.* That is, ſuch a one, as was not onely indued with a reaſonable ſoule like vnto vs, but alſo bred in our nature which he tooke vnto him, the Spirit of God; mighty to raiſe vp, and quicken our bodies after death, as well as he did his owne: and as well as in the meane ſeaſon, he is mighty, and effectuall, by the ſame his Spirit, to regenerate, ſanctifie, and ſeale vs vp, both bodies and ſoules, to the inheritance of the kingdome of heauen. Whereof alſo, he hath alreadie taken poſſeſſion on our behalfe, in his body; now made perfitly ſpirituall: to the end, that we with our bodies (when once they ſhall be made ſpirituall, like to his) might likewiſe be made partakers of it, with him.

And yet with this caution (as the Apoſtle further addeth) that according as in the order of creation, the naturall was before the ſpirituall: ſo muſt wee be content to remaine in this world, naturall; and onely in ſome part, or meaſure, ſpirituall, vntill the reſurrection: when (and not till then) wee ſhall be wholly ſpirituall, in ſuch ſenſe, as hath alreadie beene interpreted.

Que

Anſ

And

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And for the further clearing of this point, the Apoſtle proceedeth, in making a more full compariſon, or rather oppoſition, betwixt *Adam* and our Sauiour Chriſt, as the words of the text will plainely declare.

Qu. What is that which he writeth concerning this matter?

An. *In the latter part of the 44. verſe before mentioned, and ſo forth to the 50. verſe, thus the holy Apoſtle writeth.*

44 *There is* (ſaith he) *a naturall body, and there is a ſpirituall body.*

45 *As it is alſo written, The firſt man Adam was made a liuing ſoule: and the laſt Adam was made a quickening ſpirit.*

46 *Howbeit, that was not firſt made, which is ſpirituall: but that which is naturall, and afterward that which is ſpirituall.*

47 *The firſt man is of the earth, earthly: the ſecond man, is the Lord from heauen.*

48 *As is the earthly, ſuch are they that be earthly: and as is the heauenly, ſuch alſo ſhall the heauenly be.*

49 *And as we haue borne the image of the earthly, ſo ſhall we beare the image of the heauenly.*

Explicatiõ

Herein, is plainely contained, the full ground and explication of that diſtinction, which the Apoſtle made of the bodie, into naturall, and ſpirituall.

We are here alſo to obſerue; that like as, albeit our Sauiour is called ſpiritual, becauſe of the aboundance of the ſpirit which was in him, in moſt ſingular maner & meaſure; he is not for all that, denied to be natural: that is, to haue a naturall ſoule, as other men haue. So in that it is ſaid, *hee is the Lord from heauen*; to wit, in regard of his eternal Godhead: it is in no wiſe the meaning of the Apoſtle, to denie his true aſſuming of the humane nature here on earth, from the ſubſtance of the Virgin *Maria*.

And let it likewiſe be obſerued, in the ſame holy Apoſtles oppoſitiue compariſon, betwixt our Lord Ieſus Chriſt, and *Adam*: that as the image of the earthly, noteth the very like nature of our body, with the body of *Adam* here on earth: ſo the image of the heauenly, noteth the very like eſtate of that body which our Sauiour now enioyeth, being in heauen.

Now in the verſe next following; that is, in the 50: for the concluſion of this point; he ſheweth the reaſon, why he is ſo large in making plaine the diſtinction of the body naturall, and ſpirituall: namely, for that it is a certaine truth, that our bodies in this corrupt and fraile eſtate, wherein they be now; cannot inherit the kingdome of God.

The words of the holy Apoſtle are theſe, *This ſay I brethren, that fleſh and blood cannot inherit the kingdome of God, neither ſhall corruption* (that is, our bodies as they are now corruptible) *inherit incorruption.* That is, they cannot inherit that place, which God hath prepared onely for ſuch as ſhall be freed from all corruption and frailtie, as well of body as of ſoule.

And thus hath Saint *Paul* cleared the ſecond queſtion, touching the manner of the reſurrection of the body: to the eſtabliſhing of the faith of the Corinthians, and of all other Chriſtians, againſt all contradictions to the ſame.

NOw yet furthermore, to the end there might be no occaſion of any further doubt, about this ſo neceſſary an Article: he entreth vpon the third queſtion, which hee ſaw would be demanded. That is, what ſhould become of the bodies of all thoſe Chriſtians, which ſhould bee found liuing at the laſt day, when as all dead bodies ſhall be raiſed vp out of their graues.

Queſtion. What I pray you are the Apoſtles words, wherein he laieth open, and determineth this queſtion.

Anſwer. 51 *Behold* (ſaith he) *I ſhew you a ſecret thing. We ſhall not all ſleepe, but we ſhall all be changed.*

53 *In a moment, in the twinkling of an eye, at the laſt trumpet: for the trumpet*

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pet shall bleu , and the dead shall bee raised vp incorruptible , and wee shall bee changed.

53 *For this corruptible must put on incorruption: and this mortall must put on immortality.*

Expl. In these verses, 51,52,53. the holy Apostle doth (as we see) stirre vs vp to the diligent consideration of that which he writeth. He telleth vs, that he reporteth a great secret. Now secrets, as we know, in other matters, are diligently harkened vnto. Much more ought wee to harken to those diuine secrets, which God by his holy seruants, the Prophets and Apostles, doe make knowne vnto vs.

But what is this secret? *We shall not all sleepe* (saith this our Apostle) that is, we shall not all die and rest in the graue, after the vsuall manner: *but we shall all be changed.* Wherein first, the Apostle compareth death to a sleepe, to signifie that death is not an vtter destruction of the body, as was touched before: seeing that, as the body (though depriued of all sensible vse of the senses, as one may say) yet awaketh in the morning, and findeth all after a sort renewed: so the body, after that it hath slept his full sleepe, till the last day; shall then rise againe in that morning, to receiue life, sense, and motion: according to that, Psal. 49. 14. *The righteous shall haue dominion in that morning. Illo manè. I. quo resurgunt pij quasi ex nocte sepulchri; cum videlicet Sol iustitiæ oritur Christus, secundo aduentu suo. Vt scitè Iunius.* See more to this purpose in the 2. Booke, page 609. where this sentence is englished.

Secondly, the Apostle sheweth in these words, *We shall all be changed*: what shall be instead of a death and resurrection, to all such as shall be found liuing at the comming of our Sauiour; together with the change of all other creatures, and the raising vp of all the dead; being to be done with greater expedition, then all things were made at the first: it serueth notably, to set forth the almighty power of God herein. And therewithall, mightily to strengthen our faith, against all doubtings about the matter. And yet not so, that the moment which the Apostle speaketh of, is precisely to be vrged, further then to note singular expedition, for so great & magnificēt a work: far aboue that any would think, how it could be so soone wrought. Like as Lament. chap. 4. 6. it is said by the holy Prophet, that *Sodome* was destroyed, as it were in a moment: because it was done in a short time, euen soone after that goodly sun-shine morning, wherein *Lot* went out of it. Reade also Numb. 16. verses 21. 45.

Fourthly, in the same verse, the holy Apostle telleth vs yet further; what shall be the instrumentall cause of this change, and of the generall resurrection: namely, the sound of the *trumpet of God*: euen that which 1. Thes. 4. he telleth vs, shall be sounded by the Archangel of God. And the same no doubt, in farre more glorious manner, sounding to all the world: then at the giuing of the law of God to the people of *Israel*. This trumpet, out of all question, is not that which *H. N.* hath challenged to himselfe, with a most shrill and lowd blasphemie: as if he were appointed of God, to be the man that should by his doctrine, raise vp all the Lords dead, as he saith.

Finally, the holy Apostle St. *Paul*, for the further strengthening of our faith, concerning this change; and the resurrection of all the faithfull to glorie: hee assureth vs in the last verse, that it is the very determined decree of GOD, (whose counsell and purpose nothing can possibly frustrate) that it must be so. For (saith he) *this corruptible, must put on incorruption, and this mortall, must put on immortality.*

Concerning which words of the holy Apostle, note we diligently, that for fur-

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further euidence and confirmations sake; hee doth as it were point with the finger, to this very body which wee carry about with vs: as though he should say; euen this, and no other then euery mans owne body, shall certainely rise againe: according as *Iob* (guided by the same Spirit of faith) saith in the 19. chapter of his booke, verses 25, &c. *O that my words were now written, &c. For I am sure that my Redeemer liueth, and that the last man shall rise to stand vpon the earth. And though after my skinne, wormes destroy this body, yet shall I see God in my flesh. Whom I my selfe shall see, and mine eyes shal behold, and no other for me, after my reines are consumed, with my bosome.* As though he should say, though both backe and belly, euen the thickest part of the body, be wholly consumed to dust, &c: yet shall I see the Lord my Redeemer.

For like as our Sauiour Christ at his first comming, in all the cures which he did, both to the bodies, & also to the soules of men; he did not giue them other soules, nor other members, to their decaied, lame, or withered bodies, but onely a new renewed qualitie and disposition, to either of them: (as sight to the same eyes, hearing to the same eares, strength to the same legges, which before were lame: as for example, concerning the eare of *Malchus*, which *Peter* strooke off; our Sauiour Christ did not make another eare to grow out of his head, but caused the same eare, to grow to his head againe: for as the holy Euangelist writeth, he touched that eare which was stricken off, and healed the man. Luke, 22. 51.) so at his second comming, our Sauiour will not giue men other bodies, but he will by his mightie power, raise vp the very same bodies, though by his grace endued with far more excellent qualities, and aduanced to a farre more excellent estate then they were in before: I speake of the bodies of the faithfull.

Neuertheless, euen concerning the wicked, this also is very equall and iust, that the very same should be raised vp againe: insomuch as the same that haue sinned, and died in sinne, are to be punished in the iustice of God, and no other for them; as well as that the same bodies of the faithfull, which haue beene redeemed, and done faithfull seruice to God, should of his mercy be rewarded; and no other instead of them.

This is the rather to be diligently obserued, and soundly digested in our mindes: because some, not considering the almighty power of God, haue in their weakenesse beene carried away to thinke, that though we shal rise againe, yet it must be with other bodies.

Wherefore (beloued) let vs be the more carefull, so to settle and resolue our selues, in the beliefe of the almighty power of our God and Sauiour Iesus Christ, with like assurance of the good pleasure of his diuine will in this behalfe: that we may be throughly perswaded, that no burning of our bodies in the fire, no deuouring of them by wilde beasts, or by the rauening foules of the ayre, &c: can possibly hinder, that God should not easily gather together the same substance, and the smallest resolued dust of it: euen the same very first matter, whereof the body was composed, and framed at the first.

But yet more carefull ought we to be, against the heresie of *H. N.* who maketh no reckoning of the resurrection of the body at all. And as a fruit thereof, in the 6. chapter of his *Documentall sentences*, feareth not to contradict the plain meaning of the Apostle, in that he saith, that *This mortall, must put on immortalitie*: for he earnestly affirmeth, (though most faithlesly and heretically) that *Paul* doth not speake these wordes of the earthly creature, but of the liuing word, &c.

These are the words of *H. N. Verily* (saith he) *the mortall whereof Paul witnesseth, is not any creature of the earthly flesh and blood: but it is the liuing word and Being of GOD, which in the beginning was immortall in the manhoode, and is for our sinnes cause become mortall.* A most ignorant and heretical blasphemie, and a most manifest falsifying of the meaning of the holy Apostle.

Hither-

Beleefe that to euery true member of the Church of God belon geth the glorious resurrection of the body.

The ground of the article.

Hitherto of the ground and warrant of this Article, concerning the resurrection of the body: from this one most notable, and plentifull testimonie and confirmation of the Apostle *Paul*, thus farre forth in this 15. chapter of his 1. Epistle to the Corinthians.

THere are store of other testimonies in the holy Scriptures, to confirme the same vnto vs, as an Article of faith vsually receiued, euen from more ancient times: and that no doubt, according to the beliefe of the faithfull in the true Church of God, frō the beginning of the world. For like as for the confirmation of this Article to the christian Church; our Sauiour Christ being vpon earth, raised diuers out of their graues, as we haue seene heretofore, among the miraculous works which he wrought. And after that againe, the Apostles by his power, did the like: as *Peter* raised *Dorcas* from death to life, &c. So from the beginning, God wrought some like miraculous works, for the confirmation of the faith of his people therein, in all ages that went before. For as wee reade in the holy Story, 2. Kings, 13.21. *A dead man touching the bones of Elisha, reuiued, and stoode vpon his feete.* Yea as God tooke away *Eliah*: so, long before that; hee tooke *Henoch* away bodily into heauen, for any thing we know to the contrary. *Abraham* also, considered *that God was able to raise vp Isaak euen from the dead: from whence also* (as saith the Apostle) *hee receiued him after a sort.* Heb. 11.19. And in the same chapter, verse 35. *The women receiued their dead raised to life*: as for example, the widow of *Sarepta*, her sonne, at the prayer of *Eliah*; and the Shunamite, her sonne at the prayer of *Elisha*. *Other also* (as the Apostle saith further) *were racked, and would not be deliuered, that they might receiue a better resurrection.* The which may be exemplified, from the answer of the mother of her seuen children, martyred vnder *Antiochus*, in the 7. chap. of the 2. Booke of Maccabees.

What the beliefe of *Iob* was, we saw but a while since. We may reade other testimonies, Isai. 26.14. and Ezek. chap. 37. the whole chapter. In the which places, the holy Prophets, strengthened the faith of the people of God, touching their returne out of captiuity; by an allusion, or argument taken from the resurrection of the dead: as though they should haue said, ye beleeue that which is a greater matter, as a receiued Article of your faith; and therefore let not your hearts doubt of this. And more directly to this purpose; the Angel of God testifieth to the Prophet *Daniel*, the certainty of the resurrection of all flesh: that is, of the godly to *euerlasting life*, but of the wicked to shame and perpetuall contempt. Dan. chap. 12.2. And verse 13. he telleth *Daniel* himselfe, that he for his part, *should stand vp in his lot, at the end of his daies.*

Thus wee may perceiue, that the resurrection of the body, hath beene receiued as an Article of faith, not onely in the christian Church, since the comming of our Sauiour in the flesh; but also in the true Church, euen from the beginning, and in all ages, among all true beleeuers, vnto the time of the same his comming: according to that which we reade, Iohn, 11.24. where *Martha* answering our Sauiour according to the common faith; saith to our Sauiour, concerning her brother *Lazarus*: *I know that he shall rise againe in the resurrection at the last day.* And Acts. 24.15. the Apostle *Paul* testifieth of the Iewes, that *they looked for the resurrection of the dead.*

The meaning of the Article.

NOw after this large discourse, touching the ground and warrant of this Article: it followeth in the next place, that you are to shew what the meaning of it is.

Question. What therefore is the meaning of these wordes; *I beleeue the resurrection of the bodie?*

Answer. *They teach me, and euery true Christian, to beleeue, that according to the holy decree of God, and for a publike declaration of his diuine iustice and hatred against sinne, in the sight of all the worlde; death is appointed to all: so that euen the most godly*

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godly, by reason of that sinne which is yet in part abiding in them, must die the naturall death, which is a seperation of the soule from the body for a time; whereupon it followeth, that the body returneth to the earth from whence it was taken; (those onely excepted, who shall be found liuing vpon the face of the earth, at the comming of our Sauiour Christ to iudgement:) yet for the worthinesse of the death and satisfaction, which the same our Sauiour hath made to God for vs; and by the effectuall working of his diuine power; I doe beleeue, that both I my selfe, and also that all which haue died already, or shall hereafter die in the Lord; shall at the last day, be bodily raised vp, to a most blessed and glorious estate, our soules being vnited vnto them againe; and thence forth, so to remaine for euer and euer.

Ex. The proofe of all this, we haue seene before. Onely let vs briefly call to mind, that which we read Heb. 9. 27, 28. *As it is appointed to men that they shall once die, and after that commeth the iudgement. So Christ was once offered to take away the sinnes of many, and vnto them that looke for him, shall he appeare the second time without sinne vnto saluation.* Reade also Eccles. 12. 7. and 1. Thes. 4. 15, 16, 17.

Question. NOw let vs goe forward.

The Promise What promise of God haue you in the holy Scriptures, that our bodies shall rise againe?

Answer. *We haue the promise of God, prophetically set downe by the Prophet* Hosea, *chap. 13. verse 14. alledged by the Apostle Saint* Paul, *1. Cor. 15. 54. as it followeth thus in that chapter.*

54 *So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe, the saying that is written, Death is swallowed vp into victorie.*

Explicatiõ & proofe. The holy Apostle doth fitly alledge the testimonie of the Prophet, to this purpose. And wee may likewise alledge all the prophecies of the olde Testament, touching the resurrection of the body, for the confirmation of the same promise of God in this behalfe.

But the fundamentall ground of this promise, is that most gratious couenant, which God hath made with *Abraham, Isaak* & *Iacob*: and in them, throgh our Sauiour Christ with all true beleeuers, touching euerlasting happinesse and saluation, both of soule and bodie. For thus doth our Sauiour himselfe interpret the tenure of Gods blessed couenant; to the refelling of the Sadduces, who denied the resurrection of the body: as we reade, and as hath beene mentioned before. Math. 22. 31. 32. For so soone as he hath alledged the words of the couenant, *I am the God of Abraham, &c*: hee inferreth straight way against them, that God is not the *God of the dead, but the God of the liuing*. That is to say, they whose God the Lord is, doe both presently liue with God, in the blessed immortality of their soules, after this life ended: and also shall for euer liue with their bodies, after that they shall be raised vp againe. For God is the God of the whole persons of his seruants, and not of one part of them onely. As he hath created both soule and bodie; and as hee hath redeemed them both: so no doubt, hee will saue them both. 1. Cor. chapter, 6. verse 20. Rom. 8. 23.

Touching this promise, our Sauiour is yet more expresse and plaine. Iohn, 6. verses 39, 40.

Question. Which are his words?

Answer. 39 *This is the Fathers will, who hath sent me* (saith our Sauiour) *that of all which he hath giuen me, I should loose nothing, but should raise it vp againe the last day.*

40 *And this is the will of him that sent mee, that euery man which seeth the Sonne, and beleeueth in him, should haue euerlasting life: and I will raise him vp at the last day.*

Explicatiõ This *will of the Father*, includeth no doubt a promise of the effectuall performance of the good pleasure of the same his diuine will.

Beliefe that to euery true member of the church of God belongeth the inheritance of euerlasting life.

And let vs in these words obserue likewise, the most holy consent, both of the Father, and also of the Sonne, touching the assurance of our resurrection. And againe, chap. 5, verse 21. *As the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will.* Reade also verses 28, 29. And for the consent of the holy Ghost, together with the Father and the Sonne, we reade Rom. 8. 11. *If the spirit of him that raised vp Iesus from the dead, dwell in you: hee that raiseth vp Christ from the dead, will also quicken your mortall bodies, by his spirit that dwelleth in you.*

Question. THus therefore, hauing the Ground, Meaning, and Promise of this Article: let vs now proceede to the vse of it. And first for Comfort. What may that bee?

Answer. *This also is expressed by the Apostle Paul, in the 15. chapter of his first Epistle to the Corinthians, as it followeth, verses 55, 56, 57. in these words.*

55 *O death where is thy sting? O graue where is thy victorie?*

56 *The sting of death is sinne: and the strength of sinne is the law.*

57 *But thanks be vnto God, who hath giuen vs victorie, through our Lord Iesus Christ.*

Explication and proofe. Here is matter of singular comfort indeede, in that Death, with all his power, shall be vanquished, his prison gates set opon, and all his prisoners deliuered: in that also sinne shall cease, and euery curse, and the whole irritating power of the law, shall be abolished.

Surely the discomfort of death and the graue, is very heauie and grieuous to the naturall man. Yea wee haue all of vs experience in our selues; that if the least member we haue be hurt, & so in danger to perish from the rest of the body: we are very careful for it. It greeueth vs once to thinke, that we should loose the least ioynt: and we reioyce greatly, so soone as we perceiue the recouerie of it. How must it not then be much more comfortable, to be assured of the restoring of the whole body: seeing it must for a time, after a sort, wholly perish. This moued *Dauid* to sing with ioy, in the middest of his troubles, *that his flesh should rest in hope.* Psal. 16. 9. It gaue singular comfort to *Iob* in his grieuous calamitie, as we heard but a while since, Iob, 19. It hath alwaies imboldned, both former and latter Martyrs, to indure all their torments chearfully. Heb. 11. 35.

Deare friends, as they are loth to part: so they are very ioyfull and glad to meete againe. God himselfe, hath so linked the soule and bodie, in such a concordable consent, and mutuall delight each in other: that as they are most loth to part a sunder; so it cannot but be an exceeding ioy to the soule, to haue an assurance of their most blessed meeting againe. And the rather, because death shall neuer sunder them any more: but they shall liue together most blessedly; in al ioy and glory for euer, Luk, 20. 35, 36. *For they can die no more* (saith our Sauiour) *for as much as they are equall to the Angells, and are the Sonnes of God, seeing they are the children of the resurrection*: as was alledged before.

To all good men, sinne, and the hatefull tyranny thereof, is more grieuous, then death. And therfore to be deliuered from it, & frō all irritation and prouoking of the law: must needes also be matter of speciall great comfort.

The comfortable hope of the resurrection, maketh all things the more comfortable, to all true beleeuers.

In this respect, the most gratious and faithfull couenant of God, spoken of before; is the more comfortable, because it extendeth it selfe to the body: seeing as the mercy of God is perfect; so no doubt he will be a perfect Sauiour. And as he forgiueth the sinne both of body and of soule; so will he remoue the punishment from both: yea doubtlesse, he will saue and glorifie both.

In this respect, the sufferings of our Sauiour, hauing beene in body, as well as in soule; are the more comfortable: because body as well as soule, is redeemed by him.

In

Teliefe that to euery true member of the church of God belongeth the glorious resurrection of the body.

In this respect, the resurrection of our Sauiour, and his bodily ascension vp into heauen, &c: are the more cōfortable; because thē members must be made like to the head; and because our Sauiour being a King, will euery way most perfectly benefit his subiects. For seeing as the heathen man could say, euery kingdome is (*euergesia*) that is, a benefiting of the subiects belonging to it: most of all must the perfit kingdome of our Sauiour Christ, be a most perfit benefiting, or rather a beatifying or making of the subiects thereof blessed and happie in the highest degree.

In this respect, the own bodily sufferings of the faithfull, are comfortable vnto them: they knowing; that seeing they suffer in body with Christ, they shall be glorified also in body with him, as well as in soule: according to that of the Apostle, Rom. 8. 17. Yea, and seeing other creatures shall be restored, (as it followeth in the same text) much rather shall the bodies of men, as we reade, verse 23. of the chapter. And likewise 1. Cor. 16. 20. they are bought with a price. Doubtlesse insomuch as the bodies of the faithful, beare the violence of all cruell persecutions for the Lords cause: he will not suffer thē to want their reward.

In this respect, the sacrament of Baptisme is the more comfortable, as we haue seene in the fourth reason of the Apostle. The like may be said of the Lords Supper, whereof the body is partaker. For seeing the *tree of life*, should haue beene a sufficient means, or assurance of euerlasting life to *Adam*, both in soule and body, if he had abode faithfull to God: much more will our Sauiour sacramentally represented, yea wholly giuen vnto vs in this Sacrament; be the author and meanes of eternall life vnto vs.

Thus comfortable, is the assured hope of the resurrection of the body, to all those that apprehend it by a true and liuely faith: so that not in vaine may they comfort themselues, and one of them comfort another in this respect, as *Paul* exhorteth and incourageth the beleeuing Thessalonians, 1. Epist. 4 18. Wherfore much more shall the comfort of the fruition it selfe be; when once we shall be made partakers of it.

BVt till that time come, it is necessary that we do not onely diligently learne to know, but also carefully indeuour to practise those duties, which this comfortable hope, iustly challengeth at our hands: and which are as it were, the way to the obtaining of it at the last.

Question. Which may these duties be?

Answer. *They are set forth vnto vs by the Apostle Paul in the former alledged, 15. chapter of his first Epistle to the Corinthians, as it followeth, verses 57. and 58. which are the last verses of the chapter.*

Question. Let vs heare the Apostles words. What doth he write in these verses?

Answer. 57 *Thanks be vnto God* (saith he) *who hath giuen vs victorie, through our Lord Ie sus Christ.*

58 *Therefore my beloued brethren, be ye stedfast, vnmoueable, abounding alwaies in the worke of the Lord: for as much as ye know that your labour is not in vaine in the Lord.*

Explicatiō These words of the Apostle, doe notably set forth vnto vs, the duties belonging to the comfort of the resurrection: partly by his owne practise, and partly by his exhortation made to the Corinthians.

The Apostles practise commendeth vnto vs most hearty thankfulnesse to God, as one particular dutie, most boundenly belonging to him, through the Lord Iesus Christ, in this respect. And that not without very iust cause, seeing it is a very great and gratious benefit.

The which duty of thankfulnes, would to God we had grace to remember to performe euery day that we rise out of our beds, more heartily then hitherto we haue done. For our bed may not vnaptly represent vnto vs our graues: and our sleepe in our beds, that sleepe of death which our bodies must haue in the graue. And likewise, euery mornings vprising from the sleepe of the night, may not vnfitly put vs in mind of our resurrectiō, which shal be at the last day:

Beliefe that to euery true member of the church of God, belongeth the glorious resurrection of the body.

and therewithall of this dutie of thankfulnesse (which wee speake of) for that comfortable assurance, which he hath giuen vs concerning the same.

The exhortation of the Apostle, moueth the Corinthians, and likewise all other Christians more generally: first, to constancie in the assured beliefe of this Article of the Gospel, as well as of all the rest, against the false doctrine of all deceiuers: in which respect he saith, *Therefore my beloued brethren, be ye stedfast and vnmoueable*. And secondly, it prouoketh to diligence in all good duties of obedience to God, to the vttermost of our power; both with soule and also with body, all the daies of our liues: according to the same assurance of immortality, not only to the soul presently after the death of the body; as we haue seen before: but also to the body, from the time of the resurrection of the same.

So that by this time, we may see how truly it was said in our entrance to treat of this Article; that this one fifteenth chapter of the Apostle Saint *Paul*, containeth not onely the ground and warrant of it: but also therewithall, the true Meaning of it: and the Promise: and the Duties belonging vnto it: yea and the Danger also of not beleeuing it: as we shal haue occasion to consider, in the cõclusion of our inquirie concerning this Article.

But before we come to that: it may be profitable for vs; first to see how the duties aboue mentioned, are called for, as fruits belonging to the comfort of the resurrection which we speake of: and secondly, what other duties do belong to the same.

Question. In the first place therefore; What other Scripture haue you for the duties of thankfulnesse?

Answer. *In the 2. Epistle to the Corinthians, chap. 4. verses 13, 14, 15. thus we reade.*

13 *Because we haue the same spirit of faith, according as it is written, I beleeued, and therefore haue I spoken: wee also* (saith the Apostle) *doe beleeue, and therefore we speake.*

14 *Knowing that he which hath raised vp the Lord Iesus, shall raise vs vp also by Iesus, and shall set vs with you.*

15 *For all things are for your sakes, that most plenteous grace, by the thanksgiuing of many, may redound to the praise of God.*

Explicatiõ Here no doubt, the resurrection of our bodies apprehended by faith, is made one speciall cause of this thanksgiuing, whereof the Apostle speaketh: as depending vpon the resurrection of our Lord Iesus Christ.

Shew now likewise, some other testimonies of holy Scripture, for constancie in the faith, and for the care of all good duty: as a fruit of the comfort of the same faith, touching the said resurrection.

Question. What other testimonies can you alledge?

Answer. *It followeth in the 16. verse of the 4. chapter of the 2. Epistle to the Corinthians before alledged, thus.*

16 *Therefore* (saith the Apostle) *we faint not, but though our outward man perish, yet the inward man is renewed daily.*

Explication and proofe. To this purpose also, well may that serue, Acts, 24. 15, 16. Where the same our Apostle, professeth in an excellent profession of his faith: that *he had hope towards God, that the resurrection of the dead* (which the Iewes themselues also did generally looke for) *shall be both of iust and vniust*. And *herein* (saith he further) *I endeuour my selfe to haue alwaies a cleare conscience, toward God and toward men*. Reade also Philip. chapter 3. verses 7, 8, &c. *The things* (saith the same Apostle againe) *which were aduantage vnto me, the same I accounted losse for Christs sake, &c.* And verse 11. *If by any meanes I might attaine vnto the resurrection of the dead*. Not that the Apostle doubted of his attaining vnto it: but hee speaketh so, to note the excellencie of that which hee laboured after; as being worthie all labour that may be imployed about it: as it is further euident, verses 12. 13, 14. Wherevpon he doth furthermore exhort the Philippians, yea and all other Christians; to follow his example, verse 15. in these wordes: *Let vs therefore* (saith he) *as many as be perfit*, (that is, vpright and entier) *be thus minded, &c.*

For

The Duties

Belief that to euerie true member of the Church of God, belogeth the glorious resurrection of the body.

For (as wee knowe) many seeme to pray often, for a ioyfull resurrection: but they regard not to take the right course, in rising first from the death of sinne. &c.

Some also doe make the same praier for their friends; but they pray to late, because they pray not till they be dead: as also because they themselues lye dead in their sinnes, and trespasses, following the workes of wickednes with wicked diligence; as if nothing else were worthie to be laboured after.

But wee (beloued in the Lord) duly considering the excellent glory, whereunto God of his infinite mercie hath appointed our bodies: let vs alwaies esteeme it an ouer-base thing, to apply any pretious member of them, to the vile seruice of sinne, and Satan: either our eies to vnchast lookes, or to reade anie vngodly bookes: or our eares to hearken to lewd or vnfruitfull discourses by word of mouth, or any wicked and vngodly speaches whatsoeuer: or our hands to take bribes, or to worke any deceite: or our feete to carrie our bodies to any wicked companie, &c.

But contrariwise, let vs vse them to carrie vs to the house of God, and to frequent the companie of the godly; that we may learne both to minde, speake and doe those things which be good, and godly: according to the exhortation of Saint Paul, from the consideration of this benefit of the resurrection. 1. Cor. 6. verses, 14. 15. saying, *God hath raised vp the Lord, and he will raise vs vp by his power.* And, *Know ye not* (saith he further) *that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid, &c.* And verses, 19. 20. *Ye are not your owne. For ye are bought for a price: therefore glorifie ye God both in your body and in your spirit: for they are Gods.* And Rom. 8. 11. 12, after that he hath made like mention of the resurrection, *Therefore brethren* (saith hee) *we are debters not to the flesh, to liue after the flesh: For if ye liue after the flesh, ye shall die: but if ye mortifie the deedes of the body by the Spirit, ye shall liue. For as many as are led by the Spirit of God, they are the Sonnes of God.*

And let vs note well, that as the due consideration of death, is an effectuall bridle, to withdrawe vs from the ouer-curious, and delicious pampering and tricking of our bodies; which in this our present mortall estate are but wormes meate, as was noted in the doctrine of Gods Fatherly prouidence, page, 254. or at the least shall corrupt and turne to be wormes: so the Christian meditation of the resurrection of the same our poore and fraile bodies to euerlasting glory; containeth a mighty perswasion, to moue and excite all true beleeuers, constantly to imploy their whole bodies, and euery part and member of them; onely to those honourable seruices, wherevnto the Lord hath created them.

Though we doe not thus, we shall rise againe in deede: but not to saluation and glory, but to condemnation; and that most iustly euen to eternall reproach and miserie.

Thus much, concerning other testimonies of holy Scripture, belonging to the former duties, beside that of the Apostle Paul. 1. Cor. 15.

Question. Now what other duties, beside those mentioned in that Scripture, do belong to the comfort of the same benefit of resurrection?

Answer. *The comfort hereof, doth furthermore require, that wee doe account our selues but strangers here in this world; and therefore not to addict our mindes inordinately to any of the pleasures, and profites, or aduancements thereof: no not to those, that being rightlie vsed, are lawfull and good.*

Nay rather, it requireth on the contrarie, that we settle our hearts, patiently to expect, and endure all bodily afflictions of this life, yea euen death it selfe; both our owne, and of our dearest friends: yea, if neede doe so require, the most cruell death, and torturings of our bodies, for Christ and his Gospels sake.

Explicatio It is very true, according to that instruction which Saint Paul giueth.

Beleefe that to euery true member of the Church of God, belongeth the glorious resurrection of the body.

The cause of not beleeuing the Article.

1. Thes. 4. 13. 14. saying, *I would not brethren haue ye ignorant concerning them which are a sleepe, that ye sorowe not euen as other which haue no hope. For if wee beleeue that Iesus is dead, and risen: euen so them which sleepe in Iesus, will God bring with him.* Where note, that the hope of the resurrection to eternall life (as M. *Calvin* saith very well) is the mother of patience. *Spes (inquit) beatæ immortalitatis, patientiæ mater est.* And of this patience, we haue those holy Martyrs, who haue giuen their liues to testifie the truth, for notable examples: as we may see, if we call againe to minde, that which is written, Heb. 10. 32. &c. and chap. 11. 35. &c. Read also chap. 13, 1. 2. 3. And 2. Cor. 4. 17. 18. And so forth from the beginning of the next chapter, to the 12. verse. For as wee haue considered heretofore: the doctrine of the Apostle in that place, doth respect the immortality both of the soule, and also of the body; after the resurrection thereof. Where also, wee are plainely taught, that wee ought (after the example of the faithfull in former times) to liue as strangers here in this world, minding a better Citie, &c. As also Heb. 11. verse, 13. &c.

Thus farre of the duties.

Question. NOw finally, What is the danger of not beleeuing this Article: and of not yeelding these fruites of obedience, and thankfulnes, in the faith and hope of it?

Answer. *Such as doe not beleeue this Article, beleeue nothing, as they ought to beleeue the same.*

Neither is it possible, that they should be heartily willing, at any neede, to giue their liues for our Sauiour Christ, and his Gospels sake: but contrariwise, that by a cowardlie seeking (by the denial of him in time of danger) to saue their liues; they must needes loose their liues, and their soules too, for euer and euer.

Explication & proofe. This may be euident vnto vs, from that which wee haue heard before, in the opening of the reasons which the Apostle hath vsed, to confirme this Article. For there he affirmeth plainely, that they who denie the resurrectiō of the bodies of the faithful, do therwithal, denie the resurrectiō of our Sauiour himselfe as we may see. 1. Cor. 15. verse, 13. And againe, verses, 15. 16. For, *If there be no resurrection of the dead, then is Christ not risen.* And yet againe, *If the dead be not raised, then is Christ not raised.* And thus it cannot be, but they frustrate all. To the which purpose also, serueth the second reason, and also the fourth, fift, and sixt, as they haue beene interpreted and explaned, in the same chapter.

Of this sort of vnbeleeuers, were the *Sadduces*, as we haue seene before. Likewise *Hymineus* & *Philetus*, 2. Tim. 2. 16. 17. 18. who affirmed that the resurrection is past already: and by that their hereticall doctrine, destroied the faith of certaine, as the Apostle saith.

Of this hereticall stocke, or linage, is *H. N.* with his schismatical *Familie of loue*, who make nothing but an allegorie of the bodily resurrection: though it be most simply, and plainely affirmed in the holy Scriptures, as we haue seene. Whence it is also, that the schollers of this *Family*, are so dastardly, and of so euill consciences; that by shamefull dissemblings, they shunne all open and plaine profession of that which they hold: so soone as they see thēselues to be in danger of suffering any bodily affliction for the same.

Danæus that learned writer, reckoneth vp vnto vs, 19. sorts of heretikes on a row, which denied the resurrection of the body: to wit, the *Simonians*, the *Saturnians*, the *Basilidians*, the *Carpocratians*, the *Valentinians*, the *Marcites*, the *Ophites*, the *Caians*, the *Sethians*, the *Archontikes*, the *Cerdonians*, the *Marcionites*, the *Apelites*, the *Seuerians*, the *Bardesanistes*, the *Heraclites*, the *Seleucians*, the *Hermians*, & the *Procians*. And we know besides, how the fine witted *Athenians*, mocked at the Apostle Paul, so soone as he had made mentiō of the resurrection from the dead.

Wherefore, to the end we may auoide this so great, and so common a danger, whereinto so many haue fallen: let vs I beseech you, make the more precious

Beleef that to euery true member of the Church of God, belongeth the glorious resurrection of the body.

cious account, of that blessed diligence, which the holy Apostle hath vsed in the proofe of this Article. The which, seeing he hath done it so substantially, & plentifully; that none can desire, either greater strength of reason, or more comfortable ground of holy Scripture, to put the matter out of all doubt for euer: let vs so looke to the almighty power of God; and so rest our selues vpon his most gratious good will and pleasure herein, through our Lord Iesus Christ: that abandoning all erroneous, and heretical conceites, we may firmely holde the truth of this most comfortable Article. And from the comfort of it, let vs likewise, haue care to walke in all those good duties, which may guide vs to the blessed fruition of it: to the glory of God, and to our owne euerlasting comfort, and saluation, both in body and soule together. *Amen.*

The danger of not beleeuing this Article.

Beliefe that to euery true member of the Church of God, belongeth the inheritance of euerlasting life.

Question. NOw what is that which remaineth of the Articles of our beliefe?

Answer. *The last Article is this, I beleeue that there is an euerlasting life.*

Question. What ground of holy Scripture can you alledge, for the proofe and warrant of it?

Answer. *We haue a plaine proofe and warrant of it, Act. 13. verses, 46 47. 48. in these words,*

46. Then Paul and Barnabas spake boldly and said, It was necessarie that the word of God should first haue beene spoken vnto you: but seeing ye put it from you, and iudge your selues vnworthy of euerlasting life, lo, we turne to the Gentiles.

47. For so hath the Lord commanded vs, saying, I haue made thee a light of the Gentiles, that thou shouldest be the saluation to the end of the world.

48. And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were ordained to euerlasting life, beleeued.

Explicatiõ Many worthy things are contained in these words.

First, as wee easily see; both the Apostle Paul, and also *Barnabas* consenting with him, doe not coldly or doubtfully affirme: but with singular boldnes and resolution; giue an assured testimonie of the euerlasting life of all the faithfull.

Secondly, they shew by what meanes, God guideth, and draweth his children, to the inheritance of euerlasting life: to wit, by the preaching of the Gospell of our Sauiour Christ vnto them, which is the word of life and saluation. The which, because many of the obstinate Iewes, refused to hearken vnto and embrace: they are said to refuse euerlasting life it selfe, thereby most gratiously offered vnto them.

Thirdly, they describe, who they be, to whom euerlasting life belongeth: namely, to those that doe beleeue, and embrace the Gospell, whereby our Sauiour Christ is preached vnto them. Not onely to such among the Iewes, but also to euery such one, among vs the Gentiles.

Finally, they testifie to our singular comforts, that it is the eternal decree, and counsell of God, that it should be so.

To the end therefore (beloued in the Lord) that we may stirre vp our selues, to the embracing of the doctrine, and faith of this Article: Let vs consider of it, (according as it is in deed) as of that which cõtaineth the chief benefit; yea, euen the onely full perfiting of all, whatsoeuer the manifold and most precious benefits, which our Sauiour Christ hath purchased, and obtained for vs. It is that very scope, which God himselfe propounded to himselfe, in his owne most sacred purpose: to the glorious and eternall praise of the riches of his grace, euen before the world was. And for this cause it is; that (as our Sauiour himselfe

The grēd of the article

Beliefe that to euery true member of the Church of God, belongeth the inheritance of euerlasting life.

affirmeth) God hath giuen his onely begotten Sonne to be borne of a woman, and to die for our sinnes. As Iohn, 3.16. *So God loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.* To this purpose also, God hath poured forth his Spirit vpon his Church, to testifie his glorious grace: and to guide vs to the obtaining of this euerlasting life. *The wisedome of the Spirit is life and peace.* Rom. 8. 6. and verse, 11.

As this euerlasting life, is the chiefest blessing of all other: so hath God most gratiously manifested, and confirmed the same to his Church, from time to time. Hee did it to *Adam* in his paradise, euen from the beginning of the creation: in that hee gaue him the tree of life, to be a Sacrament to him of immortality, if he would haue continued faithfull in his obedience to God. And after that by disobedience, he had lost it; and therewithall pulled death vpon himselfe, and his posteritie: such was the gratious goodnes of God, that for his recouerie, hee gaue him the promise of our Sauiour Christ, who should be to him, and to all that should beleeue in the same our Sauiour, more effectuall to their saluation, then that tree of life could be to *Adam*; as wee are giuen to vnderstand, by that allusion which the Spirit of God maketh therevnto, when this benefit of euerlasting life is assured vnto vs. Reuel. ch. 2. 7. And againe, ch. 22. 2.

Moreouer, for a reall confirmation of this his most gratious purpose, to bestowe this vnspeakeable blessing vpon his people: it pleased God, to take away faithfull *Henoch* before death, into his heauenly kingdome, out of this world: so that (as the holy Scripture testifieth) *He sawe not death*, Gen. 5. 21. and Heb. 11. 5. In like manner, for the confirmation hereof to the ages following; he tooke vp the Prophet *Eliah* from earth into heauen, so that he died not after the common manner of men.

The burnt-offerings of the lawe, ascending by fire from the altar vp to heauenward (from whence they were called in the holy language, *gnoioth*, of *gnala*, *ascendere* to ascend): they represented to the faithfull, that their sinnes are so done away, by the sacrifice of Christ: and their persons so accepted; that the way to heauen, is by his sufferings, prepared for them. The scape-goate also in the law, may not vnfitly be a representation hereof. To speake all in a word, the promise of euerlasting life, to the Church, and people of God; was (as we may say) the life of the couenant of God, made at the first: and often renued to his people, and namely to *Abraham*, *Isaak*, and *Iacob*; according to that interpretation, which our Sauiour himselfe gaue of it, against the contrary errour of the *Sadducees*, as we haue seen before. Whence also, he saith expresly, Ioh. 17. 3. *This is eternall life, that they know thee the onely true God, and whom thou hast sent Iesus Christ.* And *the Apostle of our Sauiour*. 2. Tim, 2. 9. 10. certifieth vs, that *our saluation was giuen vs, through Iesus Christ, before the world was. But* (as hee saith further) *is now made manifest, by the appearing of our Sauiour Iesus Christ, who hath abolished death, and brought life and immortality to light, through the Gospel.* That is to say; it is now more clearely, & more generally made manifest in the Church, then it was before.

Thus then, we seeing that this Article hath sufficient ground, and warrant; in the holy Scriptures: let vs in the next place, come to the sense and meaning of it.

Question. VVHat therefore is the meaning of these words, *I beleeue the euerlasting life?* *The meaning of the article.*

Answer. *It teacheth me and all Christians, to beleeue that after this natural life ended, there is another life, and another world, which God hath prepared, and will certainely giue to his elect: wherein the whole catholike Church of Christ shall glorifie and praise God; and be partakers of his heauenly glory for euer, through the worthines, and efficacie of the death, and resurrection, of our Sauiour Christ, who to the same end and purpose, liueth and raigneth for euer and euer with him.*

It

Belief: that to euery true member of the Church of God, belongeth the inheritãce of euerlasting life. Explicatiõ, & proofe.

The meaning of the Article.

It teacheth me also, to beleeue that I my selfe, being a member of this Church of God; shall haue my part, and portion, in this euerlasting life, and in the happines and glory thereof in soule first after my bodily death, immediately; and at the appearance of our Saviour Christ to iudge the world, both in body and soule together, world without ende.

Yea, I beleeue according to this Article, that through faith, I haue alreadie an entrance into euerlasting life: euen while I remaine yet in this transitorie world, and in that mortall body, which I carrie about with me here.

It is true: according to that of our Sauiour Christ, Iohn 5.24. *Verily, verily, I say vnto you, he that heareth my word, and beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.* Likewise, according to that of the Apostle *Paule*, alledged before, Romanes, 8. 6. *The wisedome of the Spirit is life, and peace.* And verse 10. *If Christ be in you, the body is dead, because of sinne: but the Spirit is life for righteousnes sake.* Read also, Gal: 2. 20. *Thus I liue, not I now, but Christ liueth in me.* And Colos: 3 4. *When Christ which is our life shall appeare, then shal yee also appeare with him in glory.* And 1. Pet: 1, 3, 4. *We are now begotẽ to a liuely hope, to an inheritãce immorial, &c.* And ver. 23. *Being borne anew, not of mortall seed, but of immortall, &c.* And 1, Ioh: 3. 14 *We know that we are translated from death to life, because we loue the brethren.*

To the better, and more distinct vnderstanding of this Article, it is necessarie that we doe first of all, presuppose three things.

The first, is the spirituall death of the soule, in a seperation from the fauour and loue of God.

The second, is the naturall death of the body, which is caused by the seperation of the soule from it: both of them being fruites of sinne, though to the godly, by the mercies of god, through our L: Ie: Ch: the bodily death, is but the way to a better life: that is, to this most endles & happy life, whereof we speak.

The third, is the revniting of the soule to the body, at the resurrection thereof. Of the which things we haue heard before. And the Apostle comprehendeth them all, in one sentence: where he sheweth what is the issue of all Gods mercies toward vs, through our Sauiour Christ: saying thus, Rom: chap: 5, 21. *That as sinne had reigned vnto death, so might grace also reigne by righteousnes vnto eternall life, through Iesus Christ our Lord.* And ch: 6. 23. *The wages of sinne is death: but the gift of God, is eternall life, through Iesus Christ our Lord.*

It is further also necessarie, to the vnderstanding of this Article, that we doe consider, what manner of life, this euerlasting life is: namely, such a life, as for the excellencie and glory of it, is incomprehensible: yea so as the most sharpe sighted of the seruants of God, could not comprehend and discerne the hidden excellency of it: as we may read, 1. Cor: 13, 9, 10, 11, 12. & 2. Ep: 12, 1, 2, 3. *We know in part*, saith Saint *Paule*, &c. And Colos: 3, ver. 4, *Our life is hidden with Christ in God.* Likewise saith the Apostle Iohn, 2, Ep: 3. 1, 2. *We know not what we shall be.* Reuel: ch: 21, & cha: 22, We may easily perceiue, that the Spirit giueth vs to vnderstand, that no creature, no nor al creatures either vnder heanẽ, or in the visible heauens are sufficient, fully to expresse the perfect glory of it. For as there we read, the light of the Sun is accoũted too base a light for it, &c.

It is such an eternal life (saith the same Apostle) as hath immortall glory ioined with it, 2. Tim: 2, 10. And 2. Cor: 4, 17. a most excellent glory of full weight, yea aboue all weighing by any humane balance. &c.

Neuertheles, it is meete; yea rather so much the more necessarie: that wee should succour, and relieue the weakenes of our vnderstanding, by such similitudes, whereby it pleaseth God, to shadowe it forth vnto vs. And namely, in that hee compareth it to the enioying of an inheritance. Act: 20. 32. Rom: 8, 17. And Ephes: 1, 18, *of a rich and glorious inheritance.* And Colos, 1. 12. *of an inheritance of the Saints in light.* And 1, Pet: 1, 4 (as was alledged before) *of an inheritance immortall and vndefiled, that neuer fadeth, &c.*

In

Beleefe that to euery true member of the church of God, belongeth the inheritance of euerlasting life.

The Promise.

In that also, he compareth it to a iewell, which is better worth, then all whatsoeuer beside: as Matt: 13. in the parable of the precious pearle, and also of the treasure hidden in the field. Moreouer, in that he compareth it to a crowne, Reuel: 2. 10, yea to an incorruptible crowne of glory, 1. Pet: 5. 4.

Now all these things (as we knowe) they are matters of great reckoning, here among men: I meane riches, and possessions, specially the inheritance and possession of a kingdome. And therefore, most iustly may the durable riches, and inheritance of the heauenly kingdome of God, be of most pretious account with vs.

But beside these; let vs come to our owne persons; and see what they shall be. Of the which it is said first, concerning our bodies, that in this euerlasting life, they shall bee made glorious, and immortall, to the end they may be meete receptacles, and habitations for our soules. Wherefore, seeing our bodies shall shine like the starres of the firmament, Dan: 12, 3. Yea like to the Sunne, Mat: 13. 43. Yea seeing our bodies shall be made like to the glorious body of our Lord Iesus Christ, Philip: 3. 21. How great then shall be the excellencie and glory of our soules, at that day! We shall no doubt, at that time, be as a bright shining Temple, for the holy Ghost to dwell in for euer and euer.

Our bodies are nowe the Temple of God, through our Sauiour Christ: though they be yet mortall, and sinfull, 1. Cor: 6. 19. much more therefore shall they be so, at the resurrection. Our estate and condition, as it shall be then, is compared to a perpetuall Sabbath, and blessed rest with the Lord: to reioyce before him, in all spirituall duties, which he hath prepared for vs to exercise our selues in: according to that which is written, Isai: 66. 21. 22. 23. Reuel: 5. 11. 12. &c. and chap: 7. verse 10. and chap: 14. 2.

Thus much for the meaning of this Article.

Question. NOw in the next place, what promise haue wee, that the inheritance of this euerlasting life, belongeth to euery true, and faithful mẽber of the church of God?

Answer. *In the 11. chap: of Saint Iohn, verses, 25. 26. our Sauiour saide to Martha, I am the resurrection and the life: he that beleeueth in me, though he were dead, yet shall he liue. And whosoeuer liueth, and beleeueth in me, shall neuer dye. Beleeuest thou this? saith our Sauiour.*

Explicatiõ In this Scripture, after that *Martha* had made profession of her faith to our Sauiour, concerning the generall resurrection at the last day, according to the common faith of the people of God, as hath beene declared before: but yet, not being able, perfitly to beleeue, that our Sauiour Christ could presently raise vp her brother *Lazarus*, who had beene dead foure dayes in his graue: he doth by this speech of his, relieue the weakenes of her faith in this particular, by setting downe a general doctrine, for the confirmation of his diuine power, not onely touching the resurrection of the body, and therewithall of the reuniting of the body and soule together; but also concerning the continuance of the life of the same body, together with the soule, for euer.

To this purpose, hee saith first in this text, *I am the resurrection, and the life*: that is, *he by whose, both merit of death, and also efficacie of diuine power, the bodies of all the faithfull, both men and women, shall be raised vp againe to euerlasting life.* According as elsewhere, it is written, *that life is in him: and that he quickeneth whom he will*, Iohn, 1, 4. and chap: 5, 21. And 1. Ep: 5. 20. that he, *together with the Father, is very God, and eternal life*: that is to say, that he is the very author, and giuer of eternall life, to all that doe belong vnto him.

Then in the next place, our Sauiour sheweth further, by what instrument, euerlasting life is apprehended, and obtained from him; namely, by faith: that is, by a perswasion of his power, and good will herein, according to the diuine promise of God. By the which faith also, our Sauiour giueth to vnderstand, that euerlasting life is begunne euen in this life; yea so begunne, that death shall

neuer

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neuer preuaile against it, as was declared before. For though the body dye, yet the soule shall liue, and waite for the raising vp of the body, to liue for euer with it.

And this benefite (saith our Sauiour) is generall to all, how many soeuer shall beleeue in me: insomuch as none of those shall neuer dye; to wit, the second death, Reuel: 2, 11. and Iohn 8. 51 And Luke 20, 36. *After the resurrection they can dye no more.*

Finally, our Sauiour, by asking *Martha*, whether she did beleeue that which he had saide: hee doth thereby stirre vp her heart, to giue credite to his word. As though he should haue saide, It is thy part *Martha*, without all doubting, to bee throughly established in the beliefe of that which I say. The which being spoken by our Sauiour to *Martha*, for her instruction and confirmation: it is likewise, to be taken, and applied to our selues, for our instruction, and confirmation; who doe heare, and read that which is thus written, and recorded, concerning this Article.

But vnto this one place of holy Scripture, wee might adde many other, euery where repeated in the Bible of God. As for example, 1. Iohn, chap: 2. verses 25. *This is the promise which the Father hath promised vs, euen eternall life.* And Titus 1. verses 1. 2. 3. *God that cannot lye, hath promised it, before the world began.*

Read also, 1. Tim: 1, 16, 17. This is a true (or faithfull) saying, and worthy to be receiued by all meanes (or worthy all allowance) that Iesus Christ came into the world, to saue sinners. Yea to saue all that shall beleeue in him, with an eternall saluation.

And chap: 4, 8. *Godlines hath the promise of the life present, and of that which is to come.* And 2. Ep: 4, 8. *Henceforth* (saith the same Apostle) *is laide vp for mee the crowne of righteousnes, which the Lord the righteous Iudge, will giue me at that day: and not to me onely, but vnto all them also which loue his appearing.* And 2. Cor: 13. 4. *We shall liue with Christ through the power of God.* Here also call to mind againe, Psal: 22, 27. *Your heart shall liue for euer.* And Dan: 7, verses 26, 27. *The iudgement shall sit, and they shall take away his dominion*: that is, the dominion of euery Tyrant, and persecuter of the Church, to consume and to destroy it to the end. *And the kingdome, and dominion, and the greatnes of the kingdome vnder the whole heauen, shall be giuen to the holy people of the most high, whose kingdome is an euerlasting kingdome, and all powers shall serue and obey him.*

Question. But how may wee knowe, that we are in the number of that people, to whom this euerlasting life doth belong?

Answer. *We may knowe it, by the beginning of it in our hearts, here in this life, by true faith, and repentance: by our longing after it: by our ioy in the hope and expectation of it: and finally, by our holy labouring and striuing after it.*

Explicatiõ & proofe. To such no doubt, the promise of God doth certainly belong: according to that, Rom: 2, 7. *God will giue eternall life, to them that by continuance in wel-dooing, seeke glory, and honour, and immortalitie.* But we must vnderstand, that he wil giue it of free grace, and that for our Sauiout Christ his sake: and not for any merit of their wel-dooing. They that are true members of the Church militant heere on earth, shall bee members of the Church triumphant in heauen They that haue a true enterance, and so abide in the kingdome of grace: they shall both enter, and also abide for euer, in the kingdome of glory. But of this, some thing hath beene saide in the Article of the Church: and more is to bee saide, in the duties of this Article. And therefore, here wee ende, concerning the Promise.

The Promise.

THe vse for comfort, followeth next.

The Comforts.

Question. What may that be, in respect of this Article?

Answer. *The comfort of faith, in respect of this Article, is euery way comfortable: yea it is euen the comfort of all comforts; that God hath appointed vs to immortalitie and glory.*

It

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The Comforts.

It is, as one may say, the generall sealing vp, and ratifying of the whole comfort of the Gospel, to all true beleeuers.

Quest. It is true that you say. But can you shewe it to be so, by any particulars?

Ans. *First of all, this Article bringeth singular cõfort with it, in that as it containeth the greatest benefite; euen that, in the fruition whereof, all other are perfitted vnto vs: so it is most gratiously assured vnto vs, by the whole blessed Trinitie; as that which is on our behalfe, the finall end, why our Saiuour Christ tooke our humane nature, and that in the same, he wrought and suffered all that he did both worke, and also suffer, for vs.*

Secondly, because we enioy the beginning, and as it were the first frutes of the comfort of euerlasting life, here in this world: through the gratious presence, and working of the holy Ghost, in our hearts.

Thirdly, because the custodie of this most precious, and excellent benefite, is more sure and safe, in the hand of God for vs, then if it were in our owne keeping.

Fourthly, because this euerlasting life, shall put a blessed end to all discomfort, and remoue all causes and occasions thereof for euer.

Finally; because that comfort which it shall bring with it, is not onely the greatest comfort, containing all causes of comfort and reioycing in it: but also, because in the greatnes, and perfection thereof, it shal continue world without end.

Explicatiõ & proofe.

That this benefite is the greatest; and euen the perfitting of all other the benefits of God vnto vs: it is euident, in that according to the last part of the first branch, it is the chiefe ende, on our behalfe, wherefore our Saiuour Christ tooke our nature, &c. as hath beene declared before. Yea it is euen of it selfe euident, that this benefite, is the very perfiting of all the rest: in such sort, that all particular comforts, flowe as it were into this great Sea of all comfort.

And that the comfort of it is, and may iustly be the greater vnto vs; in that it is most gratiously assured vnto vs, by the whole blessed Trinitie: we cannot but conceiue, from that which we read, 1. Iohn, 5. 4. 5. 6. 7. 8. &c. 13. if wee shall aduisedly ponder, and weigh the same.

And yet more particularly, (saith our Saiuour to the woman of *Samaria*, Iohn, 4. 10,) *If thou kneweest the gift of God, and who it is, that saith vnto thee, Giue me drinke, thou wouldest haue asked of him, and he would haue giuen thee water of life.* And verse, 14. *Whosoeuer drinketh of the water that I shall giue him, shall neuer be more a thirst: but the water which I will giue him, shall bee in him, a well of water springing vp to euerlasting life.* And chap: 6. 35. *I am the bread of life. And againe in the same chapter, yea againe, and againe*, verses, 40. 47. 48. 50. 51. And chap: 17. 2. *The Father* (saith our Saiuour) *hath giuen the Sonne power ouer all flesh, that hee should giue eternall life, to all them that he hath giuen vnto him.* Yea our Saiuour himselfe, is in this respect, called the Father of eternitie: that is, the author and giuer of eternitie to his Church, from the Father, Isai: 9. 6. And 1. Iohn, chap: 1. verse 1. he is called, *The word of life*, as hauing the fountaine of euerlasting life in himselfe, in that he is God in the flesh, Iohn 1. 1. &c. And ch: 14. 6. *I* (saith hee himselfe) *am the way, the truth, and the life.*

For the proofe of the second branch: read, Iohn, 5. 24. *Verily, verily* (saith our Saiuour) *I say vnto you, He that heareth my word, and beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation.* And chap: 6. 54. 55. 56. *Whosoeuer eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him vp at the last day. For my flesh is meate indeede, and my blood is drinke indeed, &c.* And chap: 10. verse 10. *I am come that my sheepe might haue life, and haue it in abundance.* And verse 28. *I doe giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of my hands, &c.* And Luke, 10. 24. *Marie hath chosen the good part, which shall not be taken from her.* Here call againe to minde, 1. Iohn, 3, 14. And Rom: 8. 6. Moreouer Philip: 3. 20. *Our conuersation* (saith the Apostle *Paule*) *is in heauen.* And 2. Peter, 1. 11. *By adding of vertue to vertue* (saith the Apostle *Peter*) *an entrance into the euerlasting kingdome of our Lord, and Saiuour Iesus Christ, is abundantly ministred vnto vs.* And Act: 11, 17, 18. *Forasmuch*

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as God gaue them (that is the Gentiles) *a like gift as he did vnto vs* (saith the same Apostle) *when we beleeued in the Lord Iesus Christ: who was I, that I could let God? When they* (that is, the rest of the Apostles) *heard these things, they held their peace,* (as Saint *Luke* writeth) *and glorified God, saying, Then hath God also granted to the Gentiles, repentance vnto life.*

The Comforts.

Now for the proofe of the third branch: beside these testimonies, euen now rehearsed, Iohn 10,28, and Luke, 10,42, read also, 1. Pet: 1,3,4,5. &c. *Blessed be God, euen the Father of our Lord Iesus Christ, who according to his abundant mercie, hath begotten vs againe, vnto a liuely hope, by the resurrection of Iesus Christ from the dead. To an inheritance immortal and vndefiled, and which fadeth not away, reserued in heauen for ye, who are kept by the power of God* (phrouroumenous, kept as by a garison of souldiers) *through faith vnto saluation, which is prepared to be shewed at the last time.* That is to say, as touching the perfection of it, &c. Read also, 2, Tim: 2, 19. *The foundation of God remaineth sure, &c.* And Rom: 2, 29. *The gifts and calling of God, are without repentance.* And 1, Cor: 1, 8, 9. *God will confirme yee vnto the ende, that ye may be blameles in the day of our Lord Iesus Christ. For God is faithfull, by whom yee are called to the fellowship of his Sonne Iesus Christ our Lord.* And Phil: 1, 6. *I am perswaded* (saith he) *of this same thing, that he who hath begunne this good worke in yee, will performe it vnto the day of Iesus Christ.* And 1. Thes. 5, 23, 24 *Now the very God of peace, sanctifie ye, &c. Faithful is he which calleth you, who will also doe it.*

Alas, if our saluation were in our owne custodie; wee should loose it vpon euery assalt of our aduersaries: like as gold is easily taken out of the handes of litle children, that rather play withall, then minde to lay it vp safely. And like as, if a poore man, dwelling in a weake cottage, should be knowne to haue a great treasure by him: it might easily be taken from him. And in the meane season, it could not but put him in so much the greater feare, by how much the treasure should bee of greater value. It would trouble him in the day, it would not let him sleepe quietly in the night, &c. But now it is happy with vs, that our chiefe treasure, euen our life and saluation for euer; is in the safe-keeping of God: most stedfast and sure, as we haue partly seene. And as wee may see further, Heb: 6, 18. 19, 20 So that herein we may haue strong consolation, 2. Thes: 2, 16. Yea *ioy vnspeakeable and glorious*, 1. Pet: 1, 8.

The fourth branch of the answer, may be confirmed by that which we read 1. Cor: 15. 54, 55. 56. And that also, according to the former testimonies of the holy Prophets, Isai: 25. 8. and Hosea, chap: 13. verse 14. as we haue seene in the former Article. It may be confirmed also, by other proofes: as 1. Thes: 4, 13. &c. And Reuel: 21, 4. according to that mentioned euen now, Isai: 25, 8. And according to that further testimonie of the same Prophet, which we may read, chap: 65, verses 16, 17, 18, 19.

For the proofe of the last branch: read, Reuel: 21, 7. *He that ouercommeth* (saith the Lord) *shall inherite all things, and I wil be his God, and hee shal bee my Sonne.* And verse 22, &c. *I sawe no Temple therein: for the Lord God almightie, and the Lambe, are the Temple of it. And the citie hath no need of the Sunne, &c.* And chap: 22, 1, 2. &c.

So that in this respect, we may bouldly and comfortably say, as the Prophet *Isaiah* encourageth vs, ch: 25. 9. saying, *In that day shal mẽ say, This is our God: we haue waited for him, and he wil saue vs. This is the Lord, we haue waited for him: we wil reioyce, and be ioyful in his saluation.* According also as S. *Paul*, making mention of *the Booke of life*, wherein the names of the faithfull and elect people of God, are as it were registred, and written: most comfortably incourageth the Philippians, cha: 4, verses 3, 4. *to reioyce alwaies in the Lord: yea againe to reioyce.* And our Sauiour Christ, Luke, 10, 20. *Reioyce not in this* (saith he to his disciples) *that the Diuels are subdued, but rather that your names are written in the booke of life.*

Thus much concerning the vse of this last Article of our Beliefe, for the comfort of faith.

Reliefe that to euery true member of the church of God belongeth the inheritãce of euerlasting life.

Quest. Now in the next place, what is the vse of it, in respect of that dutie and obedience, which the comfort of faith ought to yeelde?

Ans. *As the comfort of faith, in respect of this Article, is (as we may say) the sealing vp and confirmation of all comfort: so the dutie ought to be the daily bettering, & perfiting of all duties, in the continuall expectation of the same.*

Quest. How may this be?

Ans. *The due consideration of this last benefit, which is the benefite of benefites, as we may call it: is most effectuall, to moue euery true beleeuer, to these duties following.*

First, to make litle account of this transitorie life, or of any, or all the vaine profits, pleasures, and honours thereof, in comparison of it.

Secondly, the faith and assurance of euerlasting life, is likewise most effectuall, to moue all Christians, that haue alreadie made an entrance into it; with all holy care, and good conscience, to cherish the beginnings thereof: and to walke on forward in the right way, which leadeth to the full fruition of it. And thereafter, to bend all counsels, studies, and desires; as to the onely true scope, and marke to bee aimed at; in the whole course of our naturall life: so that God may haue the whole praise, and glory of all.

Thirdly, it emboldeneth the faithfull seruants of God, to make litle account of all the outer afflictions of this life: so as they may, by any meanes, attaine to this euerlasting life, and the most pure and blessed ioyes thereof.

Fourthly, it hath singular force, spiritually to inamour the hearts of all true beleeuers, with a most earnest desire, and longing after it: and therewithal, after the restoring of all things, which God hath purposed at that time to restore, that the same our God, may then be all in all.

Fiftly, seeing the word of God, and Preaching thereof, is the principal meanes, to bring vs to the knowledge, faith, and spiritual possession, of the beginnings, and as it were first fruites of this so vnspeakable and incomprehensible a benefite, and inheritance purchased for vs, by our Sauiour Christ: it cannot be, but it must mightily prouoke al true Christians, to loue this word of God, and the Preaching, and Preachers of it; but chiefly our Sauiour himselfe, who is preached vnto them, and who hath giuen himselfe for vs all, with most heartie loue, and zealous affection.

Finally, insomuch as we cannot sufficiently praise, and glorifie God, for this inestimable benefite, in the short race of this our naturall life: therefore it is our dutie, to purpose, and desire most earnestly; not onely to glorifie his name, while we liue here; but also euen for the same cause chiefly, to desire to liue for euer, to the end we may praise, and glorifie him with all his Saints for this inestimable benefite, world without end.

Explicatiõ & proofe.

It cannot be denied, but that it ought to be so. Yea verily; the true faith and perswasion of the inheritance of euerlasting life: cãnot but work al these gratious and blessed effects in the hearts of all true Christians.

And first of all, as touching the first effect (and that also with very good reason, why it should be so) what may we thinke these earthly and vanishing riches to be, but onely a shadowe of riches, in comparison of the durable treasure of heauenly and eternal happines? what are all carnall pleasures which flit in a moment, & are so much the sooner at an end, by how much they are more vehement: what are they, I say, being compared with this most pure, and spirituall ioy, which abideth in all holy perfection, for euer? What is all earthly honour, and all worldly ensignes of honour, chaines, bracelets, &c. to the dignitie, of being the Sonnes and daughters of the most high God, and heires of his heauenly kingdome.

What is this present life, which is but as a vapoure, full of all labour and sorrowe, &c. to this euerlasting, and most blessed life? Let vs read the book of the Preacher, with due attention: and we shal confesse with king *Salomon*, that it is so. Read also, Mat: 6, 19. &c. where our Sauiour (who is greater then king *Salomon*) telleth vs, *that the moth and cancker, doe fret and consume al earthly treasures*: and therefore counselleth vs, with most wise counsell, *to lay vp treasures for our selues in heauen, that our hearts may be fixed there.*

Reade also, Luke, 12. 32. 33. 34. And chap: 16, 8, 9. *Make yee friendes*

faith

Reliefe that to euery true member of the church of God belongeth the inheritãce of euerlasting life.

(saith our Sauiour) *of the riches of iniquitie, &c.* And Iohn 6,27. *Labour not for the meate which perisheth, but for the meate which endureth to euerlasting life, which the Sonne of man will giue vnto you: for him hath God the Father sealed.* To the which purpose, consider also, and meditate diligently, vpon the example of Saint *Paul*, Philip: 3,7. &c, and verses 20.21. And vpon the example of *Moses*, Heb: 11.24. &c. And vpon that instruction, which Saint *Paul* giueth *Timotheus*, 2. Ep: chap: 2. verses 1.2. &c. to the end of the 13. verse.

And secondly, for the proofe of the second branch of the answer: the same examples, may likewise well serue. Consider furthermore, the often exhortations, contained in the holy Scriptures; where this chiefe benefite of euerlasting life, is vsed for a chiefe reason, to moue euery estate, and condition of the seruants of God: both rich and poore, magistrate and minister of the word, &c. to the duties both of their seuerall callings; and also to those that belong to them in common; in that they are Christians. As for example, Gal: chap: 6. verses 7.8.9.10. *Be not deceiued* (saith the holy Apostle) *God is not mocked: for whatsoeuer a man soweth, that shall he also reape. For he that soweth to his flesh, shall of the flesh, reape corruption: but hee that soweth to the Spirit, shall of the Spirit, reape life euerlasting. Let vs not therefore bee wearie of wel-doing: for in due season wee shall reape, if wee faint not. While therefore wee haue time, let vs doe good to all men, but specially to them that are of the houshold of faith.* And 1. Tim: chap: 6. verses 17, 18. 19. *Charge them that are rich in this world, &c. that they doe good and be rich in good workes, and readie to distribute, and communicate. Laying vp in store for themselues, a good foundation against the time to come, that they may obtaine eternall life. And touching the dutie of Ministers of the Gospell,* Reade, 1. Pet: 5. 1. 2. 3. 4. *The Elders which are among you, I beseech, who am also an Elder, and a witnes of the sufferings of Christ, and also a partaker of the glory that shall be reuealed. Feede the flocke of God, &c. And when the chiefe shepheard shall appeare, ye shall receiue an incorruptible crowne of glory.* And 1, Tim: 6.12. *Fight the good fight of faith* (saith Saint *Paul* to *Timotheus*) *lay thou hold of eternall life, whereunto thou art also called. &c. Now more generally, concerning all Christians,* read, 1. Thes. 5.8.9.10, &c. *Let vs which are of the day be sober, &c. For God hath not appointed vs vnto wrath, but to obtaine saluation, by the meanes of our Lord Iesus Christ, who died for vs, &c. Wherefore exhort ye one another, &c.* Read also, Titus 2, 11. *&c. The grace of God, which bringeth saluation vnto all men hath appeared. And teacheth vs that we should denie vngodlines, &c.* And 1. Iohn chap: 3, verse 3. *Euery man that hath this hope, purgeth himselfe, &c. And in the Epistle of Iude,* verses 20.21. *Beloued edifie your selues, &c. looking for the mercie of our Lord Iesus Christ to eternall life.*

From these, and such like places of holy Scripture, we see plainly, what ought to be the scope of euery mans naturall life, and of all the studies, and actions thereof: and that, euen because God hath ordained vs, to this euerlasting life. And not without very iust, & weighty reasõ: seeing (as was touched before) if we looke to haue our enterance, and eternal abiding in the kingdome of glory: we must of necessitie haue first of all, an enterance, and some continuance also, and proceeding, in the duties of the kingdome of grace. And that euen from the first time of our calling; so long as God shall of his goodnes, prolong our liues.

Read Eccles. 12, 1. &c. *Remember thy Creator in the dayes of thy youth, &c.* And Luke. 13. verse 24. *Strine to enter in at the straite gate, &c,* Heb: 5: 12. 13, 14. And 2. Pet: chap: 2. verses 5.6.7, 10, 11.

But how I pray you, is this performed, or minded of vs? Doe we not see the cleane contrary, among all sorts, and estates of people? Euery man almost, seeketh after worldly riches, and honours: how mony may come merily in; that they may liue in pleasures, and builde their neastes on high, &c. *Euerlasting life,* is the least part of the thoughts of the greatest part of all sorts of people. Verie fewe studie, and labour, to walke in the waies of the kingdome of heauen. Would to God we would better bethink our selues, of the holy doctrine of the

Beliefe that to euery true member of the church of God, belongeth the inheritance of euerlasting life.

Gospel, concerning the vanitie of riches, the vncertaintie of life, and the feare-full euent of all inordinate ioyes, and endeuours, after the vaine things of this transitorie world. Read the parable of the secure and voluptuous rich man, Luke, 12, 15, 16. *Thou foole* (saith our Sauiour) *this night wil they take away thy soule, &c.* Read also, chap: 16, 19. *&c. The rich man died, and was cast downe to Hell torments.* And as our Sauiour saith else where, *What shall it profit a man, to winne the whole world, if he loose his soule?*

Verily, the benefite of our natural life, ought to be of great weight with vs, to moue vs to glorifie God, the giuer of it: as Psal: 95, verse 6. and Ps: 100. But infinitly much more ought the promise, and assurance *of euerlasting life*, to prouoke vs herevnto. Thus much concerning the second branch of the answere.

For the proofe of the third branch: read Rom: 8, 18. *I count* (saith the Apostle) *that the afflictions of this present time, are not worthy of the glory, which shal bee shewed vnto vs.* Likewise 2. Cor: 4. 16, 17, 18. And 1, Pet: 4, 12, 13, 14, and 19. Read also, the incouragement which our Sauiour gaue vnto all his Disciples, Luke 6, 20, 23. *Blessed are ye, when men hate ye, &c. Reioyce in that day and be glad: for great is your reward in heauen.*

Dauid hauing the promise of the kingdome of *Israel*; waited for it with patience; indured many afflictions; and fought many a battell; that it might be established vnto him. And shall not the promise of God, touching euerlasting life, and the heauenly kingdome of glory: encourage vs, to passe through such afflictions, as God hath prepared to trie and exercise vs withall? Shall we not willingly fight those spiritual battailes, which God hath appointed vs to fight, against our spirituall aduersaries?

But let vs come to the fourth branch. For the proofe whereof, read Rom: 8. 22, 23. *We knowe* (saith S. *Paul*) *that euery creature groneth with vs, &c.* Now if other creatures doe grone, waiting with feruent desire, vntill the Sonnes of God shall be reuealed: how can it be, that they themselues, should not long after the perfiting of their owne redemption? Read also, 2. Cor: 5, 2. *We sigh, desiring to be clothed with our house, which is from heauen.* And 2, Tim: 4. 8. it is a note of the faithfull, *to loue the appearing of Christ.* And Reuel: 22, 20. S. *Iohn* is a notable example vnto vs herein. So is also the Church, in the Song of Songs, chap: 2, 17. And likewise, in the conclusion of the Song, *Vntill the day breake, and the shadowes flye away: returne my welbeloued*, &c. And Psalme: 106, verses 4. 5. *Remember me O Lord* (saith the holy Prophet) *with the fauour of thy people: visit me with thy saluation. That I may see the felicitie of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance.*

Peter seeing a representation of this heauenly glory, at the transfiguration of our Sauiour Christ: was exceedingly affected with it. *Maister* (saith he to our Sauiour) *it is good for vs to be here: if thou wilt, let vs make here three tabernacles, &c.* Yea the soules of the righteous in heauen, haue a kinde of longing after the perfiting of the glory of the Saints of God: Reuel: 6, 10, 11. Why therefore doe not wee long more earnestly after it our selues? Verily, because we doe not duly consider of the excellencie of this life, and the glory to come: because wee are too much lingering, and doting, after the pleasures, and delights of this life, &c. No doubt, there are a great many thousands in the world, who would gladly make their heauen here: yea they are willing to loose heauen for euer, to enioy their earthly prosperitie, for a fewe yeares. This is most grosse, and carnall infidelitie.

Let vs, for our parts, contrariwise so comfort our hearts, in the assured faith of Gods word, and promise; that looking, and longing after the blessed appearance of the glory of the mightie God, and of our Sauiour Iesus Christ: we may be partakers of his glory, when he shall appeare. Tit: 2, 13. and 1, Pet: 4, 13.

Now for the first part of the answere, let vs reade 2, Tim: 1, 10. *Our*

Sauiour

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Sauiour Iesus Christ (saith S. Paul) *hath brought life and immortalitie to light through the Gospel. Whereunto I am appointed a Preacher, &c.* And 2. Cor. 2. 16. *We are* (saith he againe) *the sweet sauour of life vnto life to them that are saued.* That is to say, we are so, by our preaching. And chap. 3. 6. *God hath made vs able Ministers of the new Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giueth life.* And chap. 4. verses, 3. 4. &c. *If our Gospel be then hidden, it is hidden to them that are lost, In whom the God of this world hath blinded the mindes, &c.* And Acts, 20. 32. *Now brethren I commend ye to God, and to the word of his grace, which is able to build further, and to giue ye an inheritance among all them that are sanctified.* According to that which our Sauiour Christ said to the same Apostle, at his conuersion: as we read it reported by himselfe, and the Euangelist Luke, Act. 26. verses 17. 18. *I haue appeared vnto thee, to this purpose* (saith our Sauiour) *to appoint thee a Minister and a witnes, &c. Deliuering thee from the people, and from the Gentiles, vnto whom now I send thee, To open their eyes, that they may turne from darknes to light, and from the power of Satan vnto God, that they may receiue forgiuenes of sinnes, and inheritance among them which are sanctified by faith in me.* According also to that profession of *Peter*, to our Sauiour Christ, Iohn, 6. 68. saying, *Master, thou hast the words of eternal life.* Moreouer, according to that which wee reade, Act. 5. 20. Where the *Doctrine of the Gospel*, is called *the words of life.* And chap. 13. 26. *The words of this saluation.* Oherfore how preciously ought wee to esteeme this inestimable iewell of the word of God, and the preaching thereof! But chiefly, how ought we to esteeme of our Sauiour himselfe, whose word it is, and by whom we haue this inheritance of euerlasting life assured vnto vs! For saith the Apostle, Ephes. 6. 24. *To all such as loue our Lord Iesus Christ, grace shal be vnto them, to their immortality.*

Finally, the benefit of euerlasting life is so great, euen in the eternitie of it; beside that incomparable glory, and most pure ioy, which belongeth vnto it: that it cannot, but carie the minde of the true beleeuer, to purpose, aboue all that he can presently comprehend, concerning the full excellencie of it; not onely temporally to praise, but also to vowe eternall praises to God, the Author of this so blessed, and eternall a life. According to that of the holy Prophet, Psal. 145. 1. *O my God and King, I wil extol thee: and I wil blesse thy name for euer and euer.* And verse, 21. *My mouth shal speake the praise of the Lord, and all flesh shal blesse his holy name for euer and euer.* Likewise Psal. 41. 13. And 72. verses, 17. 18. 19. Rom. chap. 16. 27. And 1. Tim. chap. 1. 17. And 1. Pet. 5. 10. 11. And in the Epistle of S. Iude, verses, 24. 25.

And in this respect, very aptly, is the estate and condition of this life, compared to the celebration of a perpetuall Sabbath. The which, that wee may doe, with perpetuall ioy, when that time shall come: let vs I beseech ye, while we liue here in this life; be carefull, religiously to celebrate, and sanctifie, the weekely Christian Sabbaths of our Lord Iesus Christ, with all holy ioy and delight therein. For if we shall neglect them; yea, if we will not make them our delight, nor consecrate thē, as glorious to the Lord, as the Lord himselfe speaketh by his holy Prophet, Isaiah, chap 58. 13: how may we thinke, that we shall be prepared, to the sanctifying of an eternall Sabbath vnto him? If one day in seauen, be as a tedious burthen vnto vs: how shall wee account it our happines, to be with the Lord, to glorifie and praise his Majestie, without ceasing, for euer and euer, among the rest of his Saints world without end?

Thus much concerning the Duties.

The Danger of not beleeuing this article.

Question. NOw therefore to conclude this Article, What is the danger of not beleeuing, and of not yeelding that obedience, which belongeth to the comfort of the faith of it?

Answer. *Vnlesse that by faith, and repentance, comming from the true knowledge of God in Christ our eternall Sauiour, wee haue an entrance into this euerlasting life, while wee*

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be here in this world: we shall neuer be partakers of the full, and perfit fruition of it, in the kingdome of heauen.

Expl. It is true: according to that which our Sauiour Christ affirmeth very earnestly to *Nicodemus*, in the 3 chap. of Iohn, verses, 3.5. saying, *Verily, verily, except a man be borne againe, he cannot see (nor enter) into the kingdome of God.* Much lesse therfore, can he attaine to the full and perfit fruition of it. Read also Rom. 6.21.22. *What fruite* (saith the Apostle) *had ye then in those things, whereof ye are now ashamed? For the end of those things is death. But now being freed from sinne, and made seruants vnto God, ye haue your fruit in holines, and the end euerlasting life.* Likewise chap. 8.1.2.&c. *There is no condemnation to them that are in Christ Iesus, which walke not after the flesh, but after the Spirit, &c.* But verse, 6. *The wisedome of the flesh is death,* And verse, 13. *If ye liue after the flesh, ye shall die.* Wherefore, as the same Apostle writeth. 2. Cor. 5.17. *If any man be in Christ, let him be a new creature, &c.* And 2. Tim. 2.19.20.21. *The foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his, and let euery one that calleth* (or nameth) *the name of Christ* (ho onomazoon to onoma Christou) *depart from iniquity. Notwithstanding in a great house, are not onely vessels of gold, and of siluer, but also of wood, and of earth, and some for honour, and some vnto dishonour. If any man therefore purge himselfe from these, he shal be a vessel vnto honour, &c,* Reade also, 1. Iohn, 3.14. *He that loueth not his brother, abideth in death.* And verse, 15. *Whosoeuer hateth his brother, he is a man-slaier: and ye know that no man-slaier hath eternal life abiding in him.*

Verily, not to beleeue this Article, which is the chiefe effect of all the rest: is in effect, as much as to denie faith to all the former Articles, both concerning God himselfe, and also concerning his Church. So that the miserie of all such, must needes be most grieuous, and infinite: as we shall see further, when wee come to consider of the generall danger of not beleeuing.

Wherefore, beloued in the Lord, (I speake to all both young and olde) we may all of vs easily perceiue, the necessitie of beleeuing, and obeying the doctrine of this Article: yea, and that in a speciall respect, and reference to all the rest; insomuch as, according to that which was said in the beginning: this Article is the end, and scope of all, to the praise of the glorious riches, of the most free grace, and infinite mercies of God, through Iesus Christ our Lord; to whom be all praise, and glorie, ascribed as most due, for euer and euer, Amen.

The errors and herisies to be auoided, which are contrary to the true beliefe of this last Article: are such as hereafter doe follow.

First, the hereticall opinion of the *Cerinthians*, *Nepotians*, *Chiliasts*, and of those that are called *Æternals*: who are recorded to haue held, that the eternal life, which shall be after the resurrection, consisteth in bodily pleasures, to be had here on earth: and the same to continue onely for the space of one thousand of yeeres.

Secondly, the opinion of the *Popuzians*, who say that eternall life, and the *celestial Ierusalem*, is here on earth. And like to this, the opinion of the *Pelagians* and *Celestians*, who are said to affirme, that eternall life is without the kingdome, and paradise of God. Moreouer, the opinion of the *Adamites*, who haue taught, that the congregations, or companies of the Church here on earth, are the true paradise. All which, though they seeme not to define eternall life so grosly as the former: yet it is manifest, that they doe greatly erre, from the truth taught vs in the holy Scriptures: and therfore are iustly to be condemned of vs, and of all true Christians.

H. N. also, and his family, what faire shewe so euer they make; are iustly to be condemned in this point, as well as in many other: because they hold euerlasting life, to be nothing else, but their imagined perfection, in the embracing, and holding of their communaltie of loue, according to the pretended gratious word, and doctrine of *H. N.* For so he interpreteth this Article, in the 7. chap.

of

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of his first Exhortation, in the 44. *Section, that euerlasting life is a true light of men.* And to this purpose, hee alledgeth that in the first chapter of the Euangelist Iohn: where the Euangelist, speaking of our Saviour, calleth him by the name of the true light. So that, by the doctrine of *H. N.* the Deitie of our Sauiour Christ, and the euerlasting life of the same *H. N.* and his schollers, are all one. He maketh the eternall, and vncreated, and beginningles life of God, and the created or regenerated life of the Saints, to be the same.

And that his meaning is so blasphemous, and absurd: hee maketh it verie plaine, in his 15. chapter of the same his *Exhortation*, Sect. 1. in these words of his, *The true light (vnderstand it my Sonne* saith hee) *is the euerlasting life it selfe: and by them, to whom it is come and manifested, in the obedience of the gratious word, and his seruice of loue, it is to a light of men, to the preseruation in the godlines, to all such as beleeue therein.* And this is that allegoricall propagation of *H. N.* his Christ, to a blessing of all the generations of the earth, as hee often speaketh. Hee proceedeth in a further description of the same his true light: and saith, *That it hath his originall forth-comming out of the louely Beeing, and true minde of the eternall life it selfe.* Yea hee saith further, Sect. 3. *that this true light and eternall life, bringeth with him the Mercie-seate of the Kingly Maiestie, which is God, Christ, and the holy Ghost it selfe: also all spirituall treasures and heauenly riches: and all loue and peace in the godlines.*

Thus *H. N.* runneth on in his spirituall frenzie, most vnskilfully, and absurdly, confounding all things, cleane contrarie to that which he pretendeth to make a *most distinct declaration.*

But let all such, as desire not to be seduced, and led aside from the true Christian faith of the Gospell, neither in this Article, nor in any of the rest: take heede of *H. N.* as of a most dangerous and deepe Deceiuer: as that faithfull seruant of God, Maister *Knewstub*, hath notably discouered him, to the true Church of God, so to be. To whose godly and learned writings, I would willingly send such, as should stand in any speciall neede of helpe, against his most deceiuable and hereticall doctrine.

Thus much shall suffice, at this time, for a warning, against his peruerting of the truth of our present Article. And thus also, an end of our particular inquirie, concerning euery Article of our Christian belief.

Belief generallie considered.

NOw furthermore, you (the people of *Cuford* I meane: to whom espetially this ministerie, and seruice of the Gospel hath beene performed, through the great mercie of God, by his most vnworthy seruant) may remember; that vnto this particular inquiry into the ground or warrant, and into the meaning, promise, vse, &c. of euery particular Article: there was added in the same order, a briefe suruay of the ground and warrant of faith; and likewise of the promise; and of the vse, both for comfort and dutie; and of the danger of not beleeuing, and not obeying the Gospel; more generally, from such places of holie Scripture, as we could finde to serue most fitly therevnto: all to this end, that we might in a more short viewe, discerne what the nature of the true iustifying faith is.

It shall not be vnprofitable for vs (as I trust) to call ouer these things againe, as briefly as we can.

Question. First therefore, what warrant of holy Scripture haue you, that the same the holy Scriptures of God, are the onely ground and warrant of all true belief?

Answer. *We haue the warrant of our Saviour Christ himselfe in the 5. chap. of his Euangelist Iohn, the* 39. *and* 40. *verses in these words.*

Beliefe generally considered.

39. *Search the Scriptures (saith hee) for in them ye thinke to haue eternall life, and they are they which testifie of me.*

40. *But ye wil not come to me, that ye might haue life.*

Explication. Some read the words of our Sauiour in this wise, *Ye search the Scriptures, &c.* But whether we read them as a commandement, or as a commendation, or testimonie; giuen of the Iewes thus farre forth, that they did in deede, vse a certaine diligence in reading the holy Scriptures of God: the principall thing which our Sauiour intended to teach the Iewes, is this; that he himselfe is propounded in the same Scriptures, as the principall argument, and obiect of true iustifying faith. So that the whole Scriptures, both doctrinall, historicall, and propheticall, doe principally aime at him, as at the chiefe scope or marke: to the end, that the beliefe of all the faithfull, might be firmely grounded in God, through him.

And therefore he earnestly reproueth the Iewes; for that in their reading of the holy Scriptures, they were curious about externall ceremonies, and manie other things: but did not obserue the right scope, and intent of them; which was, and is, wholly to leade vs vnto our Sauiour Christ: whom they negligentlie passed by.

This reproofe of the Iewes, may well be our instruction, to proue vnto vs, that the holy Scriptures are the onely ground of faith: and also, that they are as a key, to open and interpret vnto vs, the right meaning of the holy Scriptures: to the grounding, & establishing of our beliefe aright, that so we may be made wise vnto saluation, according to that 2. Tim. 3. 16. 17. *The holy Scriptures are able to make thee wise vnto saluation, through the faith which is in Christ Iesus.* That is to say, through that faith which resteth vpon him, &c.

How the holy Scriptures, doe euery where point, and direct our faith, to our Sauiour Christ, as to the onely ground and stay of it: it hath been declared before, in the proofe of his resurrection, by his fourth appearance. 2. Book, pages, 375. 376. &c. to page, 382.

The generall ground.

WHerefore, leauing this point: and therewithall obseruing (as in the second place) a generall rule for the right vnderstanding of the whole doctrine of faith: according to that saying of our Sauiour, Iohn, 17. 3. *This is life eternal, that they know thee the onely very God, and whom thou hast sent Iesus Christ.*

The generall Promise. Let vs now come to the generall promise, or to all the promises of faith, so as we may speake of them most generally.

Question. What proofe of holy Scripture haue you, that these promises are made, and grounded on our Lord Iesus Christ: and that we are to seeke the performance of them all, onely through him?

Answer. *We haue our warrant for this, in the testimonie of S. Paul, 1. Cor. 3. verses, 21. 22. 23. in that he saith:*

21. *Let no man reioice in men: for all things are yours.*

22. *Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death: whether they be things present, or things to come, all are yours.*

23. *And ye Christes, and Christ Gods.*

And againe, 2. Cor. 1. 20.

20. *All the promises of God are in him (that is, in Iesus Christ the Sonne of God) yea: and in him they are Amen (saith the Apostle) vnto the glory of God through vs.*

Explication. That is to say, *through our preaching*: in so much as God gaue this gratious blessing to the *Corinthians*, to haue their faith established in our Sauiour Christ the Sonne of God, through the promises which God hath made in him: the which Christ, with the same promises, *Paul*, & *Siluanus*, & *Timotheus* had preached vnto them. The like blessing, no doubt, doth God giue to his people at this day, by the faithfull preaching of the promises of the same Gospell of our Sauiour, to the praise of his mercies in the same his Sonne.

And let vs note well concerning this point; that howsoeuer God hath made

Beliefe generally cõsidered. made manifold promiſes in his law, to thoſe that ſhall obey him, as wee reade Leuit. 26. and Deut. 28: yet becauſe they in themſelues barely conſidered, doe ſtand vpon a condition that is vnpoſſible to be performed of vs (inſomuch as the perfit iuſtice of God requireth perfit obedience) therefore we muſt of neceſsitie, ſeeke all our reliefe from our Sauiour Chriſt, that ſo through him, wee may be partakers of the gratious promiſes of the Goſpel. For vnleſſe we doe finde our reliefe by him: certainely, the curſes are too neare neighbours, or borderers, to thoſe bleſsings of the law.

Thus much generally for the Promiſes of God, whereon faith reſteth it ſelfe.

The generall cõfort. THe generall Comfort of faith is next.

Queſtion. What ground of holy Scripture can you alledge for it?

Anſwer. *The holy Apoſtle Saint Paul declareth the manifold comfort of faith, by reckoning vp the excellent benefites which doe attend vpon it. Rom. chap. 5. in the firſt verſe, and ſo forth, in many other, as they follow in that chapter.*

He doth ſo indeede. It ſhall therefore through the bleſsing of God, be good

Queſtion. and comfortable vnto vs, to make rehearſall of them. Which are they?

Anſwer. 1 *Then* (ſaith the Apoſtle) *being iuſtified by faith, we haue peace toward God, through our Lord Ieſus Chriſt.*

Ten proſagogen eſchecamen. 2 *By whom alſo we haue had acceſſe* (or haue beene brought) *through faith vnto this grace wherein we ſtand, and doe reioyce vnder the hope of the glory of God.*

3 *Neither doe we ſo onely, but we reioyce alſo in tribulations, knowing that tribulation bringeth forth patience.*

4 *And patience experience, and experience hope.*

5 *And hope maketh not aſhamed, becauſe the loue of God is ſhed abroad in our hearts by the holy Ghoſt, who is giuen vnto vs.*

Explicatiõ & proofe. Here are many excellent benefits in deede, which wee doe enioy, from the mercy of God, through faith: euen ſuch, as doe make the comfort of faith, euery way very great; as wee haue ſeene by the interpretation of them.

We may call the ſame to minde likewiſe, from that which we haue conſidered, and heard in the ſermon made vpon the 4, 5, 6, and 7, verſes of the 4. chapter of the Epiſtle to the Philippians. Where, the holy Apoſtle, incouraging the faithfull, moſt comfortably to reioyce in the Lord: and admoniſhing them to take heede, againſt ſuch euills as would hinder their ioy: to wit, impatience, and diſtruſtfull, or diſtracting care. And therewithall exhorting them, in ſtead thereof, to commit themſelues to the care of the Lord, for all time to come; with thankfulneſſe alſo, for all former and preſent bleſsings: he aſſureth them, that then, *the peace of God, which paſſeth all vnderſtanding, ſhal preſerue their hearts and mindes in Chriſt Ieſus.*

Read alſo Pſal. 119. verſes 49, 50. *Remember the promiſe made to thy ſeruant* (ſaith the holy Prophet) *wherein thou haſt cauſed me to truſt. It is my comfort in my trouble: for thy promiſe hath quickened me.* And verſe 103. *O how ſweet are thy promiſes to my mouth! yea more then honie to my mouth.*

Moreouer, how muſt it not be, that faith ſhould be exceedingly comfortable, inſomuch as it is giuen vs of GOD, to be that ſhield of defence: *which doth quenche all thoſe fierie darts*, which the diuell moſt miſchieuouſly, throweth againſt vs? Epheſ. 6. 16. Seeing alſo, *faith is our victory, whereby we ouercome the world*: which is another great and dangerous enemy? 1. Iohn, 5. 4, 5. Seeing that by faith, *we are the Sonnes of God in Chriſt Ieſus*? Gal. 4. 26. Seeing by faith, we haue all our *liuelihood* (as we may ſay) from the hand of God? as it is written, *The iuſt ſhall liue by his faith.* Hab. ch: 2. 4. and Rom. 1. 17. And Gal. 2. 20. *By faith* (ſaith the Apoſtle) *I liue in the Son of God.* And ſo do all other true beleeuers liue in him by their faith, & he in them by his holy Spirit. Iohn, 14. 18, 19, 20, &c. Finally, ſeeing we are ſaued *by the grace of God, through faith*? Eph. 2. 8. For in all theſe reſpects we muſt needs acknowledge, that the ſweet cõfort of faith, is exceeding great, to all thoſe that haue it, and doe truly know what it meaneth.

Now

Beeſe generally conſidered. *The generall duties,*

NOw therefore, let vs come to the duties in generall.

Queſtion. What proofe of holy Scripture haue you, to ſhewe vs what they ought to be?

Anſwer. *Euen they which doe follow in the 4. chapter of the Epiſtle to the Philippians, verſes 8, and 9. in theſe words.*

boſa ſemna. 8 *Furthermore brethren* (ſaith the Apoſtle) *whatſoeuer things are true, whatſoeuer things are honeſt,* (or graue and reuerend) *whatſoeuer things are pure, whatſoeuer things pertaine to loue, whatſoeuer things are of good report, if there be any vertue, or if there be any praiſe, thinke on theſe things.*

9 *Which ye haue both learned and receiued, and heard, and ſeene in me: thoſe things doe, and the God of peace ſhall be with you.*

Explication. Here we ſee plainely, that as the comfort was manifold; ſo the duty is likewiſe very large and generall: yea in ſuch ample ſort; that it is euident, that true Chriſtian faith, cannot be idle: but it muſt be to the great reproch of thoſe who doe profeſſe themſelues to be Chriſtians.

Like as it cannot, but be to the ſhame of ſuch a ſeruant of a familie, as hauing much buſineſſe to doe in his Maſters houſe: ſhould take a ſtoole, and ſet him downe loitering, and doe nothing at all. As you may remember, how it was declared at large, in the explication of the ſeuerall ſorts, of thoſe manifold duties, which are comprehended in this text.

The ſame alſo, we ſaw further confirmed vnto vs, from the exhortation of the ſame Apoſtle, Rom. 12. verſes 1, 2. Wherein the Apoſtle reaſoneth very earneſtly, from the mercies, yea from the tender mercies of God; (*dia toon oiktir moon*) which are as the fountaine of al the promiſes: as ye heard in the interpretation of that Scripture, vnto you. The words of the Apoſtle are worthy our reherſall. Which are they?

Queſtion.

Anſwer. 1 *I beſeech ye therefore brethren* (ſaith the holy Apoſtle) *by the mercies of God, that ye giue vp your bodies a liuing ſacrifice, holy, acceptable vnto God, which is your reaſonable ſeruing of God.*

2 *And faſhion not your ſelues, like vnto this world, but be yee changed by the renewing of your minde, that yee may proue what is the good will of God, acceptable, and perfect.*

Explication. Here it is of it ſelfe plaine, that the Apoſtle moueth Chriſtians to all dutifulneſſe, from the due conſideration of the tender mercies of God.

Yee heard furthermore, the ſame point confirmed vnto you, from another like earneſt exhortation, which the ſame Apoſtle made to the Corinthians; as we reade 2. Cor. 7. in the firſt verſe of that chapter: where he reaſoneth to the ſame end, very ſtrongly, and with great authoritie, from the promiſes of God, which flow moſt clearely, to the refreſhing of our ſoules, from that moſt pure fountaine of his mercies.

Queſtion. Which are the Apoſtles words?

Anſwer. 1 *Seeing then* (ſaith hee) *wee haue theſe promiſes, dearely beloued, let vs cleanſe our ſelues from all filthineſſe of the fleſh, and of the ſpirit, and grow vp to full holineſſe in the feare of God.*

Explicatiõ The promiſes which the Apoſtle ſpeaketh of, are ſet downe in the former chapter: and namely; that God will be a Father to his people, if they will be true worſhippers of him.

From the which words now rehearſed; ye may remember, that beſide other things it was taught vnto you, that then we are ſaid to cleanſe our ſelues, when we vſe the meanes of cleanſing. That is to ſay, when we ſorow with godly ſorow for our ſins, vnto true repentance: & ſo often, as to the ſame end, & to the furtherance thereof, we doe with reuerence, and in the feare of God, reade and heare the word of God; making our prayers vnto him, for mercy and forgiueneſſe, and for grace to forſake our ſinnes, &c.

Likewiſe, wee are ſaid to renew our owne mindes; when we doe dutifully

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Beliefe generally cõsidered.

The generall danger of vnbeliefe and disobedience to the Gospel.

serue Gods holy prouidence, in vsing the same meanes, which he hath appointed and sanctified, for our renewment. Whereas to speake properly, it is nevertheleſſe, God onely, and the worke of his holy Spirit, which cleanseth and reneweth vs, and causeth vs to grow in grace, with all the increases which we attaine vnto; as well as he alone worketh all good beginnings in vs. But in that we are exhorted to grow vp to full holineſſe; it is euident, that it will in no wiſe stand with good dutie: that any of vs should content our selues, to know God onely farre off; and aloofe (as we may say) as the manner of the most is: but it is our dutie, most carefully to prepare our selues, to draw neare to him, in the reuerend feare of his most gratious Maieſtie. Wee must grow from faith to faith, as it were from one age of Christianitie to another: from childehoode, to mans estate, &c. We must serue God, both outwardly and inwardly, with body and with soule: euen from the most secret, and hidden power, and inclination thereof.

These are briefly, the excellent instructions, contained in these holy Scriptures. In the vrging whereof, I was, and now am still, the more earneſt; because whereas euery one seemeth to lay readie hold on this, that God is good, and that he is a mercifull God, as he is indeede: very few make conscience to reason from his mercies, to prouoke themselues thereby, to be more carefull to serue and obey him. Yea so much the rather haue I beene the more earneſt, as my dutie bindeth me, because the most part of people doe most vndutifully, and vngratiously abuse all the goodneſſe and mercies of God, to imbolden themselues to securitie, yea to a greater licentiousneſſe in their sinnes: which no doubt, is a most grieuous and horrible sinne, in the sight of GOD; and cannot but verie fearefully indanger all such graceleſſe persons, to the most heauie wrath of God.

Queſtion. NOw therefore in the laſt place; What proofe haue you, for the danger of
Answer. generall vnbeliefe, and disobedience to the Gospel.

In the 2. chapter of the Epistle to the Hebrewes, verses 1, 2, 3, 4. thus writeth the Apostle.

1 *Wherefore we ought diligently to giue heede to the things which we haue heard, leſt at any time we should let them slip.*

2 *For if the word spoken by Angels was stedfast, and euery transgression and disobedience, receiued a iust recompence of reward.*

3 *How shall we escape, if we neglect so great saluation, which at the first beganne to be preached by the Lord, and* (afterward) *was confirmed to vs, by them that heard him.*

4 *God bearing witneſſe therevnto, both with signes, and wonders, and with diuers miracles, and gifts of the holy Ghost, according to his owne will.*

Explicatiõ. Here we haue a three fold comparison. One betwixt the Law and the Gospel. Another betwixt the chiefe instruments, which God vsed to publish his law; to wit, his holy Angells: and the chiefe publisher of the Gospel; that is, the Sonne of God himselfe, of infinite excellency and authority aboue all Angells. The third betwixt the contrary vses, and ends of the one and of the other. The law by reason of sinne, armeth the curse, through the righteous iudgment of God: but the Gospel offereth saluation to all true beleeuers, through the free grace and mercy of God. All of these comparisons, agree in this; generally to declare, the exceeding great danger of not beleeuing, & of not obeying the Gospel: insomuch as the mercy of God, most gratiously and most honourably offered thereby, euen to the eternall saluation of all such, as will thankfully receiue it; is most wretchedly despised and reiected through vnbeliefe.

We know also, what our Saviour the Son of God himselfe, hath most fearefully pronounced, Matth. chap. 11. 20, 21, &c: namely, that it shall be easier for the Citizens of *Tyrus* and *Sidon*, and for them of the land of *Sodome* in the day of iudgement: then for such as neglect his Gospel, ratified and confirmed,

by

Beliefe generally considered.

by so many miracles, as he wrought to the same end. Reade also Heb. chap. 10. 26, &c. and chap. 12, 18, &c. 29. the like amplification of the greatnesse of this sinne; agreeable to the former testimonie and declaration, in the second chapter.

The general danger of vnbelief and disobedience to the Gospel

It is a most fearefull saying, which we reade, 2. Thes. 1. 7, 8, 9, 10. where the Apostle affirmeth, that *The Lord Iesus shall shew himselfe from heauen, with his mightie Angels, in flaming fire, rendering vengeance vnto them that doe not know God, and which obey not vnto the Gospel of our Lord Iesus Christ. Who shall be punished with euerlasting perdition, from the presence of the Lord, and from the glory of his power, When he shall come to be glorified in his Saints, and to be made marueilous in all them that beleeue.*

Likewise, in the first Epistle of *Peter*, chap. 4. verses 17, 18. *The time is come* (saith the Apostle) *that iudgement must begin at the house of God. If it first beginne at vs, what shall be the end of them which obey not the Gospel of God? And if the righteous be scarcely saued, where shall the vngodly, and the sinner appeare?*

The greatnesse, and consequently the danger of the sinne of vnbeliefe, is notably expressed by the Apostle *Iohn*, in his first Epistle, chap. 5. verse 10. in that hee saith, that it is euen as much as if one should *goe about to make God a lyar*: which is most horrible, once to thinke. Reade also 2. Epist. verses 8, 9. *Looke to your selues* (saith he to that elect Ladie to whom he writeth, and to her children) *that wee loose not the things which wee haue done, but that wee may receiue a full reward. Whosoeuer transgresseth, and abideth not in the doctrine of Christ, hath not God.* But contrariwise, (as it followeth in the same verse) *hee that continueth in the doctrine of Christ, he hath both the Father and the Sonne.*

If ye beleeue not (saith the Prophet *Isaiah*, chap. 7. 9.) *ye shal not be established.* It is a generall sentence, to shew that the minde of man is alwaies vncertaine, and restlesse: further then it is setled by faith, to repose it selfe wholly in the liuing God.

Finally, for the danger of vnbeliefe, and disobedience to the Gospel, reade the fearefull, but most true doctrine of our Sauiour Christ, Iohn, 3. verses 18, 19, 20, 21.

He that beleeueth (in the Sonne) *shall not be condemned: but he that beleeueth not, is condemned alreadie, because he beleeueth not in the name of the onely begotten Sonne of God.*

And this is the condemnation, that light is come into the world, and men loued darkenesse rather then light, because their deedes were euill.

For euery man that doth euil, hateth the light; neither commeth he to the light, lest his deeds should be reproued.

But he that doth truth, commeth to the light, that his deeds might be made manifest, that they are wrought according to God.

And againe, verse 36. *He that beleeueth in the Sonne* (saith *Iohn* the Baptist) *hath euerlasting life: and he that obeyeth not the Sonne, shal not see life, but the wrath of God abideth on him.*

Thus we see the exceeding great danger of vnbeliefe, and disobedience to the Gospel, plentifully confirmed vnto vs. God of his infinite mercy, giue vs grace to make our best vse and profite, by the gratious admonitions and warnings, which are giuen vs against the same.

NOw, for a generall conclusion of the whole doctrine of our christian beliefe: one thing yet further I desire to deliuer, and set downe vnto you. That is to say; that from that which hath beene hither to said, for the interpretation and vse of all and euery of the Articles thereof: wee may so clearely vnderstand what manner of faith that is, whereby wee are iustified in the sight of God; that the question of our iustification by faith, may by the due consideration thereof, be easily decided by vs.

For, we may easily perceiue, that it is such a faith, as is grounded wholly vp-

on

Beliefe generally cõsidered.

on the infallible warrant of the moſt holy and canonicall Scriptures of God rightly vnderſtoode: and not vpon any humane traditions, or vnwritten veri-ties, as they are called. Such a faith, as looketh directly to the gratious promiſes of God: and not to thoſe blinde incouragements, and ouerweening perſwaſi-ons or hopes, which carnal confidence ſuggeſteth. Such a faith, as yeeldeth that onely true comfort, wherewith the heart of man may ſoundly, & boldly, com-fort and reioyce it ſelfe. Such a faith, as worketh by loue, and is plentifull in all good duties, both toward God and man. Gal. chap. 5. verſe 6. Phil. chap. 1. 11. In which reſpect, it is worthily called *the faith of the truth which is according to godlineſſe, vnder the hope of eternall life.* Tit. chap. 1. verſes 1, 2.

True iuſtifying faith generally conſidered.

It is no idle and dead faith, ſuch as Saint *Iames* doth iuſtly condemne, chap. 2. verſe 14, &c. It is not a bare hiſtoricall, or inwrapped faith, tó beleeue as the Church beleeueth: nor any doubting faith, as if it were good modeſtie ſo to be-leeue: ſuch as the Popiſh Teachers deceiue the people withall. It is no ſuch faith, as carnall goſpellers doe make boaſt of: and in the ſame their boaſting, feare not to turne the grace of God into wantonneſſe.

Finally, it is no ſuch faith, as is void of the power of godlineſſe.

Wherevpon alſo, it likewiſe followeth; that he is no true Chriſtian, whoſo-euer bee he: that hath ſuch a kinde of idle, hiſtoricall, inwrapped, or doubting faith. Neither is the carnall, or looſe worſhipper, any true, or kindely, and faith-full worſhipper of God: but onely ſuch, as be very carefull to glorifie God, and to diſpoſe of all their waies aright, in obedience to all the lawes and com-mandements of God. According as God himſelfe hath ſolemnly determined this matter in the 50. Pſalme: namely, in the laſt verſe of the Pſalme, ſpeaking thus by his holy Prophet, *He that offereth praiſe, ſhall glorifie me: and to him that diſpoſeth his waie aright, I will ſhew the ſaluation of God.*

Such as will truely ſerue and pleaſe God: muſt worſhip him ſeriouſly, and in good earneſt. They muſt alſo be conſtant: or elſe all former labour is loſt. The true faithfull Chriſtian, continuing conſtant: muſt therewith alſo en-creaſe. For as we reade, Rom. 1. 16, 17. *The Goſpel is the power of God to ſaluation, &c. whereby the righteouſneſſe of God, is reuealed from faith to faith.*

And therefore it is, that the ſame Apoſtle maketh his prayer for the Theſſa-lonians, 2. Epiſt. chap. 1, 11. *that God would make them worthie of his calling, and fulfill all the good pleaſure of his goodneſſe, and the worke of faith, with power. That the name of our Lord Ieſus Chriſt may be glorified in them, and they in him, accor-ding to the grace of our God, and of the Lord Ieſus Chriſt.* Reade alſo Epheſ. 4. verſes 11, 12, 13, &c. And the Apoſtle *Peter*, 2. Epiſt. 3, 18. *Grow in grace, and in the know-leage of our Lord and Sauiour Ieſus Chriſt, to him be glory for euer and euer. Amen.*

Moreouer, this we muſt know, that albeit faith is of a working nature: yet to ſpeake properly, it doth not iuſtifie by works; but onely, in that it apprehen-deth Chriſt, whom *God hath made the Lord our righteouſneſſe*: yea to be euen all in all, vnto vs, and for vs. 1. Cor. 1. 30. and Coloſ. 2. 9, 10. Wherevpon it is, that the Apoſtle *Paul* often affirmeth: yea that he plentifully, and ſtrongly diſputeth and proueth, that our iuſtification is of the free grace & mercy of God: name-ly in his Epiſtles, written to the Romans, and to the Galatians.

So that faith it ſelfe, hath no power to iuſtifie, otherwiſe then as an inſtru-mentall cauſe: and that alſo by the meere grace of God, which inableth it, to apprehend and lay hold vpon our Sauiour Chriſt and his righteouſneſſe. Nei-ther hath it any power at all to worke, but through the ſanctification of the holy Ghoſt. And both of theſe powers alſo, are diligently to be diſtingui-ſhed. For as both the fire, and the Sunne, haue their double force; that is, to giue light, and to make warme: yet doe they neither warme by their light, nor giue light by their warmth: ſo, albeit faith doth inlighten the mind to behold the fa-uour & grace of God in Chriſt Ieſus; & alſo inflameth the heart, to be zealous

Beliefe generally considered.

True iustifying faith generally considered.

of all good workes, to the glory of God: yet doth it no more iustifie by working, then fire, or the Sunne do burne by that light which they giue.

Yea, and to speake more properly, it is God onely, who iustifieth sinners, as the alone efficient cause and fountaine of iustification; and that euen through his meere grace, in that he forgiueth their sinnes for Iesus Christs sake; and imputeth his righteousnesse vnto them. Rom. 3. 24, 25, 26, 27, 28. And 2. Cor. 5. 21. as was said before. As for works of obedience; they are fruits onely, declaring the truth of that faith which iustifieth. And so is the Apostle *Iames* to be vnderstood, as hath beene shewed more at large, in the beginning of this part of our Treasurie.

Finally, it may well be obserued, that when we speake generally of iustification by faith: wee may vnderstand iustification, to be a generall fruit, of beleeuing the whole doctrine of saluation, contained in all the Articles of our beliefe: as well concerning God the Father, and the holy Ghost, as the Sonne, &c. without neglect of any of them, though with a special respect, and relying vpon the sufferings and death of our Sauiour Christ.

These are the things which I thought good to adde vnto all former particulars, for a generall conclusion, of the whole doctrine of our christian beliefe.

Now God of his infinite mercy, make vs truly wise, with all his Saints and elect children, vnto our eternall saluation: in the right vnderstanding, beleeuing, and obeying of the great mysterie of Godlinesse, in Iesus Christ our Lord. To whom, with the Father, and the holy Ghost, one true and eternall God, be all praise, honour, and glory, both now, and for euer and euer. *Amen.*

FINIS.

7 AP 53

Verſes Euchariſticall: or of thankſgiuing: to the honour *and praiſe of our moſt gratious good God.*

Goſpel.

THe Goſpel is a Iewell rare,
And hidden from our ſight:
This preſent worke a key it is,
To bring it vnto light.

Faith.
Iuſtification.

Faith is the hand, whoſe proper t'is
The reon to lay ſure hold:
This book, this hand doth guide vnto
This pretious pearle of gold.
And by this Faith which holdeth it,
Made iuſt, and ſau'd we be:
This ſauing Iuſtice herein is
At full reueal'd to thee.

Repentance.

Repentance with the fruites thereof,
From liuely Faith that ſprings:
Within this Booke vnfolded is,
And many heauenly things.

Articles of faith.

To wit, the chiefeſt Principles,
Of doctrine pure and ſound:
Twelue Articles, whereof we haue
Of Faith, from Scriptures ground.
The vertues of which pretious pearls,
So rare and knowne to few:
Are here found out, and clearely laid
All open to thy view.

One God.
Three Perſons.

The glory of the Trinitie,
One God in perſons three:
The Father, Sonne, and holy Ghoſt,
Preſented are to thee.

Father.
Creation.

The Father of Almightie power,
The firſt among the reſt:
His frame of world right glorious,
Is liuely here expreſt.

Prouidence.

Whoſe wiſe and holy Prouidence,
This mightie frame doth guide:
Who all, for all, but moſt of all,
Doth for his Saints prouide.

His onely Sonne, our onely Lord,

And Sauiour moſt deare;

Sonne.
Conception.
Birth.

Whoſe wonderfull Conception,
Whoſe like we doe not heare:
In wombe of *Marie* Virgin ſtill,
By holy Ghoſt conceiu'd;
Yea borne; and as all children be,
Into this world conuey'd.

Life.
Doctrine.
Miracles.
Sufferings.
Death.

His holy life, his doctrine ſweete,
His wonders ſtrange and rare:
His bitter and his curſed death,
Here liuely painted are.

Buriall.
Deſcenſion.
Reſurrection
Aſcenſion.

His buriall, and power of death,
On him thus brought to graue:
His third daies reſurrection;
Aſcenſion eke we haue.

Sitting at the Fathers right hand.
Interceſſion.

His ſitting at the Fathers hand,
In kingly Maieſtie;
There making interceſſion,
For vs continually.

Laſt iudgement.

His cõming in the cloudes as Iudg,
With power and terror great:
Whẽ all the Natiõs ſhal be brought
Before his iudgement ſeate.

Redemption.

Euen thus, our full redemption,
From ſinne and paines of hell:
Wrought by the Son of God alone;
This Booke declareth well.

Holy Ghoſt.

Next vnto whom, on holy Ghoſt,
Third Perſon, we rely:
Who to his liuely members all,
All comforts doth apply.

Catholike Church.

Theſe liuely members are diſpers'd
Throughout the world ſo wide:
In heauenly manſions, ſome with Chriſt;
Are placed to abide.

Communion of Saints.

All which make vniuerſall Church,
A ioynt communion:
Of Saints a holy fellowſhip,
One head, and body one.

Forgiuenes of ſinnes.

Whoſe ſinnes & great offences are,
Forgiuen and diſcharg'd:

And

And ſo from wofull bondage, they
For euer are inlarg'd.

Reſurrection of the body.

Their bodies at the day of Doome,
In honour all ſhall riſe:
To be vnited to their ſoules,
Made holy, ſtrong, and wiſe.

Life euerlaſting.

A life eternall liue they ſhall,
In glory there to raigne:
All teares from eyes ſhall wiped be,
And neuer feele more paine.

Theſe myſteries profound & deepe,
Which reaſon cannot reach:
All plainely here vnfolded are,
This light Gods grace did teach.
Now bleſſed be that Lord our God,
And praiſed be his name;
Who by his ſpirit, to ſeruant his,
Both heart and hand did frame:
In Iudgement ſound, with wiſedome
In method plaine & cleare; (like,
This Volume large, to finiſh quite,
As now it doth appeare.

All glorie moſt due to our oneonely moſt wiſe, almighti, and euerliuing God.

All lets ſo oft, all trialls great,
All doubts, all feares, all paine:
All ended are, with comfort much;
A ſweete contenting gaine.
Now Father deare, we thee intreate
Euen for thy Chriſt his ſake; (ends,
To bleſſe this worke to thoſe good
For which we paines did take.
Euen for the glory of thy name,
And honour of thy Sonne:
By comfort of the holy Ghoſt,
Whereby it was begunne.
That we in faith may know thee Lord
One God in Perſons three:
To ſerue the here, and after death,
To raigne for aye with thee.

Amen.

Richard Blackerbie,
Miniſter of the Word.

the god of all glory & honour & dread and praise
for his great goodnesse to deall his frut to his poore
worms as I am the god of all mercy give me faith
I and to him that I may be a worthy Receiver of all
those benifits that he hath promised to give to
them that will imbrasse them

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Allens in his Defence in good the Lord I hate those words
In his Explycation that the party Baptised was put under
the water (pag 303) In pag 47 where he saith that they bind
faithfull unbeliefers or professors that deliuer any thing contrary to
Christ hath Comanded

To the Christian Reader.

THey who haue taken no small paines for thee (good Christian Reader) doe intreate thee to take a little paines for them, and also for thy selfe: in mending with thy pen the typographical errata, or any other escapes which God shall discouer vnto thee, in thy Booke. Fauourably considering this with thy selfe, that in a worke of much and long businesse of this kinde; easily will many humane infirmities of the eye, both of the body, and also of the minde, mixe themselues: yea euen with the best and most carefull indeuours, about the most holy and weightie things we haue to deale withall. Such as in the compasse of the present labour, are these which follow, and (as we hope) very few beside, of any great moment. Such as they be, we pray you to correct in manner as followeth.

In the Preface,

PAge. 2. line 18 read ppulous for popular. P. 7. l. 26. put out not.

In the Contents of the first Booke.

Page. 1. line 21. for page, read pages. And line 26. for 109. 105.

In the first Booke.

Page. 3. line 19. for righteous, read rigorous. P. 10. l. 36. read worke. And line 39. malitious. P. 12. l. 3. please. P. 15. l. 23. for 14. read 12. 3. P. 18. l. 30. Ep: , for 3. P. 22, last line, ad after disobedience these words, many were made sinners: so by the obedience. P. 59. 5. lines of the brn. e page printed againe, P: 107. l. 3. read capacitie. And P. 108. l. 14. grauine. P. 126. in the margine misericordia,

In the second Booke.

Page, 2. line 8. a comma wanting after Iesus. And line. 40. that is for the. P. 15. l. 2. for 6. read 61. And line 19. for would, could. And line 51. of Christ, put out of. P. 24. l. 34. read therefore. P: 26. l. 12. a more, for more a. And line 21. read th: 5. for 3. P. 33. l. 36. 1. Tim, 2. P. 35. l. 20. in Bardesauistæ, u. for n. P: 47. l. 16. read and of the apprehension. And line 20. read addeth for and. P. 50. line 2. for of our, read of the birth of our. P. 54. l. 48. leue is for hope. And l. 56. they for we. P: 57. l. 19. of his, for of the benefit of his. P. 65. l. 3. by meanes of diete, for any meanes of diete. P. 69. 13. the most for his most. P. 76. 41. put out 4. P. 78. 37. read appointed to a. P: 82, 35. behoofull for vs to. P. 84. l. for 52. read 42. P. 90. 19. read for mouth may, mouth that we may. And P. 128. 24. for fodder, foder. And l. 35, for and giueth, he giueth. P: 129, 50. read hypothesie for hypocrisie. P. 150, 1, for though, reade because. P. 153, 19, put out, or accusation. and l. 24, read all other as vvell in their superiour as inferiour places. & l. 21, also how to P. 159. l. 5. imitations for imitation. And l. 24, haue for haue. and line. 39. for who rather, read whether. P: 160. 37. put out selfe. P: 164. 2. read through for according, And P. 165, 1, two other, for two vvorthie, P. 166, 38 And, for At. P: 167, 41. read So perfitly obedient was he to God & so perfitly louing, &c. P: 174, read pictured. and 17, tell all my. and 48. had done their. P: 183, 13, for as, read was. P: 184, 20 for 28. read 2, 8. P. 185, 18. read, haue by hope any way. P: 186, 3, read not but he. P. 189, l. 40, 41, read so great mercy being so great and. P: 190. 55. read, This first. p. 191, 19, for then, read euen. p. 203, 12. for are, read we are. p. 212, 24, read him that. And 213, 3 buthalfe. And 214, 5. soule for sonne. p: 215. last line, that euer they. p. 227, 49, read mighty. And 232, 37. seeing. And 272, scourge for scorne. And 277, 20. then by his. and 291. 32, comm itting for omitting. p. 335, 51, read tutisimam. p. 340, 39, read, The comfort (I say) is &c. And 141, l. 46. 47, the humanitie. And 377, 22, let goe. And 503, 32, for of, read vpon. & 412, 47, but a limme, for but for a time. p. 430, line 2, occupion is for occasion & l: 6, occasion for occupation. p: 432, 20, thus for then. p: 448, 40, for selues the, read selues to be the. And last line, though some more. p. 450, 54, read girdedst. And 455, 24, so the comming. And 458, for them: but, read for them: it can not be but. And 459, 13, first thing the. And 460. 39, minde all these things (to p. 463, l. 4, renew p. 464, 1, wickednesses. And l. 28, Paul v. verse. p. 476, 36, cõmanded. p. 483, 39. Beth-grapijah. p. 502, 1, therefore. p. 505, 23, Lutetane. p. 518, 4, mercy. p 524. last line, read spiritual for special. p. 525, 9, for very, read verified. p. 529, 6, Council p. 530, were into a. p: 536, 28, vehisht haui. p: 539, 44, read (yet though they be of the. for (no not of the p: 545, 55, for of them, read of these things. p: 551, 7, read Jezeel p: 552, 20, read willingly talking in. p. 563, 28. for Gen. 8, read 19. p. 610, 33. for of all, read also of.

In that which remaineth, such hath beene the blessing of God, that we trust very fewe escapes shall be found like vnto these.

And thus (good Christian Reader) craving thy friendly assistance for the correcting of that which hath escaped vs: we commend thee and all the holy labours of euery of vs; to the most gratious and fauourable blessing of God our heauenly Father, (to the spirituall benefit of vs all,) by the most blessed and effectuall operation of the holy Ghost, through Iesus Christ our Lord. *Amen.*

Thine as their owne: euen wholly in the Lord.

R. A. R. B.

Collate with

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